



SAMPLE

Edited by: Eliezer Brodt
Ramat Beit Shemesh 2020

Introduction:

Within hours of the *Petirah* of the Rav, Rabbi Chaim Zev Malinowitz Zt"l, I began putting my memories of the Rav down on paper. Among many other facets of the Rav, I wrote about his relationship to email.

I was, and still am, fascinated at the extent that the Rav communicated via email. Despite the fact that he was not especially computer-savvy, the Rav embraced using email from the time that the technology first became available. Among the reasons that the Rav preferred email to in-person conversation was because it gave him time to think about the questions that were sent to him, thus fulfilling the *mishna* in *Avot* **וְהוּי מוֹתָנִים בְּדִין**.

In addition, the Rav understood the power of the written word over speech (see the *Rambam* who says that when one writes, one has to be much more careful than when he speaks, since the impact is so much greater), and he hoped people would read his thought-out, and at times humorous and witty, answers carefully. Being Chief Editor of the Artsroll Shas (and much more) he had lots of experience in writing clearly and to the point.

I would like to emphasize, however, that the Rav was not an 'SMS Rabbi' in any sense, as is evident from his extensive responses. Moreover, when he couldn't convey something clearly via email, he would tell the person with whom he was corresponding to call him.

One of the many mysteries of the Rav was how he had time to respond to so many people so promptly via email. Especially given the fact that he usually didn't write one-word answers. His emails were full of depth and, often, humor. Another related mystery was how he seemingly replied to emails almost 24 hours a day.

During the *Shivah* and the weeks after, it dawned on me that the Rav had written thousands and thousands of emails full of valuable content, on many different topics. Along with R' Nechemiah, the Rav's son, I came up with the idea of collecting as many emails as possible, and eventually printing them. Before the Covid-19 crisis hit, I had begun reaching out to various people who corresponded with the Rav, but due to the situation, I was unable to collect as much as I had hoped. In addition, it is very time consuming for people to go through their old email correspondence to keep the valuable parts and weed out personal details.

The following collection is a sampling of some of these emails which were kindly forwarded to me. The content consists of various subjects through which one can get a glimpse of different facets of the Rav, and what kinds of issues landed at his table (i.e. his computer). There are sections devoted to Emunah, Bitachon, Mussar, random advice, and Halacha. There are emails that display the Rav's sense of humor and other aspects of his personality. Yet others show his

involvement with various aspects of the Shul. Some of these emails are parts of his *Drashot* that he emailed to the shul list.

This is a work in progress. Therefore, at this time, I was not able to include all the submissions I received, nor was I able to organize each email into its proper section. A **sample** is being released for preview for The Rav's first *yarzheit* in order to give the readers a small taste of the vast amount of emails that exist. I hope you will be able to find something to learn from these various correspondences.

Furthermore, I hope that people will send in more of their emails, enabling us to learn even more from the Rav and to be able to print a proper sefer.

Please send emails that you have to either eliezerbrodt@gmail.com or to ravmemails@gmail.com

Many thanks to Aryeh Sonnenberg for helping taking care of the technical aspects related to this project.

All comments should be sent to eliezerbrodt@gmail.com

Eliezer Brodt

Table of contents

Hashkafah

Emunah and Bitachon
Bitachon related
Bechira related
Midas Harachamim, Din and Tests
Dealing with the *shefa* of *gashmiyus* in our time
Taking a course to help people
Picking a Seminary
Appropriate to Announce 25th wedding anniversary?
Shemiras Shabbos and the Medinah
Miscarriages
Elul
Giving a Shiur about Gilgulim at a Kever
Asert Yemei Teshuvah
Zachor derasha 2019
Tefillah
Question after losing a wife
Chet of the Meraglim verse Chet HaEgel
Keren Shviis collections
Part of Drasha before Pesach
Parts of a Drasha before Shavous
Yom HaZikaron
Perishus: Learning Mesillas Yesharim
Mitzvohs Sheloh Lishmoh
Aliyah Advice
Emunah Etc. Dealing with his foot

Halacha

Tehillim in English, or less in Hebrew
commemorate a yahrtzeit of a parent
Bracha on new couch
Question: Grape Juice for the Seder
A Capella vs. beer during the three weeks
Giving names for tzedakah
Copying a CD
Buying kosher l'pesach kitnios food during the Moed for the Shabbos
after Yom Tov
Targum related
Converting a Loan that was defaulted to tzedakah
Changing earmarked tzedakah

Sheimos/Geniza Shayla
Question Tevilah for Pottery
Candle lighting Shailahs
Washing or rinsing Exercise clothes During Nine Days
Har Habais Related
Father-son trip and aveilus
Shehechyanu on Clothes
Chanuka lighting during trip to US
Shaving during S'firah
Hospital Bed on Shabbas
Tzeis Shabbos
Second Day Yom Tov in EY
Eating Mehadrin/Badatz food that was cooked with Rabbanut dishes
Basur VeChalav

Humor
Shul Related
Personality
Mussar

Open Letter to the Shul

Chessed

Emunah and Bitachon

It is hard, very hard, we learn the ideal through the tools, but it is very hard. One keeps reading GOOD, well-written books, sefarim, on emunah and bitachon.....listening to speakers and shiurim who speak eruditely (sorry about me, but I think I do my best),and underlining the psukim and phrases in davening and tehillim which talk about bitachon--and you keep going and trying and trying and going--and davening --and one day, maybe it'll take years--it clicks! Rczm

Bitachon related

Your letter is a most powerful letter. May it bring hoped-for results. Allow me please to share some thoughts: There are 2 possible scenarios which create the nisayon of bitachon. (I mean cases at the ends of the spectrum--then there's the whole spectrum) At one end, a person faces the abyss. There's no seeming aytza, nothing on the horizon, nothing out there to hang hope onto. A person can say-ok, אין לנו להישען אלא על אבינו שבשמים and, b'd'leis berairah, I develop and practice bitachon --I rely on HaShem to get me through this. I have sort of no choice, so I use the matzav to develop bitachon. OR a person can fall into yi'ush. How could HaShem do this to me, I don't have the inner strength to even daven properly, I am bitter, meyu'ash, I feel abandoned. AT THE OTHER END—I have a problem, I'm not yet at the cliff's edge, I see aytzohs, I see possibilities, I don't see THE yeshu'a yet, or EXACTLY where it will come from, I have my work cut out for me, I gotta get to work at creating solutions...I thank HaShem for giving me breathing space, I even daven to Him to make ME successful in my quest, but I am really in kochi v'otzem yadi mode. OR I have a wonderful opportunity to work on my bitachon. I am makir that I don't need a ness.

A major part of bitachon is to realize that HaShem is גדול העצה ורב העלילה (Yirmiyahu 32:19) He can come up with solutions to anything, solutions that we cannot even fathom in our present situation. Since here I do see myself possibilities, and I have breathing space, it is easier to rely on HaShem to work it out. (but harder: one has to not fall into--- “just don't mess me up, HaShem” (Bar Kochva supposedly said that—“You don't have to give us a victory, HaShem, just don't give one to the enemy”) I think that when most people daven for HaShem to help them in such a situation, they really mean”HaShem, don't mess me up”) [.....] With kavod and hokara, and wishes for a gmar chasima tova RCZM

Bechira related

Lichvod Rav Malinowitz, Aug 7, 2018

Shortly after our discussion at the Shalom Zachor, I began having many different questions. Is it really the case that other people's bechira has no impact on us at all? That whatever impact we received from them would have occurred to us somehow in some other way?

1. One person had great parents and grew up with extraordinarily good middos. Another person had, G-d forbid, terribly abusive parents and became a broken, dysfunctional person. Was that all decreed and determined by Hashem, and the parents, in both cases, were simply the agents to carry this out?

2. If my Rosh HaYeshiva zt"l hadn't founded Aish HaTorah, all of the people that became frum there would have somehow become frum some other way?

3. If Rebbe Yehuda HaNasi hadn't compiled the Mishnah, the Rambam hadn't written the Mishne Torah, Rav Yosef Karo and the Rema hadn't written the Shulchan Aruch, then all of these works would have somehow been written by others?

I feel like I must be missing something fundamental with this Bechira vs. Hashgacha topic. I would appreciate any help you could give me to understand this.

Reply: 1) Of course! What each person's life is like **which is not a product of their own bechirah** is decreed from Heaven. Rich, poor, how long one will live, and mental state.

Each one's *bechirah* is of course on a different level. And each one's task in life is different.

If the parents made bad choices, they of course will be punished regardless.

2) Not necessarily. We simply do not know if their *bechirah* would have made such a huge leap so as to become frum in essentially a vacuum. Becoming frum is a product of bechirah. They should thank HaShem that they were able to choose to become frum without it being a virtually totally impossible task.

3) Maybe maybe not. Who knows.

All we know for sure is that K'lal Yisrael would have—somehow ---had a path to clarity in halacha amidst a bewildering potpourri of shittos.

Oneg?

Midas Harachamim, Din and Tests

Dear Rabbi

Once a person has Emuna, the next step is Bitachon.

Bitachon comes from the knowledge that G-d is good. That G-d is loving. That G-d cares about each and every individual specifically. That even though G-d has the power and ability to do anything, He will only do what is the ultimate and pinnacle best for each individual, not only for the future but for the present as well.

My question is, "There seems to be a common thread throughout הו"ל, that ה' is exacting. If a person doesn't act 100% correct (according to his level of Bechira - which is a balance that is so fine that it is almost impossible to really know 100% of the time) then he will be 'punished' either in this world or the next. (I understand that the 'punishment' isn't a simple 'getting back you because you hurt me', but rather a cleansing of the 'dirt' from the soul (much like when one has to scrub mud and grease off their skin, the more there, the harder one must scrub and the more it hurts). Challenges in life come about for a number of reasons. Sometimes it is a test, designed to strengthen us and let us know how great we really can be (and are). Sometimes it comes as a Tikun for something we've done wrong. Sometimes (in the case of צדיקים) it comes as a zechut for כלל ישראל. Whatever the reason, after a person goes through something difficult (whether it be weight lifting, a long journey, surgery, sickness, death of a love one, etc.), the reality is that we need a 'rest/recovery' period.

I've been taught (I don't remember where or by whom) that if we want to learn about the 'real world' then we should look at the physical world and take note, for they are built on the same model. (One of the purposes of the physical world is to teach us about the spiritual one... if one wants to learn how to fear ה', look at how one treats a king here in this world. If you want to see how ה' loves us, look at the love between a child and parent. Our "Tzelem Elokim" is our ability to give without taking... a purpose of marriage and our daily interactions with the world around us... etc.)

What I've experienced in my life (the only measuring stick to see if what I might know in theory seems to be supported by the world around me in practice) is that tests come. I manage to stay upright for a time, and then they keep coming till I break and fall. (whilst this isn't true 100% of the time, it definitely seems to happen more often than not) (based on conversations that I've had with different people over the years, it also seems that I'm not alone in this experience). Now, after I've broken... the test seems to end and life starts to have a glimmer of hope.

In theory, if I were a robot, once the obstacle has been removed, I should

be able to get right up and continue where I left off. But in reality, I am a human being, I feel worn out and tired. I don't have the energy to get right up. I need a recovery period, after which I do get back up again and continue where I left off. But at this point (again not 100% of the time, but more often than not) the test pick up right where it left off, and the cycle repeats itself.

We've all heard stories about near death experiences. We've heard stories about dreams people have had where someone who had died comes to them in a dream and tells them about the suffering that they are going through due to their actions whilst they had been alive. (for example; not having enough כוונה when saying ברכות or אמן, not having enough respect for a Shul or בית מדרש, etc.).

Rav Dessler goes as far as to say that everything that we used in this world can be used for our spiritual purpose (as we learn from רבי's statement whilst he was on his deathbed, "I've used my ten finger purely for the service of ה' and not taken from this world even a pinkies worth". Rav Dessler goes on to say, that if we were to take from this world for our own physical pleasure, there will be in that some element of מעילה... this is a softer example of how careful one has to be in all his actions here in this world.

And we find others that seem even harsher (from not only Rav Dessler, but all over, beginning in תנ"ך and all the way through to our modern day גדולים). For example; using every spare moment for learning, speaking correctly at all times, etc.).

If G-d really loves me so much, and all He wants is to give me the ultimate pleasure without any negative feelings attached, why would he set up a system that is so strict that we are ultimately doomed to fail. Why are we constantly tested and challenged to the point that we can't stay true to what we believe?

It seems to me that everyone today is being put through trials and tribulations almost reminiscent of those that איוב went through... to what end?

Reply of Rabbi Malinowitz:

Before answering, we need to clarify a major premise you seem to have. HaShem is exacting—Yes, but NO!!!!

Exacting is middas hadin. Chazal tell us that haShem saw, so to speak, that midas hadin will not “work” and so there is (**primarily**, according to the CH) midas harachamim. HaShem accepts our imperfections (those which are not rebellious) and lets us have a chance for improvement. As he CH puts it—you can rely on haShem to do what is best for you even if you do not deserve it.

There is a concept that tzadikim WISH to be subject to midas hadin, and HaShem grants them their wish and is exacting with them “like a hair’s breadth.”

Now, to answer your question—WE have no way of defining (real) failure. When the Amora peered into Heaven, he saw” failures are on top, successes on bottom”—what a mixed-up place. He was told—My friend, you saw the REAL REALITY!

And the baalei Mussar explain—R’ Chaim Shmulevitz, Michtav Mai’Eliyahu, Sifsei Chaim—Efforts define success in Heaven, not bottom-lines! In this world, humans look at the bottom line—WE are the ones living in a mixed-up world, the Amora was told.

The effort, the avodah, the striving, the desire—that is what shapes our souls.

I think that your nisayon is to not feel broken ,but to feel”Hey, I gave it my best shot”—listen to the song of Eighth Day(not on an album, search for it online)—“Give it all You’ve

Got”<https://www.youtube.com/watch?v=Y0omKRGIQNM>

Take life as it comes, be keenly aware that it is from Him, and give it your best shot and realize realize realize that that is what really counts—and the fact that you feel “I failed” is because we’re in a mixed-up, confused, world.

rczm

P.S. Lyrics

ALL YOU GOT

-after 125 years

you go up to heaven, you climb all those stairs
they won't ask you were you wise like solomon
they won't ask you were you strong like samson
oh no....

they'll ask just one question and you'll give just one answer
it's the end of the game and only one thing matters, they'll say
did you give it all you got
cuz in this life you only have what you got
so give it give it give it all you got
in this world we only have, we only have what we got
so give it give it give it all you got

if you say it's easy i'll say its not you gotta give it a.y.g.
if you say its not for you, i'll say its your lot you gotta give it a.y.g.
if you say you're tired i'll say tick tock you gotta give it a.y.g.

and you could put my album on the shelf to rot, just give it a.y.g.
after working so hard and wiping those tears
you look in the mirror you face all your fears
don't be a fool trying to be wise like solomon
only the weak try to be strong like samson
oh no...

i did what i said i got no one to blame
only one thing matters at the end of the game
they'll say... did you give it all you got..
chorus
no need to put my album on the shelf to rot, just give it all you got

Dealing with the *shefa* of *gashmiyus* in our time

Introduction

One Friday night Oneg there was a memorable discussion where the Rav read an email correspondence he had with a prominent mechaneches who had written an article about how to deal with the shefa of gashmiyus in our time. What follows is their correspondence.

From: Chaim Malinowitz

Sent: Saturday, June 18, 2016 6:20 PM

It took me some time to figure out what Rebbetzin... answer was to the letter-writer who was “confused” about the former to- be -avoided “*mosros*” becoming totally acceptable, even sought after, and by seemingly spiritual people. I apologize if I misunderstood her answer ,but my understanding of her answer is :”Yes, we are the beneficiaries of a tremendous *shefa* in *gashmiyus*; and since that *shefa* is a gift from HaShem, and Judaism is all about sanctifying the physical, it is up to us to choose to relate to the *ruchniyus* aspect of the *shefa* (gratitude to HaShem; *nachas* from our *orchim* enjoying themselves; perhaps *kovod* Shabbos)and not to the *gashmiyus* aspects (I *need* these things to be the person I want to be).”

No! This is validating *ta'avos* and *gashmiyus*, which is getting worse and worse with every succeeding generation—or is it every ten years, maybe five? Throw in a mehadrin hechsher on the succulent steak, the rapture of your dream home, the pleasure of a *really* nice *sheitel* the sheer joy of a child’s outfit (this partial list was easy; I just went through a few pages of Binah’s advertisements) and thanks to the rather tenuous possibility of a

link to something with a whiff of spirituality—voila! Just what my soul has been waiting for!

I am dismayed that Rebbetzin... would present this as an answer to the query (once again, if I misunderstood, I am sorry). The Chovohs HaLevavohs, and Mesilas Yesharim, et al, make abundantly clear that *mosros* is an objective problem, something to be avoided. The Chovohs HaLevavohs says many times throughout the sefer, in fact, that the *raison d'être* of the Torah's *issurim* is to exercise our "self-control muscle", which we need to stay away from *mosros* to whatever degree we can. The *Chovohs Halevaohs* virtually *guarantees* us that if we succumb to our desires and whims in *mosros* which are *muttar*, and do *not* exercise that "self-control muscle", we *inevitably* will succumb when we are at the water's edge, facing something first questionably *muttar*, and then, later on, something *ossur* (chas veshalom).

The letter-writer is correct—but it is nothing to be confused about. It is a *nisayon* of our generation, and, from the looks of things, we are failing miserably. The higher standards of *kashrus* and *tznius* are but a smokescreen of the *yetzer hora*, sticking up its legs and saying "I am kosher!" And according to the abovementioned *sefarim*, it completely misses the point of Yiddishkeit: to wit, self-control and thus a diminution of our tendency towards *gashmiyus*.

Yes, sanctify the physical—but in needs, not in desires.

Sincerely,

Rabbi Chaim Malinowitz

Eretz Yisrael

From:

Sent: Wednesday, June 29, 2016 11:56 PM

To: [Chaim Malinowitz](#)

This is Rebetzin--- response.

Dear Reader,

Thank you very much for responding to my article. There is nothing more helpful than becoming aware of where a lack of clarity may have led to misunderstanding.

The only real difference between your view and mine is far narrower than it would appear at first glance. We are both aware that evil stems from *taavah*, and that it is easy to drown in *gashmiyus*. The difference in perspective is that I think that the problem is in the heart of the "gavra", the person who is losing him or herself in the almost endless possibilities of material pleasure that today's world offers. I don't think that the

problem lies with the "cheftza", the abundance with which we are blessed. No doubt, the CHofetz Chaim zatzal lived a life of luxury compared to Rav Yehuda bar Iloi (or almost anyone who lived in an era in which even potatoes had not yet reached the table). Yebodel lichaim, Rav Shteiman shlita can travel by bus or car (as opposed to horse and wagon), stand on a floor that is made of stone tiles, eats food that was cooked on a gas stove, so that no one in his household had to haul up coal etc. What they all share in common about their relationship to the material world is that it doesn't take up much inner space. Tragically, there have historically and currently been many instances where material lack only lead to rejection of spiritual values. There is hardly a family here in Yerushalaim who didn't have a family abandon the lifestyle they value because of the grinding poverty that they suffered. The idealism of the various "ism"s was sometimes a cause for their leaving Torah, and sometimes only an excuse to seek a richer, more colorful life, one that they equated with more possibility. Having more (or for that matter having less) is a life circumstance that demands response. Making the right response is not going to happen just by buying more or buying less. As the Gra said many times, taavah is in the heart.

The way the Baal Shem Tov related to this issue can be seen through one of his most known parables. The Torah tells you that if you see... The donkey trembling under its burden, help it... The word for donkey, chamor, is the same as the word "chomer", material. If the nefesh behamis (the instinctive self, not he yetzer hara) is overwhelmed by the force of materialism, the chomer your role is to *help him*. The only thing that helps is relieving him of the weight of his burden by lifting it up via the light of Torah and mitzvos.

People today have more. This is a blessing. Rambam goes as far as saying that the material prosperity of the era of Moshiach is meant to give us the freedom to not spend our lives in pursuit of life's necessities. IN many ways, the community has done well. There is far far more organized chessed, support of Torah (which can be seen by the almost unbelievable amount to Torah being learned which depends of course on Jewish generosity), focus on ruchanyus (far more women visit the mekomos kedoshim, say Tehillim for others, learn at the numerous shiurim that are available). This is what keeps the women of our community alive spiritually. Cooking more simply isn't going to do it. Does that mean that I don't see any problem at all in the extravagance that has become the norm? Not really.

The problem is that we don't *always* succeed. Fashion and gourmet cooking, vacations and trying to stay forever young via Botex and worse is a fact of life. The remedy isn't getting rid of the cheftza. It's creating enough inner strength in the gavra that they don't let these things grab their hearts. *Having* less isn't going to do it. *Being* more is. The conflict is between having and being.

When this is resolved, people discover that they need less. That they don't have time for nonsense and that they don't want to fill their time with transient endeavors. May we all be worthy of that soon

Respectfully,

Response From: [Chaim Malinowitz](#)

Sadly, to my mind, Rebbetzin (---)... reiterated her opinion-I see now that there was no misunderstanding.

The Rebbetzin in her response states that:

a) the problem is not the *gashmius* in and of itself, but how we deal with it. She “proves” this point by pointing out that to earlier generations, the life-styles of even the greatest of *tzadikim* of our times would have been considered luxurious—and thus the point must *only* be: the *way* the *gashmiyus* is dealt with.

b) If we insist on a Spartan lifestyle, we alienate many of our youth.

c) *Gashmiyus* is here to stay. So, let's deal with it.

And the Rebbetzin repeats the point that our generation seems to be growing in *ruchniyus*.

This is wrong, wrong, wrong. And wrong.

a) the *sefarim* I cited made very clear that *gashmiyus* above the line of needs is an objective problem. Now, *of course* the issue is what does to our inner self—or else the Torah would have forbade it! And it is, at the end of the day, *muttar*. Yet, the *sefarim* say, it feeds into our *gashmiyus* selves, strengthens that side of us, and that itself increasingly furthers us away from HaShem and our *ruchniyus* sides. And the Chovohs HaLevavohs claims that it *inevitably* will get us into trouble, as we slowly lose the ability to control our desires.

The Chofetz Chaim's lifestyle and Rav Shteiman's do not at all contradict this! The world evolves—yesterday's luxury, due to changes in the world's infrastructure, and the weakening of the generations, becomes today's necessity. For example, on our level, air conditioning in the summer in Eretz Yisrael was a luxury 40 years ago. Today, I unhesitatingly state that it is a necessity. If a Bais Din obligates person A to provide person B with their needs, and their needs only, I do not doubt that they would include air conditioning. Indoor plumbing is today a necessity—then, it was an unheard-of luxury. That's legitimate—the world evolves. A person blessed

with many many children *needs*, *by* today's standards, a multi-room apartment which in generations gone by would have been considered absolutely palatial! Look at the dimensions of a house, of a room, in Bava Basra 6:4)

I do not understand Rebbetzin...—was not R' Yehudah BR' Iloiy capable of the inner space of the Chofetz Chaim?

(Also, needs can be subjective, different for each person, for each family—but that is a topic for a different day)

b and c)--That concedes my point, and says” But we have no choice”. Of *course* we have a choice—no one is saying that we must all revert immediately to a rigorously austere lifestyle. That is precisely the point of it not being *assur!* Each person must find his or her own way, *but with the knowledge* that *gashmiyus* in excess of needs is detrimental to the soul. And so, as in so many areas of life, we hopefully do our best, trying to improve—not throw up our hands and fall prey to every imaginable luxury, which is quickly happening year by year (just skim the advertisement pages of any chareidi publication –which wouldn't dare have a woman's face-shot).

The increase in acts of chessed, in Tehillim, in shiurim are not the point! They would be—IF they would result in a lesser appetite for the finer things in life—but that is *not* the reality. And so we miss the point of what HaShem wants from us (as taught by Mesilas Yesharim, Chovohs HaLevavohs, et al)

Yes, it certainly seems to be a losing battle. But rather than learning to deal with increasingly garish and ostentatious *gashmiyus*, accepting it as inevitable, let's fight the good fight, and at the very least slow down—for ourselves, for our children, for *their* children—its rate of increase. Before the succulent steak, the classy clothing, and the exceptional entrée become the next generation's *need*.

Respectfully,

Rabbi Chaim Malinowitz

Yetzer Hora handbook

From: Chaim Malinowitz Date: Wed, Apr 22, 2015 at 8:26 AM Subject: Re: Chaval that we have reached this stage To: We have met the enemy—and it is US! (Pogo) In my neighborhood, there are thousands of booklets being distributed for “the biggest YBHZ in the world”—It is a Chinese Auction booklet, and the “headlines” and pictures must come from the yetzer hora's handbook, and items found on Fifth Ave and in luxury apartments on Pico Blvd. Oy..... But it's not “them”. it's “us”. rczm *

Background: Taking a course to help people

Sent: *To:* 'Chaim Malinowitz' czm613@gmail.com *Subject:* Personal question. Shalom, As the rav knows [from the questions and cases that I deliver at the rav's doorstep from time to time], I am regularly consulted about all kinds of issues, from halachic to hashkafic to personal etc. Part of my avodah is defining the line between when questions are an issue of basic seichel, hashkafah, intuition etc., and when do they necessitate professional, or at least more qualified, intervention. I have sometimes wondered whether I should take the time—which I b'etzem don't have—to brush up more formally on some of these issues. I recently saw a program advertised, which provides training for rabbanim/teachers in a number of such relevant fields such as various types of counseling etc. My bottom line question is, is this worth my time and effort? I am not bored—the question is whether this is something I should do in order to do the tafkid I am already doing in a better way. Or is the energy better saved for preparing shiurim. I would greatly appreciate the rav's opinion. Thank you,

Reply

Here is what your *cheshbon* should be.

75% of it is common sense, or Torah sense.

Is it worth it for the other 25% of learning new things in these areas?

I haven't answered you but I have refocused your question.

Do you still have the question?

Picking a Seminary

Here's the Rav's response to a question about how our daughter should pick a maslul in Seminary.

Reply: On Thu, Oct 8, 2015 at 12:52 AM, Chaim Malinowitz wrote:
Follow the CH Chovos Halevovos) Pick something that you feel you are suited for, that you enjoy doing, and that is a positive contribution to the world. And the answer is.

From: *Sent:* Thursday, October 08, 2015 8:00 AM

To: Chaim Malinowitz <czm613@gmail.com>

Subject: Re: Request for Guidance

Thanks. If she enjoys something more (computers), but is more suited to being a teacher (which means learning math) than a computer programmer, and both are a positive contribution to the world, I guess she should toss a coin?

Reply From: Chaim Malinowitz > Date: Thu, Oct 8, 2015 at 8:08 AM
She doesn't have to flip a coin—she can do what she wants to do. If she

doesn't know, here's a trick—flip a coin (after deciding which side is which) .While the coin is in the air,95% of the time, the person will realize that they are hoping it comes out on_____. Great! Immediately ignore the coin, don't look at it,and do what you have now discovered your inner ratzon to be! Of course, a coin flip is all right too.
rczm

Appropriate to Announce 25th wedding anniversary?

To: Chaim Malinowitz > *Subject:* donation Dear Rav My wife and I are approaching our 25th wedding anniversary . Next week. Is it appropriate to announce it in the bulletin along with the giving of a donation? Or is this not something people don't do. I'm going to give a special donation anyway. I generally don't like people knowing that we gave a donation for something, but then again, a 25th anniversary may be different????? Please, what is the appropriate custom, to publicize or not?

Reply: Rabbi Chaim Malinowitz wrote: There is no “right “answer. In general, the Chovohs HaLevavohs recommends throughout his sefer to do things anonymously. It is a purer act, he says. On the other hand, it is common to publicize donors of tzedakah, to make plaques, etc., which encourages others to give likewise. We have a Nedivim section in the weekly bulletin for this purpose—people donate money to the Shul (or to TP) in honor of an occasion, or whatever, and describe in that section that so-and-so gave a nedavah to the Shul in honor of... in gratitude for...And others are encouraged to do it also. It also is sort of a public thank-you to HaShem or to whomever the person wants to say he or she is thanking. On the other hand, we have the CH. Your call! rczm

Shabbos

Lichvod Rav Malinowitz, Nov 28, 2017

My brother, who is not frum, just asked me what I think about the train maintenance being done on Shabbos. I am unclear on the issue and what a proper Torah perspective should be. How should we balance chillul Shabbos with having to shut down train systems for a full weekday? It is also difficult to know how much this is a principled stand by UTJ or just politics. Could you please give me some guidance with this?

Reply: Shemiras Shabbos is something we feel all Jews should keep, not just “frum” ones. The Medinah is not frum. We wish it were. There have been sefarim written how to run a frum Medinah. Chillul Shabbos, especially in-public chillul hurts. Government, representing a Jewish

State, should really keep Shabbos publicly. It is saying—we value Shabbos, we know that they are personally not frum.

If on Government business, Netanyahu publicly eats a ham sandwich, it hurts and is contadictory to the IDEA of a Jewish State—it actually undercuts us in the United Nations, for example, when we say-we are a Jewish State,we demand that the Arabs recognize us as such.

The balance? Oh, please, if it was an environmental issue, a save-the-whales issue, a global warming issue—they would easily figure out what to do. Shabbos is less than a step-child in their eyes..it is of little or no value. If it were, they'd figure out an aytza in no time, we all know that.

rczm

Emunah related: Miscarriages

Background:

The context from the person who wrote the eamil: Asking him about how to deal and how to feel and think after several miscarriages in a row (after having kids BH)... I think there are several messages in this email which can give people chizuk in many situations. In addition to the tangible warmth and care with which he wrote it. I removed the first paragraph which was more personal but the rest is cut and pasted:

His words: The REALITY is that in terms of the special place that having children holds in Jewish thought and philosophy, an awful lot of it is fulfilled through your situation, also. It is not YOU; it is these neshamos which apparently did not have to live through his world to have their purpose and tikun. That is, after all, the name of the game. We think of children as our possessions--but remember that we are merely partners with haShem--and all partners have to agree how the purpose and goal of the enterprise will be reached. Please remember that no tochachoh is intended, not at all: And don't think I mean something other or more than what I am saying. And I am only saying anything because you asked.

- 1)Always think of your children as gifts, never as burdens, no matter how burdensome they become! 2)At the end of the day, your primary purpose in the world is to be an ayzer k'negdo for your husband, not a mother to your children. People don't like to hear that, but it is halachically and hashkafically true. That COULD HAVE--could--various ramifications,
- 3)Read over the seventh habit in The Seven Habits of Highly Effective People As you say, you will indeed bounce back from this. You are incredibly strong and capable. May Hashem give you whatever strength you need to keep accomplishing. Feel good. Rczm

Bitachon related

Your letter is a most powerful letter. May it bring hoped-for results. Allow me please to share some thoughts: There are 2 possible scenarios which create the nisayon of bitachon. (I mean cases at the ends of the spectrum—then there's the whole spectrum) At one end, a person faces the abyss. There's no seeming aytza, nothing on the horizon, nothing out there to hang hope onto. A person can say-ok, אין לנו להישען אלא על אבינו שבשמים and, b'd'leis berairah, I develop and practice bitachon—I rely on HaShem to get me through this. I have sort of no choice, so I use the matzav to develop bitachon. OR a person can fall into yi'ush. How could HaShem do this to me, I don't have the inner strength to even daven properly, I am bitter, meyu'ash, I feel abandoned. AT THE OTHER END—I have a problem, I'm not yet at the cliff's edge, I see aytzohs, I see possibilities, I don't see THE yeshu'a yet, or EXACTLY where it will come from, I have my work cut out for me, I gotta get to work at creating solutions...I thank HaShem for giving me breathing space, I even daven to Him to make ME successful in my quest, but I am really in kochi v'otzem yadi mode. OR I have a wonderful opportunity to work on my bitachon. I am makir that I don't need a ness.

A major part of bitachon is to realize that HaShem is גדול העצה ורב העלילה (Yirmiyahu 32:19) He can come up with solutions to anything, solutions that we cannot even fathom in our present situation. Since here I do see myself possibilities, and I have breathing space, it is easier to rely on HaShem to work it out. (but harder: one has to not fall into--- “just don't mess me up, HaShem” (Bar Kochva supposedly said that—“You don't have to give us a victory, HaShem, just don't give one to the enemy”) I think that when most people daven for HaShem to help them in such a situation, they really mean “HaShem, don't mess me up”) [.....] With kavod and hokara, and wishes for a gmar chasima tova RCZM

Bechira related

Lichvod Rav Malinowitz, Aug 7, 2018

Shortly after our discussion at the Shalom Zachor, I began having many different questions. Is it really the case that other people's bechira has no impact on us at all? That whatever impact we received from them would have occurred to us somehow in some other way?

1. One person had great parents and grew up with extraordinarily good middos. Another person had, G-d forbid, terribly abusive parents and became a broken, dysfunctional person. Was that all decreed and determined by Hashem, and the parents, in both cases, were simply the agents to carry this out?

2. If my Rosh HaYeshiva zt"l hadn't founded Aish HaTorah, all of the people that became frum there would have somehow become frum some other way?

3. If Rebbe Yehuda HaNasi hadn't compiled the Mishnah, the Rambam hadn't written the Mishne Torah, Rav Yosef Karo and the Rema hadn't written the Shulchan Aruch, then all of these works would have somehow been written by others?

I feel like I must be missing something fundamental with this Bechira vs. Hashgacha topic. I would appreciate any help you could give me to understand this.

Reply: 1) Of course! What each person's life is like **which is not a product of their own bechirah** is decreed from Heaven. Rich, poor, how long one will live, and mental state.

Each one's *bechirah* is of course on a different level. And each one's task in life is different.

If the parents made bad choices, they of course will be punished regardless.

2) Not necessarily. We simply do not know if their *bechirah* would have made such a huge leap so as to become frum in essentially a vacuum. Becoming frum is a product of *bechirah*. They should thank HaShem that they were able to choose to become frum without it being a virtually totally impossible task.

3) Maybe maybe not. Who knows.

All we know for sure is that K'lal Yisrael would have—somehow ---had a path to clarity in halacha amidst a bewildering potpourri of shittos. Oneg?

Hashkofa Idea

Meanwhile--- godol hame'a'se yosser min ha'oseh why? cause he doesn't have the personal pleasure of doing it that is the peshat I once said rczm

Emunah and Bitachon

It is hard, very hard, we learn the ideal through the tools, but it is very hard. One keeps reading GOOD, well-written books, sefarim, on emunah and bitachon....listening to speakers and shiurim who speak eruditely (sorry about me, but I think I do my best), and underlining the psukim and phrases in davening and tehillim which talk about bitachon--and you keep going and trying and trying and going--and davening --and one day, maybe it'll take years--it clicks! rczm

Elul

Sent to the Shul followed up with a question

CHOVOS HALEVAVOS - Cheshbon HaNefesh No. 1 Sunday, September 1 / א' אלול"ר - א' אלול ה' Reflect on the chesed HaShem in my own existence. I am more distinguished than an animal, plant, or inanimate object. Hashem has given me shelter and all my needs since birth.

Additional insights from HoRav Malinowitz: Let's reflect on the fact that certainly no one can claim to be entitled to have been brought into existence! Thank you Hashem! How can I ever thank you enough for just that!?! Then consider that you could have been brought into existence as an inanimate rock--no prior entitlement to have been brought into existence even as a living blade of grass! Or as a cat! So how can we ever thank Hashem for being a human, a proud Jew who knows about Hashem! There was no prior entitlement that your very existence, your life, and the story of your life should have had that result! Thank you, thank you, thank you!

Question: Shalom Rav, I understand that I have to thank Hashem for what, who, where, how, when and everything of my existence. Why do I have to thank Hashem for creating me in the first place when we paskin that it's better not to have been created? I understand that once I was created that I have everything to be thankful for.

Reply From: "czm613@gmail.com" The Gemara's loshon in eruvin 13b is not that it is better not to have been created (HaShem would not do what it is not best) but—no'ach li l'adam, which means it is easier for a person never to have been created...which is indeed the case right? And besides, see Tosafos there that it means most people, average people. Rczm

Question: Giving a Shiur about Gilgulim at a Kever

Lichvod Rav Malnowitz, Jun 29, 2018

My wife expressed a concern that it might be inappropriate for me to speak about the topic of gilgulim when we are standing next to the kever on Monday. Do you think this would be a problem?

Reply: I don't see why this would be a problem...

Sent to the shul during עשרת ימי תשובה in 2017

רקע כללי לעשי"ת

TRANSFORMATIVE--YOU WILL FIGURE OUT THE NEXT STEPS

1)Take **אחריות**! You are responsible for yourself. You are not a victim of others, of your circumstances, not a prisoner of your past! You have **בחירה** –use it! That’s the RamBam in Hilchos Teshuvah 7:1—because you have *bechirah*, you can make make changes in your life.

2)Think about how this world is merely a **פרוזדור**, a rather short, temporary passage, into the real world, eternity. But what you do here, determines your state there.

3)Review in your mind the 6 Constant Mitzvochs. This will heighten your HaShem-awareness. Heightened HaShem-awareness will inevitably produce change.

4)Realize that HaShem is constantly watching you (*cheshbon* # 10 of the 30 *cheshbonos* in *Shaar Cheshbon HaNefesh Perek 3*)

5)**מה דעלך סני לחברך לא תעבוד**—so simple. Do not to others what you would not want done to yourself.

Other thoughts:

a)**השגחה פרטית**—not only is HaShem constantly watching you, but He is constantly arranging everything in your life.

b) work on feeling dependent on HaShem—completely. It’s the reality—you might as well work on feeling it.

c)Consider learning (and reviewing) the 30 *cheshbonos* in Shaar Cheshbon HaNefesh Perek 3 in the Chovohs HaLevavohs .If you can get into the swing of doing one-a-day-----the results will be astounding!

Zachor derasha 2019

Here it is—my most (and only) requested *derasha*.

BS”D

To be sung to the (American) “grammen” tune)

This is the way I’m saying my derasha

We’ll talk about Mordechai hatzadik and haman the rasha

It’s a serious idea, so please listen carefully

But if I speak out of tune would you stand up and walk out on me

There are many leshonos denoting salvation

Geulah, yeshua, pidyon , hatzala , ezra---HaShem saves the jewish nation

But v’nahapach hu, heepuch--- is a loшон not really the norm

It has a special meaning—it means that things were transformed

Now when 2 things happen-the wicked punished, Israel saved

They’re 2 distinct events, both of which haShem gave

But heepuch is deeper –the makah morphs into refu’ah

What happens is that the tzarah turns into the yeshu’ah

why in Nissan did esther say to wait so long
She could've said that tomorrow we'll right this wrong
Maharal says = = 13 Adar is when our enemies had to get their due
'cause it had to happen in a way of venahapoch hu

If 2 teams play a game and one loses and one wins
there are still 2 teams, just as when it begins
But with amaleik it's not enough to just be the victor
Now sit and listen closely, I'll give you the full picture

Ayn kis'oh shaleim, nor His Great Name
As long as evil just exits, and amaleik's playing in the game
So there are lichorah 2 teams, and even if HaShem's always prevails
The idea of haShem echad will always fail

That's the omek in amaleik jumping into the hot pool
That's the peshat that he got burned, but for others he made it cool
Because he made it seem, that there's another reality
That evil exits and it's an option for me

I never understood the idea of parshas zachor
We remember to remember that amaleik loh yizocherr
we even kill their animals so amaleik's zeicher be obliterated
but by reading the story every year, amaleik's zeicher gets reiterated

Because we are reflecting a reality that is really serious
'cause meanwhile there are 2 teams, though HaShem is always victorious
So ayn kis'oh shaleim till we realize one day

That there was really only one team that chose to play the game this way

Think back to where you thought 2 teams were playing a game
if you find out that the losers were competing only in name
To show the prowess of the winning team

They played hard, sometimes winning, but at the end they got creamed

don't you see what that means is that there was only an illusion
there weren't really 2 teams, that's only confusion
when we find out what happened when the game is done
we realize that both teams were really only one

that's what heepuch means, a transformation
the metamorphosis of evil, its transmutation
evil's only an illusion, it was always a dud
it existed just to clarify that HaShem echad u'sh'moh echad

and so le'asid lava His kisei will be whole
amaleik won't just be destroyed, we'll also understand evil's role
the reality of echad will be clarified, the idea will seem new
but it's only the ultimate manifestation of venahapoch hu.

That's why Purim has a strange name, named after the lots
Why should that be its essence, I can't connect the dots
Think deeply: in a lot, when all is said and done
One lot didn't beat the other—it was the only one

Ad d'lo yoda bain baruch Mordechai l'arur haman makes sense for the
Jewish nation

Because it's all one team headed for the same destination

Getting drunk is the way we do it, 'cause we can't do it when we're sober
That's why Ari Stern and the Ginzburgs, can't wait until it's over

Tefillah

Email text: From: Chaim Zev Malinowitz Date: Mon, Feb 3, 2014 at
2:37 PM Subject: please send to list asap, rczm—

I am going to send you a link in 30 seconds to put after the last sentence...
Moraiy VeRabosaiy and Ladies We are entering an extremely critical period
for Yeshaya Shalom over the next short-term time period. We are looking,
of course, for a "natural "refu'ah, which can BEH still happen. As I
mentioned Shabbos, the ...boys who were r"l poisoned woke up against all
expectations. The parents publicly attributed this to their just-as-public
calls for *tefillos.* *Now* is the time to increase our *tefillos* * and other
hishtadluyos * for the *zechus* of of Yeshaya Shalom. The *medrash* * has
a list of *tzadikim* *and *tzidkaniyos* *who were given great *nisyonos* *
because HaShem wanted them to spiritually grow through their increased
tefillos. Such is the *chashivus* of intense *Tefillah.* Let us come
together NOW as a *tzibbur* *and pound on the gates of heaven
today, *tomorrow*, *over the next few days* , a few weeks, asking for a
natural healing process to take hold .In *shmoneh essrei*, in private
moments, over a sefer Tehillim—whatever works for you. But don't just
stand there—do something! And you can! Tefillos, other actions, the items
on the list that was just sent out again... you, I, we, can make the
difference. Just ask Mr. and Mrs... Thanks rczm –

Question after losing a wife

Lichvod Rav Malinowitz, Jan 2, 2018

I met with someone today who just finished 11 months since his wife
passed away. He told that while he feels he is coping well (i.e., working
productively, socially interacting with others, etc.), when he is by himself

he feels a sadness and often cries about his wife. Another rabbi advised him that he should be trying to get past this and to control his emotions. I told him that the sadness he feels and the crying he is doing is very normal and healthy, particularly since he is still in the first year. I expressed my hope that once he finishes the first year, that the intensity of the sadness will begin to lessen. He responded that he has already seen this since the intensity of his feelings is less now. Which approach do you think was the correct one, mine or the other rabbi?

Reply

yours

Chet of the Meraglim verse Chet HaEgel:

Lichvod Rav Malinowiz, Jun 7, 2018

I remember you mentioning, maybe 2 or 3 years ago, that the Chet of the Meraglim was much worse and more destructive than the Chet HaEgel. It may be that you explained the reason then, but I don't remember it. If you wouldn't mind, I would appreciate if you could send me an explanation for why this is.

Reply: There are many possible reasons. In general, they were not rejecting spirituality by the egel. The spies were showing a lack of bitachon, a rejection of HaShem's promises. There are many ways to go with this. This is a but a basic idea of how they are 2 totally different deficiencies.
Rczm

Keren Shviis collections

Kvod Horav Shavua tov, On a different topic, to clarify my father in law's question this morning with a little background. He has a great deal of "emunah peshuta" (in my opinion). In particular, he has related many times to me and his children and grandchildren how HaShem helped him with Parnasa. He had a business which he relied upon for his daily/weekly needs to support the family. Yom Tov would always theoretically pose a "threat" as he would need to close shop for a few days. Yet he experienced that in the week or two preceding a yom tov somehow, miraculously he did more business, more than enough to cover closing up for yom tov. And he concludes the story with "and it never failed". When this kind of person reads וציויתי את ברכתי its a true reality and it really bothers him if it doesn't seem to be the case, judging from the keren shviis collections. He truly wants to understand, is the bracha coming true? If not why not? KS, thanks

Reply : Firstly, the overwhelming majority of farmers do NOT keep shemitah, sadly. To target individuals in a berachah would take a ness

galuiy. Secondly--farming nowadays is not to provide the farmer with food. It is a mega-business, to supply millions of consumers --it's a whole different ballgame.

Part of Drasha before Pesach

Lichvod Rav Malinowitz, Mar 24, 2018

I am trying to understand the message you were conveying about the arba banim. You said that they express the four ways we can do mitzvot. The Rasha - simply as obedience to G-d

The Tam - with some minimal insight into their meaning.

I didn't understand what exactly the Chacham was, or the Eino Yodeah Lishol. I talked about reasons to do mitzvohs.

We all have periods in life, or certain mitzvohs, or times of alienation, when we need to “use” one of the 3. (the fourth is a different point)

Rasha—we are avdei HaShem, we are not free to disobey(except inasmuch as we have bechira, but that just means that we are free to choose badly). Chacham---what is the end goal---answer—some mitzvohs bond us to HaShem spiritually; some emulate haShem; some teach appropriate social behavior, some teach gratitude, some are commemorative...Tam—I called it sefer hachinuch level. WHAT are we doing?

Aino yode'ah lish'ol, aht p'sach lo—don't do things unthinkingly, be proactive (and choose one of the above three) don't do mindless ritual

Parts of a Drasha before Shavous

(The following is not following the order of the points of the derashah as delivered. **It is also being written only as a summary of points, not as an essay.**)

1)Mesilas Yesharim writes in Perek 1 that the purpose of life is to go on after it is over to be bonded eternally with HaShem and thus to enjoy His Shechinah, which is the greatest pleasure of all. The place where that will occur is Olom HaBa—and the way to get there –the prozdor, the vestibule, the entry hall, is Olom HaZeh—and through performance of the Mitzvohs. And so we say that the purpose of man's existence in this world is to do mitzvohs, i.e, the ratzon HaShem—and any pleasure in this world is only to give a person peace of mind and the wherewithal to do those mitzvohs..And thus one's direction in life should logically be oriented only towards doing HaShem's will.

2) See attachment 1—the Sfas Emess. And the Ibn Ezra.

3)The Chovovs Halevavovhs writes in the introduction to his sefer that the primary mitzvovhs of chovovhs HaLevavovhs are: to believe that the world has a Creator, that He is One and that we develop the desire to fulfill His will.

4)See the attachment of Rav Yerucham who brings the Noda BiYehudah about hunting, and sharply comments.

5)If so, we have a new dimension into the famous Ramban about “Kedoshim Tiheyu” , about refraining from unnecessary pleasures(even muttar ones) –with the reason being that it raises the question-“What are you living for? What are your goals? Is this the raison d’etre of your being?”

6)This is actually codified in Shulchan Aruch Orach Chaim #231—read it through, with Mishnah Berurah, it is a real eye-opener.

7)Which bring us to the Malbim

מלבי"ם ויקרא פרשת קדושים ב קדושים תהיו כי קדוש. הקדושה היא הפרישות וההתנשאות מכל דרכי החומר והטבע אל ענינים נפשיים אלקיים גבוהים ונעלים מכל עניני הבשר. ויש בקדושה מדרגות רבות. יש מתנשא על כח המתאוה לעריות ומאכלות אסורות, יש מתנשא לפרוש מכל עניני החומר ומשאלותיו ומכל הנאות העולם, עד יהיה כבר אלהין, וכן תמיד, וכן הקדושה הנאמרת אצל ה'. היא מה שיעלה מן ההנהגה הטבעיית אל הנהגה נסיית פלאיית ושוודד ומבטל כל עניני הטבע ותהלוכותי', אולם ה' ערך סדרי העולם הגדול והנהגתו שיהיו נמשכים לפי סדרי האדם שהיא העולם הקטן והנהגתו, שאם הטבעיים מושלי' בעולם הקטן והנפש נמשכת אחר החומר וטבעי' ויצורי', אז גם בעול' הגדול הטבע שוררת והכל מתנהג לפי סדרי המערכת ומנהג הטבע, ועת יתקדש האדם ויתנשא מן החומר אל הנהגה בחיריית נפשיית, והשכל גובר והנפש האלקית שוררת. אז גם בעולם יתקדש ה' ויתעלה להנהיג הנהגה נסיית פלאיית.

The Malbim establishes a relationship between the degree to which we curb our appetites for things which cannot really be construed as HaShem’s will, and HaShem conducting this world in “business as usual” manner.

8)Which brings us to my suggestion: So many people in our Shul need yeshu’os—whether regarding health issues hidduchim issues; parnassah issues; children.. If you...and you....and you....and you...and me...and you, you, and you...will take on some slice of their life which really is mohsrohs ,which we know cannot be twisted into an interpretation of helping me do HaShem’s will , the purpose of my existence, which ultimately results in my having eternal pleasure in a way unimaginable now—and refrain from it from, say, now until Shavuos...and then, with the

power of that commitment beseech HaShem for any of the needs mentioned above, whether it be for your need, or someone else's—who knows what influence we may have on HaShem's hanhagah in these matters(as per the Malbim).

And if you continue after Shavuos—no complaints.

Rav Chaim Malinowitz

Yom HaZikaron

Moraiy veRabosaiy, and Ladies of BTYA:

Tomorrow is Yom HaZikaron.... the degree of celebrating Yom

Ha'Atzama'us should not be at all relevant to what is what Americans know as Memorial Day, as the wars and casualties here in Eretz Yisrael are very real and relevant to our daily lives; and those who have fallen are our brothers and sisters, who have given the ultimate sacrifice for *our* sake.

I am sending out an e-mail someone in the Shul sent me—it is edited by me). I approve and endorse its sentiments. Please “figure out” how you can participate, at least emotionally, to whatever degree you can.

--- Regarding Yom HaZikaron, I would encourage you to consider encouraging the members of the Kehilla to individually find some concrete way of doing something on that day. Leaving aside politics, it is a day when so many important Middos can be expressed, and the failure to express them, and to just go about "business as usual" is both a lost opportunity and also can ch"v lead to a blunting of sensitivity. To just name a few (and i'm sure there are many more), the Middah of נושא בעול עם חברו, the Midah of sharing the tzaar of Klal Yisrael, the Middah of hakoras hatov...there are many ways that people can "tap in" to these:

1. The past number of years I have gone - in the afternoon when the ceremonies are over and most of the families have left - to visit a military cemetery. It is a very moving and stirring experience. The cemeteries are laid out chronologically, so you can trace the history of the country and of the mesirus nefesh. They list the birthplace, Aliyah date, date of death, place of death, age at death, so that you can sort of connect with the life story of these kedoshim. Kids age 14 or 15 in Milchemet HaShichrur, men in their 50's. Some people just months after their Aliyah. From 4 kanfos ha'arets. I've taken a few of my older kids, and we all found this very stirring.

2. The main public ceremony at Har Herzl is probably "streamed" in one form or another. It is generally - in my opinion - very tasteful, reflective, moving, and very much allows for a connection to the experience of the individual families and the soldiers themselves. The pomp isn't overdone.

3. They say that about 1.5 million Israeli's visit cemeteries on the day. For that many Jews to be grieving and for others to not "connect" in some way to me just seems not right.

As you know, people - rightly or wrongly - have ambivalence about these types of things, but hearing unambiguously from you that this is both right and important would go a long way.

Thank you

RCZM

Perishus: Learning Mesillas Yesharim

BTYA-Members] free offer To: Moraiy VerRabosaiy and Ladies of BTYA: A few weeks ago, I suggested that a) Some form of *perishus *is mandatory nowadays ,as we are all *ro'eh sotah b'kilkulah*(exposed to all sorts of deviant behavior)

b) that a natural, organic way of developing *some *form of *perishus *would simply be to learn the first perek of Mesilas Yesharim regularly. I suggested doing that every Rosh Chodesh.

Now, here is my offer: Learn it 3 months running. Starting today, or tomorrow. If you then tell me that you intend to learn it for 10 more months (we are coming up to a 13-month year), you will BN receive a FREE ArtScroll Mesilas Yesharim (you choose one of 2 sizes) [digital version not included in this offer].

This offer expires at sheki'ah this Thursday evening. This offer cannot be combined with any offer.

This offer includes current BTYA members and employees (but not their children).

All questions will be decided at the discretion of the Rav. Nu? rczm

More on Mesillas Yesharim

Background: The Rav's challenge to get more learning Mesillas Yesharim

Email text: This is month 2 of the Perek One Mesilas Yesharim mitvza. Once again, after you learn it on Rosh Chodesh (either day, not relevant this month) for 3 months in a row [tomorrow is the second month], and express a determination to learn it for 10 more after that, you will get a free AS Mesilas Yesharim (though I am not sure how long it will take to get them). The point is –I am convinced that once one internalizes the points of Chapter One, perishes to some degree will be natural and organic; and Chazal tell us that perishes is an antidote for being affected by the immorality all around us --- הרואה סוטה בקלקולה.....

Reply to comments people wrote to the Rav about an article he mentioned

From: Chaim Malinowitz [mailto:czm@zahav.net.il] * A few people wrote to me , expressing shock and dismay at the article, where he essentially describes doing *mitzvahs sheloh lishmoh* as *avodah zara .* Moraiy Verabosaiy, and ladies--Rest assured that the good Rabbi does not advocate giving *sekilah* to those who indeed perform their *avodas HaShem* for the sake of a reward*. *I add my personal prayer that I only wish that I lead a mitzvah-perfect life, even *sheloh lishmoh.*

Point One: The Rabbi, whose article I agree with, is talking about a certain* concept, an idea, an abstraction. *He is fully aware of the Gemara about *mitoch sheloh lishmoh.....*(which is, after all, an apologetic defense for doing things for the sake of a reward.) He is fully aware that the Torah promises a good life and a reward. He is fully aware that we daven for the good things in life. He is fully aware that we are supposed to have *bitachon *that HaShem will take care of us! His point is what is the purpose and goal and point of it all ... true *avodas HaShem *is, conceptually, G-D -centered, *not* man-centered.

I once asked my Rosh Yeshivah, Rav Abba Berman zt"l, what he thinks determined if a person's reaction to the Holocaust (the people who lived at that time) was to lose belief in HaShem or not. His answer: "Those to whom HaShem was a means to receive what they wanted, a means to find self-fulfillment, lost faith. Those to whom everything flowed from self to HaShem (rather than vice-versa), found their faith strengthened, as they felt even closer to Him. " The Rabbi is describing the nub, the essence. And the difference is night and day. Those who attend the Shul Nach shiur have heard many times from me that the difference between worshipping G-D and worshipping az is not only if you are betting on the right horse. The *ovdei az* looked at the idea of G-D as the means to get, to acquire ... that's their mind-set.

Rav Shimshon Pincus makes the point in the following way----the world is a wedding. The chosson pays the headwaiter, who does the chosson's

bidding. Most people live their lives as if HaShem is the headwaiter, and they are the chosson, and keeping mitzvohs is the payment. But HaShem is the *chosson--**we** are the headwaiter. *

Point Two--If you study the sefer Chovohs Halevavohs , you are aware that he calls doing mitzvohs for the sake of reward --"shituf". Not as incendiary as *avodah zara, *but pretty strong language.

Point Three: Putting aside the incendiary words *avodah zara, ask yourselves what you think of his main point---that life is not centered around what HaShem can do, or does, for you, but rather how you serve Him how you relate to him, how you bond with Him. And after you've thought about it, ask yourself what that means to the way you live your life. To the way you deal with events.

Point Four--No one is demanding that you agree with every word written. It was meant as a stimulant to thought. I like to treat you as intelligent people, ready to hear ideas and think about them. Gut voch rczm

Aliyah Advice

Sender wrote: The Rav ztz'l's sincerity in conveying the sensitivity and significance to the practical as well as the spiritual aspects - our family uses this email exchange as a great source of chizzuk whenever the topic of aliyah comes up within our family or among friends going through the same decision.

Email Sent to Rav Malinowitz ztz'l on January 13 2019

...As the Rav leads a kehilla geared towards olim, my wife and I would appreciate the Rav's advice on a question we have regarding a decision to move to EY and in particular RBS from Australia.

Given the ages of our kids (we have 3 boys and 1 girl, aged in the same order 10, 8, 6 and 4 yrs old), and in particularly our eldest son, does the Rav think it is an appropriate time to consider moving to Eretz Yisrael later this year, where our eldest son would most likely begin grade 5?...
Some background info...

With sincere thanks...

Response from Rav Malinowitz ztz'l

On Sun, 20 Jan 2019 at 14:41, Chaim Malinowitz <czm613@gmail.com> wrote: Sorry for the delay.

It is hard to say. Many people (in Chu"l) will say "No way!" I say "Come, iyH it'll work out!" There is no hard answer.

It's not a ness if it works out. Many people have come in this situation and it worked out. Then again, I am aware that many would advise you NOT to come. But truth is, there is never a "good time", unless all your kids are married already. I would have urged you to have your kids be interviewed by different schools!

If he will agree to take them all as of now, I would say “go for it!”
Otherwise, there are many other schools some of which are better (for you), some are not as good(for you)...to come without them being mesudar in schools is real leap of faith....

when I made aliyah 22 years ago, I spent a year before coming making sure my kids were in schools(it didn't take a year, my point is I didn't come until they were mesudar in schools...but mesudar only meant that they would theoretically take them ,but of course the schools had to see us and them before actually taking them in(this was in Yerushalayim)
I am not being very helpful; so----

If you have someone here advocating for you ,and they'll take your kids(all or singly) conditional on an interview, I hold you should go for it. To come and work it out when you are here---you would have to come in as much before the school year as possible, and have bitachon that things will work out—it wouldn't be a ness, but requires a leap of faith. I (hope) I have been at least somewhat helpful. Feel free to call me if you so wish—I have no schedule..I sleep between 12 midnight and 5 am(usually)Be well, good luck. rczm

Sent to Rav Malinowitz ztz'l on Feb 12 2019

Dear Rav Malinowitz sh'lita

What advice would you give for families moving with their children, to make the move as smooth and successful as possible? Are there certain fundamental aspects we should keep in mind?

Thank you again in advance for your time and advice

Sincerely

Response From: Chaim Malinowitz <czm613@gmail.com>

Date: Wed, 13 Feb 2019 at 05:33

Subject: Re: Question from

BH! IYH, it should go as smoothly as possible. And remember—in a community of olim, someone has already had the same problem you are experiencing! And they will happily share with you their experiences!

You asked 2 questions ,but really 3.

advice for families moving:

advice for families with children moving:

fundamental aspects:

The most important thing is to remember that the main goal of your aliyah is to have an aliyah ruchnis (as well).To daven better,to learn more,to do more chessed, to growe in emunah,bitachon,and dikduk b'mitzvoahs—both bein odom lamokom and bein odom lachaveiroh.

Do not get sucked into a “bubble” mentality (which some do) –”I am going to maintain my chu”l lifestyle and live (geographically) in Eretz Yisrael

too!”

Do not reject (automatically) things which you consider now a bit over-the-top chumrohs.

Anglos have what to “teach” Israelis ,true(that is in fact in our Shul’s mission statement)...but one of those things should NOT be not to take yiddishkeit all that seriously.

Be part of the chareidi olom—yes,American chareidi,very different than Israeli chareidi, but definitely chareidi.

children: long-term—encourage and embrace their drifting “rightward”. Hopefully that will happen(though I must warn you that the schools easiest for you to get into are not the best incubator for that—but as I said, that’s long-term--now, you’ve got to get in.

Do NOT disparage “Israelis” to them or with them within earshot—it will hinder their full integration into Israeli frum chareidi society here.

short-term—keep an eye –especially ...—on who their friends are. Just like being in Israel doesn’t mean everything is kosher—that’s true in things besides food as well.

AND TALK TO YOUR KIDS—OFTEN—they should express their fears, their concerns, their successes, their failures. Don’t make a mountain out of a molehill—but make sure they feel secure at home and with you and will really really TALK to you about what’s going on inside of them. Good luck !!

And don’t forget to daven for success!!!

rczm

Emunah Etc. Dealing with his foot

Re: How are you doing, Rav? Don't reply if it's a burden. We're all just very worried about you, Rav, and asking Hashem to give you a complete healing now.

Reply

I am in Hashem's hands, so you can care and daven, but you cannot be worried.... It is a complicated aysek...it is not clear what the problem is, what the source of the problem is, what is preventing a resolution, and what is the source of the reason of non-resolution. And who would the right sheli'ach be for any of the above BUT the CH says in Shaar habitachon perek 2 and 3 that Hashem can come up with solutions for seemingly insoluble problems...I need a hisgalus of that middah.... rczm

Another Email (from the end)

Met today with top petza Dr in Hadassah Ayn Kerem.

B'kitzur,and it is gradeh relatively simple, it’s just that till now Drs have

said—can't be done.....and this fellow said—sure it can! Go into the hospital (as soon as they have room)
Your problem is the pain from raising your foot.
We will make a “block” in your foot (like an epidural, but that's in the back, this is in the leg) and voila—you'll lift your leg! And iyH.....
So I am waiting to hear from the hospital.....
A bit scary, as Drs said you can't do that—but something needs to be done, so.....
Meanwhile, no shiurim during the Hospital stay. We shall see.
Rczm

Rabbi Saffer's Chabura dedicating their learning for a refuah shleima for the Rav:

On behalf of the Chabura we request if the Rav would allow us to dedicate our chabura learning as a zechus for a refuah shleima for the Rav. There is no doubt a strong connection between the Rav and the Chaburah from its inception 12 years ago and iy"h it will aid in the speedy recovery of the Rav along with all the tefilos.

Reply

As recently as 2 weeks ago, perhaps even one, I would've said-- thanks, but no thanks. Now, I humbly accept, and thank you all.
The Chovohs HaLevavohs says in Shaar HaK'ni'ah that infirmity is a great way to develop k'ni'ah. And so--yes, please, and I thank you all.
Rczm

Tefilah Trip

Subject: Thank you! (Please send this to all the ladies who went on today's tefilah trip) Thank you so so much for the tefilos--and the caring! It is obviously quite gratifying to a Rav to find out just how much people really and sincerely care. It is not for me to say how potent your tefilos were--but the person treating me was just by me, and is quite pleased with the progress of the healing. I hope to be in Shul Shabbos--IYH--we'll see what comes next. Thanks again. rczm

Halacha

Background: Someone who doesn't read Hebrew well was asking about whether it's better to say more Tehillim in English, or less in Hebrew.

Email text: No one's counting Chapters. So I say--go with the Hebrew and interlinear----and before you know it, your speed and comprehension of the Hebrew will pick up significantly. This is advice only. rczm

Background: Question was asked how to commemorate a yahrtzeit of a parent

Email text: Any mitzvah you do during the first year is a zechus l'eeluy nishmah. Some say that a child doesn't have to specifically intend that—it is automatic. The yahrtzeit is a special day for the neshamah forever. Thus, any mitzvah you do on the yahrtzeit.... Although women have no mitzvahs Talmud Torah per se, to learn a sefer like Mesilas Yesharim is certainly an extremely meaningful, special, accomplishment. It is customary to make a siyum the day of the yahrtzeit—a siyum means that a specific portion of Torah has been learned (and understood)—that's major. And with a sefer like MSY—it's major major. I honestly can't think of an enhancement! Maybe start your next sefer, or review this one, with an eye towards finishing it next yahrtzeit! Your other ideas—I honestly can think of nothing to add. Great ideas! WAIT! I just thought of something! Give tzedaka that day l'eeluy nishmah. That's significant.

Yahrtzeit

Background My wife's mother's yahrtzeit is next Wednesday. My wife is planning on going on that day. The extended family wants to get together to go to the kever and then for a meal. They suggested to do this get together on Tuesday since that is election day, a day off and people are more available. Is this ok, and if so, for the sake of family achdus should I encourage her to do this on the Tuesday instead of Wednesday.

Response <czm613@gmail.com>

Well, it's not "not ok" it just totally misses the point and makes a joke out of the idea of a yahrtzeit, which is a special day for the neshamah. Keep peace in the family, and your wife should also observe whatever she could on the yahrtzeit. This is the American system, of observing Washington's birthday on a Monday, so people can have a long weekend. Sad. rczm

Question Subject: Bracha on new couch

Lichvod HaRav, We hope to receive the delivery of a new couch tomorrow morning. It is a very infrequent purchase. Our last couch was bought twenty years ago. It is a big purchase. Who and which Bracha should be made? Husband (out of town) is asking who in the family should make tov umativ, who shecheyanu, who nothing? Thank you

Reply: Bracha on new couch if you can wait till Husband comes back, and you are still excited about the couch, then either one of you will

make a tov vehamaytiv in the presence of the other. If by the time he comes back the excitement will have worn off, you make it now, and he will not make it.

Question: Grape Juice for the Seder

Should we be makpid that everyone at the Seder drinks all 4 cups with at least a Rov Kos of light wine? Or can people be yotzei with Kedem Grape juice? At what age should I make sure the kids have wine, if that is necessary? Basically, what does the Rov suggest the minimum standards for the 4 cups are? If the Rav prefers I call to discuss, I can call tomorrow. Thank you

Reply

Re: Grape Juice for the Seder yayin kal is better they have kedem yayin kal, btw, which is what we use for kids and women minimum kos for those NOT making kiddush themselves –90 cc's best is to get a kos that size, so you can drink rov kos, not just rov reviis fourth kos drink it all, or be yotzei the berachah acharonah through someone else

A cappella vs. beer during the three weeks

Dear Rav Malinowitz, I've heard many times your distaste for blanket use of a cappella music during the 3 weeks as at least being against the spirit of the prohibition, and "what would you say if it was a shiva". I note that you didn't have similar words to say in the dvar halacha about beer and other non-wine alcoholic beverages. Is there a fundamental difference as to how the "spirit" of the prohibition might reasonably be extended in that context? I don't see sitting down to a beer drinking session as being the sort of behavior which would be acceptable at a shiva either, if that's our touchstone. In a tangentially related issue, did I understand that you distinguished (in the FAQ) between grape juice and wine in certain circumstances? For example, last motzei Shabbos, if I didn't have available a child who was pre-chinuch for aveilus on the churban, would drinking grape juice myself for havdala be preferable to wine? Thank you.

Reply

The issur is wine, not alcohol. Yayin is mesame'ach, not alcohol. If one were to drink beer or whiskey on Y Tov, he would not be mekayem the mitzvas simchah. There is something unique about wine, not (just) the alcohol in it. The second reason given (as aveilus for nesachim) certainly renews your question moot. Certainly anything that is contradictory to meeshenichnas Av mema'atin b'simchah, should be avoided 2) No. It is only ON Tish'a B'Av that I've seen poskim say-GJ, not wine

Giving names for tzedakah

To: 'Chaim Malinowitz' *Subject:* A question, b'reshus A gutten Erev Shabbos, I was asked to speak on behalf of Yad Tomech in last Friday night's derashah, which I did happily, knowing firsthand of their activities. I was then asked to provide names of people who attend the derashah, so that they can follow up by appealing to them personally. I've always been a bit confused about whether this is the right thing to do or not? Thanks, and a gutten Shabbos

Reply

It is highly uncomfortable, but there is no good reason why not.

Question: Copying a CD

Question: b'reshus Shalom Aleichem, Is it true that it is permitted to copy songs from a CD that one owns, for use within the family? i.e. may one purchase a CD, and then copy the songs onto each of his kids' mp3s? And if the above is incorrect, may one copy the songs onto the computer in case the CD gets ruined/scratched

Reply

1) The wording is not good—"what do the poskim hold about..." is the q. It's a tough call. There are sevaros both ways. It's also a slippery slope. Within the family is also not really the precise point—it's "within the household" (not a married child) I am maykil. But you have to keep tabs on everyone that THEY can't share—there are always rationales..... 2) one may

Buying kosher l'pesach kitnios food during the Moed for the Shabbos after Yom Tov

Question: *Subject:* buying kitnios Rav anything wrong buying kosher l'pesach kitnios food during the Moed for the Shabbos after Yom Tov? Chag Sameach,

Reply I am absolutely fascinated by people's apparent unbridled passion for *kitniyos* as soon as humanly possible, demonstrated by the plethora of shaylos coming my way about it, second only to the pizza line which forms motzei Pesach. What must you buy? Rice cakes? Peanuts? What can't wait 24 more hours? Judging by post-Pesach shopping and eating behavior, one would think that people just completed 7 days of Yom

Kippur. Yes, if it is a good hechsher. It seems to me that the shopping should take place after you make the eiruv tavshilin, which can be done as early as you wish tomorrow. You have to eat it on separate plastic plates, with separate plastic ware. If you are making "early Shabbos" you may not eat them until *tzeis hakochavim.* Seems a bit desperate, but those rice cakes are waiting, I guess! rczm

Question About Targum

Shmuel Katz Sent: Wednesday, August 12, 2015 3:15 PM To: Rabbi Malinowitz Subject: MB Question In Siman 145, the Mechaber writes that there should be no " Meturgamin " to read " Unkalos ", as no one understands Aramaic today. and Yet in Siman 285, the Mechaber writes that one has an obligation to read " Shetayim Mektra... ", and a G-D fearing person, even if he decides to learn Rashi, should still read " Unkalos " (even though he does not understand it). In Siman 50, the MB clearly writes that one gets reward for Davening in Hebrew, even if one does not understand it, However, one get No reward for learning if one does not understand what he is learning. So why say " Shetayim Mikra...." if one does not understand Aramaic ? I would like to answer, my humble opinion, that maybe the Mitzvah of " Shetayim Mikra... " is not a Mitzvah in learning Torah, but like davening. We find it by " Avaylus ", that on Shabbos one is allowed to say " Shetyaim.. " On TishaB'Av one is allowed to say Korban HaTomid. since " Unkalos " is from Moshe at Sinai, it is different then regular learning Torah, the words themselves are Holy, that is why they can be said during " laying " of the Torah and not called a Hefsek, while translating the Torah into English would be a Hefsek, and can not be done by the " Meturgamin ". What does the Rov think ?

Reply

I think you are essentially correct, but I understand it a bit differently. Reading Torah shebik"sav is in itself a mitzvas Talmud Torah even if one doesn't understand it, For the words themselves are holy.

Converting a Loan that was defaulted to tzedakah.

Background - I made a significant loan that was defaulted. I asked the rav zt'l if it could be converted to tzedakah.

Hello Rav. Over a year ago I lent a gentleman who now lives in ... \$3050. Long story short - he fell on very hard times and has been unable to repay the loan. Several local rabbonim have been trying to get him back on his feet. To save the Rav time of reading the attached letter from the borrower to me, my question is regarding this line of the attached letter: "My heartfelt plea to you: - Given all of the above, I am unfortunately not in a

position to repay your loan and cannot realistically foresee myself being able to do so in the near term. My family is in a dire financial situation and every cent I bring in is going towards basic necessities at this stage. I need to ask you if at all possible, to forgive my debt, in part or entirely, as Tzedoka to us? If I choose to forgo the loan, can this be considered maaser from my zedakah account? Thank you,

Reply From: R' Chaim Zev Malinowitz

While the poskim allow lending money to someone originally with a condition--if he pays me back, fine, if not, it is not a loan, but Tzedaka (and maaser money can be used), once the loan is made without that condition, and it is a debt to the lender, they do NOT allow using maaser money to pay oneself back. rczm

Changing earmarked tzedakah

Question: About two or three years ago, I began making regular donations of \$150 per month towards the BTYA Torah programming. It was earmarked for the Rav's kollel that had been learning there. With the kollel no longer there, I approached... today to ask where the money was going. He said to various rabbonim and individuals who chose to learn at BTYA.... but admitted without the kollel there now they had a surplus. There are many local organizations that desperately need funding for ongoing Torah learning. Not the least our own... which is now thousands of shekels in the minus each month. Is it mutar for me to move these monthly donations to another institution that needs the funds more? I would probably begin giving to... Thank you

Reply: R' Chaim Malinowitz wrote: You may; but surely you should realize that there could be a surplus today and a deficit next month.... Not because we should lie, chas veshalom. But because a surplus can easily turn to a deficit. Doesn't take much. An organization collecting tzedaka monies do not stop when they have a surplus for a few weeks, or months. If 5 people make your cheshbon—boom! deficit. But yes, you may. In fact, I want you to, because I do not want this e-mail to be perceived as a plea not to. rczm

Sheimos/geniza shayla

Question: The school year is ending and we have a sheimos/geniza shayla. The girls are cleaning out their cubbies. Many of them want to throw away their textbooks from the year. But many books, even of the

secular subjects like science and spelling, have pesukim or divrei Torah in them. Can they be thrown out? Do the girls have to first check the entire book for pesukim, and rip out those pages to go to geniza, and then throw away the rest of the book? I'm not sure we can assume the girls will do this so carefully. Given that, is this the school's responsibility? Refuah sheleima.

R' Chaim Zev Malinowitz wrote: yes that is what they have to do if they are bas mitzvah, and the school explains it clearly, the school has met its responsibility. Of course, if you think they didn't do it, then you may choose to look it over, not meetzad responsibility but meetzad you don't want kodesh treated b'bizayon,

Follow up: Thank you. So now we have a question what specifically is geniza: half a posuk? Hashem's name 'ה? quotes from seforim/mishna? picture of a page of gemara/chumash?

Reply: full passuk, unless the half is there to learn in or from yes yes if readable, yes

Question Tevilah for Pottery

To:* Chaim Malinowitz *Subject:* does glazed pottery (cups) have to be tioveled?

Reply: The assumption is that yes No beracha, because the glaze might be so thin as to be basically meaningless. Rczm

Candle lighting shailahs

Firstly, I hope the Rav is feeling better. My son came home from school and taught me two things that warrant asking the Rav if we hold according to the way he learned 1) when a man says shehechyanu on kiddish, the wife should not answer amen because she already said shehechyanu on candles and this would be a hefsek. 2) one cannot light yartzheit candles (even from existing fire) this on yontif and therefore one should light 48 candles to be the yartzheit candles before shabbos Thank you. Gut shabbos and gut yontif

Reply:

1)Rav Moshe Feinstein paskens she can--I follow that pesak. 2)Once again, many are maykil, and also once again, I conduct myself in that manner(yes to light it on YT) Ahhhh,to be young and a yeshivah bochur

in yeshivah again!! Of course, there are machmirin on both, it's hard to say what you should do, pick one, and trust me that you can't go wrong.
Rczm

Washing or rinsing Exercise clothes During Nine Days

Question July 16, 2018 10:15 PM *To:* rav@btya.org *Subject:* Exercise clothes - any leniency for rinsing out? Dear Rav Malinowitz, welcome home. As per doctor's orders, I try to do 40 minutes of intense exercise 3 times a week. I have been exercising with 2 of my kids. We each have limited sets of exercise clothes (either one set or two sets each), and at the end of the exercise, the clothes are literally dripping with sweat and smell of sweat and other body odors. Is there any room for leniency to wash the exercise clothes? Any distinction between putting them in the washing machine or doing a less effective rinse-out under the tap to get the worst of the smell out? Many thanks.

Reply

You have my permission to ask someone else. No, I am NOT being a “wise-guy”. This in my opinion, not warranted. You have options. Exercise less THIS WEEK (4 days left) wear smelly clothing. use other clothing, changing so often that it won't get sweaty or smelly a combination of all of the above I am sure there are fine rabbonim who would say—well, anything for health is ok. I have a different mind-set--- Hence my opening sentence. Rczm

Related to Har Habais

Subject: Tvul yom to Har Habayit Dear Rav Malinowitz I am under the impression that standard procedure for men going up to Har Habayit (according to the practices of those that currently do) is to go to the mikveh in the morning before going up. The parsha we read yesterday (23: 11-12 w. Rashi) seems to say clearly that a baal keri needs he'erev shemesh before he can go into machane levi'ah. Is the halacha not like the simple pshat in the psukim, or should that tevilah be done the previous day? Thanks. Shavua tov.

Reply

mishnah keilim 1:8—tevil yon only assur in ezras nashim (probably miderabonon) it is also so mevuar in mishnah tamid 1:1—that atevul yom went back to the bais hamoked, which is actually closer to the

azarah than the ezras nashim;the rishonim answer that since it is only miderabanan,they allowed that fellow to go back but there are those who explain that mishnah even if a tevul yom is assur in the whole har habayis. there is also the mishnah in middos 1:9 to contend with the overwhelming majority of rishonim in pesachim 92a,yevamos 7b,and zevachim 32b,explain R' Yochanan there to be explaining the baraisa that it is only derabanan, and only to the ezras nashim rambam paskens that way—hilchos bias mikdash 3:5,6 there is a shitas Rashi and Rash MiShantz that it would be assur..... b'pashtus there is an overwhelming rohv that it is muttar, like the simple meaning in mishnah keilim and Rambam paskens it then gets complicated,there is a setirah in Rashi..... there are machmirim who go just before sheki'ah the day before...however, this obviously creates a new potential problem—which usually happens by chumros. some go twice—however, unless they know that they became tamei again,they make the beracha only the first time. the simple meaning of the passuk isn't simple—the gemara in pesachim -68a--seems to be saying that lo yavo el toch..goes on machaneh shechinah, so the next passuk can ,too, without straining peshat.... rczm

Father-son trip and aveilus

To: rav@btya.org *Subject:* Father-son trip and aveilus Dear Rav Malinowitz, I signed up to go on the father-and-son 2-day trip organized by R' Saffer with my 9-year-old son, as a convenient and reasonably-priced way of having a special trip with my son. We're signed up to travel on the bus as my wife will need our car. I was told that, particularly on the bus trip, there is music, videos of previous trips, and a bit of a "party atmosphere". I'm planning to sit with my son and spend time with him. Is it a problem for me to be on the bus under these circumstances? Thank you

Reply To: I won't say "no problem", but I will say it is muttar and *do your best* to not be part of the "party", even off the bus(mealtimes), but only in a way that will not mar the experience for your son. Rczm

Shehechyanu on Clothes

From: Sent:* Thursday, April 30, 2015 2:46 PM *To:* rav@btya.org *Subject:* How many shehechyanu's on 2 suits? Dear Rav Malinowitz, This week I purchased two suits. One I hope to be wearing for Shabbos. The other I hope to put away for 6 weeks to wear new for my son's wedding. I did not say a shehechyanu at the time of purchase. The pants

needed shortening. I just got them back, but haven't yet removed the tags to make them "fit to wear". Firstly, for future reference, when would be the best time to say a shehechyanu on a suit? Secondly, assuming I'm going to say when putting on the first suit for Shabbos, will that cover the entire purchase, or will I be able to say another bracha when I remove the tags and first wear the other suit 6 weeks from now? Thank you.

Reply: The minhag is to make the beracha when it is put on the first time. Each suit will thus get its own berachah rczm

Chanuka lighting during trip to US

Dear Rav Malinowitz, I just listened to the Dvar Halacha from last night, and it answered most of my questions. My wife and I will be in the US or Canada for part of Chanuka. We'll try to light if possible in the hotel room, and will probably be eating a meal there. The duration of our return flight will extend through the entire lighting time for one of the nights. For that night, should I ask my older kids who will be lighting at home to light as my shaliach? The zman hadlakah in Israel will be before I have any chiuv in mid-Atlantic, so does that work? Would it be better to make a shaliach in the US, where zman hadlaka will be while it is still night time for us? We will probably be leaving from my inlaws home where we will have been sleeping to the airport, so does that > still qualify as "beiso", or are we just going to miss that night > altogether? Thanks.

Reply: On Tue, Nov 19, 2013 at 10:35 AM, Chaim Malinowitz wrote: You're probably pattur. BUT---If you were staying at your in-laws, and you are still there at zeman hadlaka of your last day there, and will stay for a half-hour, and you eat supper there--that's good enough to be yotzei there. rczm

From: *Sent:* Tuesday, November 19, 2013 11:22 AM *To:* Chaim Malinowitz *Subject:* Re: Chanuka lighting during trip to US Flying 1 pm from Toronto and arriving 7 am in Israel, so no chiuv in either place. If it were feasible to light on the plane, we'd have your chakira from last week about the homeless, but without getting into electric chanukias it's not relevant. Is this a bitul mitzvah b'ones or is there no chiuv under these circumstances? In other words, how hard should I try in future to avoid this situation arising? Many thanks.

Reply To: Try, but not enough to disrupt things that you have a (good) reason to do during Chanukah (though I assume there are people who takeh would not allow even that, vezehu!)-- the answer to your question is, I hold, the second tzad. rczm

Shaving during S'firah

From: *Sent:* Friday, April 17, 2015 9:39 AM *To:* rav@btya.org
Subject: Any room for leniency re. shaving today - details below Dear Rav Malinowitz, We're going by the custom of keeping the "first half" of s'firah. I that Rosh Chodesh Iyar falling on Sunday is not the widely accepted configuration for leniency in shaving today. My question is whether, with a bit of a "sha'as hadechak", there might still be room to do so. Although I manage just fine with a couple of weeks' growth, my wife finds it very distasteful. I've had comments this week such as "I can't look at you like that", and "I hate when you can't shave". Bottom line is that, BE"H, my marriage will be just fine if I can't shave, and my wife will cope. However, if there was any room for leniency, it would make a big difference to her (and hence us). Many thanks, and have a good Shabbos/Chodesh.

Reply On Fri, Apr 17, 2015 at 2:59 PM, Chaim Malinowitz wrote: (This was in my spam folder, and I just now saw it. Sorry) I am not aware of any leniency. But very distasteful is pretty strong language. I can't look at you like that is even stronger. What happens during the three weeks?
rczm

Follow up: Thanks. I have a great marriage, bli ayin hara. My wife expresses herself clearly, sometimes with slightly exaggerated language. She does B"H manage to look at me, and just copes with her dislike of my greater-than-usual facial hair. When there's no other (halachic) option, she manages fine and curtails her comments. I'm just doing my duty to make sure I don't inflict any more aveilus on her than she really needs to suffer. Thanks.

On Fri, Apr 17, 2015 at 3:51 PM, Chaim Malinowitz wrote: Let me be clear. I am not aware of any general leniency. If someone were to tell me that it really does affect their shalom bayis, I would apply a leniency here, I would think it is ok just as it is ok l'tzorech refu'ah. rczm

On Fri, Apr 17, 2015 at 4:03 PM, wrote: OK. Thank you. I'll bear that in mind if I feel it's that serious. (I understand that this would not really

have anything to do with Rosh Chodesh, so it wouldn't make a difference if it were at another time, correct?). Thanks.

Reply To: Correct. Good Shabbos rczm

Hospital Bed on Shabbas

* *Sent:* Thursday, January 03, 2013 3:49 PM > *To:* rav@btya.org
Dear Rav Malinowitz, I'm pleased to let you know that my wife was moved out of ICU yesterday and is now disconnected from all tubes and devices. She is still weak and in pain, but improving day-by-day, B"H. She will be in hospital over Shabbos and I'll be staying with her there. Her pain has been causing her great difficulty sleeping, and she has found it necessary to frequently adjust the position of the electrically controlled bed to shift weight between different areas of her body. Although there are non-Jewish nurses on staff, it will probably not be feasible to get a nurse to come in so frequently through the night. If the need arises and she is in great discomfort, would it be permissible to operate the buttons of the bed with a shinui (e.g., elbow)? The buttons appear to be switches which actuate (probably via a microprocessor) electric motors. There do not appear to be any lights operated by the buttons. Many thanks.

On Thu, Jan 3, 2013 at 4:09 PM, Chaim Malinowitz wrote: BH Well, here's where a Rabbi earns his keep. 1) An issur derabonon with a shinuiy is ok for someone in your wife's condition. Of course, the non-Jew route is always preferable when possible, and then you can ask him or her to do even an issur d'oraiyssa. It is *possible* that if there are no lights, it is an issur drabonon. B'mokom tzorech godol... BTW--a true shinuiy must be used. I am not sure that the "other" hand is a shinuiy when it comes to pushing a button. Your knee....elbow think beforehand! There are respectable poskim who hold that a choloh in your wife's condition can do an issur d'raiyyssa with a shinuiy. B'mokom tzorech godol..... So try the goy route. If not possible, shinuiy it is! OK, vacation time. I've earned mine for the year. Refuah shelaymah!!! rczm

Follow up

Update and question Many thanks. Order of preferences is clear. I think that a knee or even an elbow would be too clumsy for these little buttons. I assume that the knuckle/joint at the base of the fingers would be a true shinui, correct? What about the regular knuckle (i.e., the second joint) of a finger? People may punch with it, but don't usually push

buttons with it. We hope not to make the Rav earn his keep in future.
Thank you.

Reply: try first the base of the fingers

Tzeis Shabbos

I wish the Rav a refuah shleima! When I got engaged I asked Rav... how long to wait for Mot"Sh (I had always followed whenever the yeshiva ended, the minyan was or the calendar). Since... family kept 72 minutes (in chul) he suggested that I wait a bit longer, and bl"n we wait 45 minutes. I never intended it to apply to our children. I have told our married children that this chumra shouldn't apply to them – it is not a minhag of the family but a chumra. Now I am thinking that perhaps it doesn't have to apply to our non-married adults (our 24 yr old daughter lives at home). Should she/they need to wait the extra (about 5) minutes? Thank you.

Reply

If your description is accurate, then what you are suggesting is true, EXCEPT that this is the type of thing which would require hataras nedarim. Rczm

Second Day Yom Tov in EY

To: rav@btya.org Subject: ben chul What is permissible to do for someone who lives primarily in chul, but is in Israel on the second day of Yom Tov? * For someone not frum (they aren't keeping the first day, and certainly not the second) * For someone 'modern' who keeps only one day when they are in Israel and 2 days in chul, but a chareidi posek would say to keep 2 days. L'maaseh (although the general gedarim are of interest), my sister is leaving back to NY late Sunday night. She is not shomer Shabbos (or kashrus, etc) in chul, but I think is when she is in Israel, at least on some level (I don't really know whether she doesn't turn on the TV, emails, etc. in the midst of keeping many parts of Shabbos (seudos, candlelighting) when she is on her own in Jerusalem). She certainly doesn't keep 2 days in Israel, but not because she has a psok or thinks that would be the correct psok, but because she is meikel in halacha and not interested in doing second day here (she doesn't keep first day/Shabbos in chul and halevai she keeps the first day). She will expect me or one of my children to drive her to the airport. Is that permissible for us? Can we call her motzi Yom Tov, or answer the phone? (she would not take it happily/acceptingly if we didn't).

Reply: It is muttar to do things for someone who keeps, or should keep, 2 days YT. But not if it involves them doing something assur. Ironically, if they ask you to do it for them, it is assur. I am sorry, but you may not do anything which involves them doing something assur. Tell her in advance—she knows that you are chareidi (i.e, frum). That is my opinion(to tell her in advance) If you think you'll get a different pesak from someone else, feel free to ask that person rczm

Eating Mehadrin/Badatz food that was cooked with Rabbanut dishes

Background: we were making a bar mitzva for our son in the Old City in a Rabbanut Hall, that the mashgiach was able to upgrade to Mehadrin/Badatz food

Question: Is it OK to eat Mehadrin/Badatz food that was cooked with Rabbanut dishes? There is an event in a hotel that is Rabbanut Yerushalayim in general, but individual baal simchas can pay to upgrade the kashrut to Mehadrin/Badatz. Would there be a difference to do this l'chatchilah, or just b'dieved if the event has already been scheduled? (and there would be a loss for cancelling). Thank you

Reply: Well, realize that when one “pays to upgrade”, it is indeed just what kind of chicken they buy. Or meat. Dishes, silverware, spices, oil—there are 101 things... that stay the same. When people want to do this lechatchilah..., they hire a private mashgi'ach or a kashrus org to come in and take care of everything, everything, everything. The Hall almost always cooperates. ESPECIALLY in the yerushalayim area—smart business practice. I can't make a list to tell you what-kashrus is enormously complex... To just “upgrade” which usually means just what kind of chicken—in my opinion, if the guests would know what it is limited to, they would be pretty unhappy. Very unhappy. To just answer your specific question—Rabbanut dishes (I assume you mean plain Rabbanut)—if that were the only issue, I'd say go eat; but if you're the baal simchah, are you being fair to your guests? BTW—Kibbutz Lavi has an entire Mehadrin LINE for guests who order that in advance. I spoke to the mashgi'ach of the hotel, I had to go for a bar-mitzvah— a completely separate line. Turned out that so many guests ordered it, the hotel just went completely with that line for everyone..! Good luck rczm

Basur VeChalav

Kvod Horav, We accidentally placed a fleishig spoon that had hot chicken gravy on it into the milchig sink for about 5 seconds. We wiped off the gravy that got on the sink. What else should we do? Thank you
R' Chaim Zev Malinowitz wrote: what is the sink made of ?

Reply: Metal "Stainless steel"
R' Chaim Malinowitz wrote: do eeruiy kli rishon all around the sink

Humor

Background: I received the following invitation to a Yeshiva Dinner:

בעז"ה במוצאי שבת (הקרוב) פרשת ויקהל פקודי, יתקיים דינר לטובת ישיבת [] בארץ ישראל, בבית משפחת []. ישתתפו: ראש הישיבה וכל צוות הישיבה שליט"א, כמו כן הרבנים (דוברי אנגלית) מהשכונה, הרב קורנפל הרב מלינוביץ ועוד, ישתתף גם הרב יעקב הלל שליט"א. התבקשתי להזמין רשימה של אנשים, ואותך לא הצלחתי לתפוס, היות ואני מבין שאתה בחו"ל אבל תהיה כאן בעז"ה במוצ"ש אני שולח לך הזמנה במייל, נא לאשר ההשתתפות .

I asked the Rav: I would not have thought in my aveilus I can go to this dinner on motzei Shabbos. What does the Rav think?

Email text: The Rav responded: "the poskim allow it --no music though Interesting--I see they say Rav Malinowitz will be there...I didn't know that!"

Purim

Forwarded message From: Date: Fri, Mar 22, 2019 at 11:46 AM Subject: [BTYA-Members]

To: if the rav is too inebriated to pasken but he knows he is, is that called a conundrum because actually he is paskening that he can't pasken so.....[image: Winking smile] [image: Thumbs up] [image: Confused smile] [image: Laughing out loud] [image: Open-mouthed smile]

Background:

Email text: The Rav's reply to how to get people to pay back debts. -
Forwarded message From: Chaim Malinowitz Date: Fri, Dec 20, 2013 at 11:26 AM

You turn me loose, I'll just say בעון נדרים בנים מתים that's a Gemara! 95% collection-success rate

Humor

From: chaim malinowitz Date: Fri, 27 May 2011 14:51:54 +0300 To: And don't forget to hear the riveting 10minute inspiring talk being given by...NEXT Motzei Shabbos at the BTYA pre-Shavuot Torah-Programming Melava Malka in the BTYA Beis Medrash to the BTYA members and fellow-learners. Gut Shabos!! RCZM

On Fri, May 27, 2011 at 2:54 PM, wrote: Thanks - too bad I bcc the list or that would have been a great plug! But thanks for reminding me and confirming it is on! Good shabbos! Thanks,

From: chaim malinowitz Date: May 27, 2011 at 3:57:08 PM GMT+3 To:
Not to mention the brilliant way I told you how long to speak for.

Humor: From an Email:

RCZM: I am already preparing his mokom in the BTYA Iyun Kollel!
Hey... we'll give you a run for your money, we'll see how good you really
are....

Reply: Looking forward. Though I have long held that I am over-rated.
Thank you for reaching out!

RCZM: Overrated? Welcome to the club. That's how I feel half the time.
The other half I am insulted I don't get enough kovod.

Humor

From: *Sent:* Wednesday, November 02, 2016 9:29 PM

To: Chaim Malinowitz <czm613@gmail.com>

Subject: Re: Can we meet on Sunday afternoon
its fine. There is a slight chance I'll have to bring my baby.

Reply

All input is welcome

rczm

Humor

Dear R' Chaim Malinowitz Missing CM recorder FOUND - in my
FREEZER! Must have fallen out of my pocket into a bag of products I was
putting in our freezer. After returning to room temperature it seems to
work fine, so we now have two CM recorders. Thanks.

Reply: Thanks! We need to tell Rav Solomon that clearly his shiurim are
“hot”! rczm

Subject: [BTYA-Members] hashaveis aveidah opportunity

From: Chaim Malinowitz <czm613@gmail.com>

Date: Thu, Nov 26, 2015 at 5:59 AM

Subject: [BTYA-Members] hashaveis aveidah opportunity

There is a hat without a lining on one of the hooks in the hall outside the
Beis Medrash of Beis Tefillah Yonah Avraham .It is perhaps a Borsalino
hat. It has been there for many weeks, probably since Succos, or
Simchas Torah. It is almost identical to a hat that was taken mistakenly
over Succos—that hat (that was mistakenly taken) was a Borsalino size
7, and is slightly larger than the hat presently by the Shul. So check
your black Borsalino hat, size 7, and check out the one on the hook
outside the Shul, and let Rav Malinowitz know if, indeed, you've been
wearing the “missing hat” and are ready to switch back!

Thanks
Rav Chaim Malinowitz.

Background: Humor

From: Chaim Zev Malinowitz [mailto:czm@zahav.net.il] *Sent:*
Wednesday, February 19, 2014 9:35 AM *To:* 'Joel Padowitz'; 'Aryeh
Sonnenberg'; 'Ari Stern'; 'Joe Schulman'; 'Beryl Thomas'
Subject: (fe)mail ox

Who is in charge of building upkeep? The pick-up shaylos box is now
completely broken. HELP! rczm -

From: Aryeh Sonnenberg *Sent:* Wednesday, February 19, 2014 8:09
PM *To:* 'Chaim Zev Malinowitz' *Subject:* RE: (fe)mail ox Can on ox be
a female?]

Forwarded message From: Chaim Malinowitz Date: Wed, Feb 19, 2014 at
11:07 PM Subject: Re: (fe)mail ox

To: Aryeh Sonnenberg it can if the b key on the keyboard is broken

Humor

From: Aryeh Sonnenberg *Sent:* Friday, June 12, 2015 12:08 PM *To:*
'RBS1' ; 'Rbs2' ; list@shemesh.co.il *Subject:* Torah-Stealing Warning
Last week, Sifrei Torah were stolen from Cheftziba. It's thought to be the
work of a group of arabs. The police have asked for everyone to keep their
eyes open for anyone who looks like they are "out of place" in the
neighborhood. Good Shabbos

From: Chaim Malinowitz [mailto:czm613@gmail.com]
Warning arabs are out of place in eretz yisrael, read the Bible

General

From: Chaim Malinowitz <czm613@gmail.com>

My wife just called

me!!

Mazel tov,mazal tov,mazel tov,mazal tov,Mazel tov,mazal tov,mazel
tov,mazal tov,Mazel tov,mazal tov,mazel tov,mazal tov,Mazel tov,mazal
tov,mazel tov,mazal tov,Mazel tov,mazal tov,mazel tov,mazal tov,Mazel
tov,mazal tov,mazel tov,mazal tov,Mazel tov,mazal tov,mazel tov,mazal
tov,Mazel tov,mazal tov,mazel tov,mazal tov.....!!!!!!

I absolutely take full credit!!(just kidding)

I am

SOOO

excited for you!!!!BH!

rczm

Background: Meaningful nichum aveilim email when he couldn't make a shiva call in person

Chaim Malinowitz here המקום ינחם אתכם בתוך שאר אבלי ציון ירושלם I was sorry to hear the news of your father's petirah. I met him a few times in the Shul, and I must say that I see you get your "charm" from him. I am pretty under-the-weather here in Yerushalayim since Motzei Shabbos. Looking at your "shivah-schedule", it seems as if I will not make it to be menachem aveil in person. Please forgive me. The best neechum is that you will be re-united at techiyas hameisim and all that's going on now is temporary. And that is p'shat in בתוך שאר אבלי ציון וירושלם
Be well. RCZM

Shul Related

From: Chaim Malinowitz <czm613@gmail.com>

Date: Thu, Aug 24, 2017 at 11:10 PM

Subject: [BTYA-Members] Thanks!

To: <btya-members@googlegroups.com>

I guess it is my turn to say that we have an unbelievable Shul, with members-list responses second to none. Thank you all!

(You people must have one major heck-of-a-Rabbi!)

rczm

Carlebach Kabbolas Shabbos

The question asked was whether the shul could daven Carlebach Kabbolas Shabbos for a Shabbos Sheva Brachos.

From: Chaim Malinowitz Date: I want it every week, so I certainly approve of it for a special occasion! rczm

Shul Related: Background The Rav noticed everything, and he cared.

From: Chaim Zev Malinowitz Date: Thu, Jan 3, 2019 at 5:40 PM Subject:

To: I just walked into the Shul and saw the parnas hayom for 26 Teves.

Is something going on, or stam, like it's your birthday or mashehu kازه? rczm –

After a Terrorist attack in RBS

From: Chaim Malinowitz Date: Sat, Oct 31, 2015 at 8:02 PM Subject: [BTYA-Members] pepper spray To: btya-members@googlegroups.com The person who was supposed to get the pepper-spray that people of the Shul ordered still has not come up with the spray. He keeps saying that the person supplying him keeps telling him "soon, soon". It is clear that no one is obligated to follow through on their order if they do not want to. I

have found a store in Yerushalayim (my favorite pitzuchim store, actually) who tells me he can get as many as I want, for 60 shekel a cannister. I am sorry for the balagan, but I have to ask you all to re-order (because many people have meanwhile made their own arrangements to tim this) I am only facilitating—I am not your sh’li’ach, not the store’s sh’liach, not in any way responsible for any aspect of this item being sold. And for all I know, the original fellow might call me tomorrow and say he has them. So—if you still want—or if you see this message and decide that you want it and didn’t order before-let me know. the pitzuchim store offered no discount-----60 shekel a can, for any number of cans. Shavua tov RCZM

Flack from the shul

Subject: The Rav got a lot of flack from the shul, and see what he said about it. Forwarded message From: Chaim Malinowitz Date: Thu, Sep 13, 2018 at 8:41 AM Subject: Fw: [BTYA-List] Yom Kippur Message from the President To: , I can’t say anything, because I’ve been painted as the chief culprit (זאל זיין א כפרה)

Learning in Shul

From: Chaim Malinowitz Date: Tue, Jan 22, 2019 at 5:02 AM Subject: [BTYA-Members] learning in the Shul?
To: Cc: Morai VeRabosaiy: If you could reply to this e-mail (to either sender, or to both) it would be greatly appreciated , and helpful. Whatever the reply might be. If you presently do not learn in the Shul for any time between the two Ma’arivs (8 pm and 10:15 pm) , what might get you to do so? Examples: --A good Shiur in -----halacha (what area?); gemara; hashkafa; mussar; agadata; iyun; beki’us; nach; kabalah ; peirush tefilah? anything you can think of? --A good *chevrusah* in a mutually agreed topic—a peer? an avreich? a Rebbi?; a talmid? --Interesting lectures, shiurim, about interesting topics in Halacha or hashkafah ---food Anything else? Thanks rczm and Yedidya Kramer

BTYA learning program for the post-Tish’a B’Av period

A Message from the "Chaplain" To: The Nine Days, 5775 Moraiy VeRabosaiy ש"ע עמו: Ten years ago, we went to war. In the shadow of the Second Lebanon War, we started a BTYA learning program for the post-Tish’a B’Av period, a period not usually known for its intense learning ambience. “Milchamto shel Torah” we called it, as we suspended our normal summertime activities and girded ourselves to be under the command of General Barak Saffer, whose strategies and maneuverings to achieve “bedrock” *p’shat

*was already the stuff of legend. We won that war. And BH the next eight. But now we face new challenges.

The Army is maybe tired, maybe has moved on to other issues, maybe doesn't see any longer the need for such vigilance. *But on the contrary, we now newly face Iran*, our old enemy of Peras, which today, now, every day, makes no secret of trying to exterminate the Jewish people, *chas veshalom*. And we also face an enemy-in-everything-but-name, whom we will call Achashveirosh, who wants nothing better than to facilitate Peras' plans. *And is doing so in a big way* . And all this happened in the last few weeks, under our very noses. The pundits pundit; the pontificators pontificate; and the politicians huff and puff; The one benefit of the present matzav is the realization dawning on everyone that אין לנו להישען אלא על אבינו שבשמים And so we urge you to join General Barak and his army of eeyun-learners, to renew the *bris* with the Almighty, and to wake up and realize that it is *zeman gerama* for our Land, our Nation, for us. Who knows what *zechusim* we can accumulate on behalf of K'lal Yisrael ?What advantages in this final battle we will gain through this tenth *milchamto shel Torah? *And all it takes are about 8 nights of commitment, joining great *chevra*, focusing on the *sugyos* of *bris milah* and *mitzvos of zeman gerama* through chevrusah learning, pilpul chaveirim, and of course the Shiur..., and with a bit of *mesiras nefesh* thrown in to make your way through all the great hot food which will be served. See you there! To enlist, or just for more information, or to offer to be just a "jobnick," talk to the General himself, the Chaplain (that would be me), who is normally automatically accorded Officer status, or the COO (Doc Kallus, represented by the capable Ayton Lefkowitz). Rav Chaim Zev Malinowitz -

After not being in Shul for RH & YK

Subject: Last year Ga'aguim Wed, Oct 9, 2019, 3:04 PM chaim malinowitz to btya-members A goot kvittel, everyone! I must tell you all that after having davened in my neighborhood RH and YK, and hearing not-bad chazanim, yeshivashe nuscha'os, I can tell you that I have a new appreciation for our ba'alei Tefilah and general davening on Yomim noraim. Really a cut above. Yeyasher ko'ach, especially Ari and Aryeh!! Thank you all for your tefillos on my behalf.... Rczm

Street Riots in Jerusalem- causing him not to make it to Night Seder in Shul

Forwarded message From: Chaim Malinowitz Date: Mon, Oct 23, 2017 at 3:32 PM Subject: Day Of Morons To: Due to the tremendous Kiddush HaShem perpetrated by people who have appropriately named their movement Wood (as in "Block Of Wood") and are presently involved in

inconveniencing thousands and thousands of people, there will be no MC shiur tonight. Way to go, morons. Rczm

Encouraging to come to a Shiur on Tefilah

We are all reeling from the events of the last 2,3 days. No, I am not talking about the *aveilus* of *yemei sefirah,* followed by a Lag Ba'Omer . I am not talking about trying to form a coalition government, and finally succeeding. I speak of course about ... I had written a rather long, somewhat detailed, pretty intense, emotional letter about ... *matzav *, his parents' *matzav *, and how we should relate to it and to them. And how Rebbetzin Heller is coming in a few days to help us do that. That letter has now been shelved. BH! But... still needs a refu'ah shelaymah, and the next days, and weeks, are extremely critical. (Actually, we all need HaShem's constant bestowal of life and health every moment—may this be a good reminder.) The good news “broke” between the printing of the ad and the fliers, and the sending of the letter. Which we took to mean as follows: .. still needs our Tefillos. ...parents need to stitch back their lives together-in so many areas. And there are still other people and families that we know and love who > are having major issues—whether in health, childrens' health (both physical and emotional), *parnassah,* *shidduchim , relationships, chinuch issues.* Local families. Our friends, neighbors, fellow-Shul members. Families which are fountainheads of Torah and *chessed.* Parents *par excellence. Tov lashamayim, tov laberiyos.* Families torn apart by *cholim *and other issues. Where life and normal living have to be put on hold. Normal *parnassah *channels interrupted. Children, young adults, adults confused by deteriorating health, deteriorating *parnassa** or *deteriorating relationships*. What can we do? Though *that extreme letter is no longer relevant *as written, *many people and families are still in critical need of yeshu'os. And we must be there for them in the most intense way. As so many of us were for.. and his parents. This Wednesday night, Rebbetzin Tziporah Heller will be addressing the women of the entire community on the topic of *nesi'us ohl im chaveiroh—feeling (really feeling) the distress and burdens of a fellow-Jew (see accompanying ad). We will learn why it is important, indeed essential, in caring for another. And how it can result in very real, practical help. An answer to “what can we do?” So many in our community find themselves in distress that I have taken the highly unusual step of having this talk be given in the Bais Medrash itself, on a weeknight (the ulam was unavailable). I am plaintively asking all women who possibly can---to *please come*. Even if it means missing out on something else scheduled for that night. Too many *matzavim *demand it*—*and we will hopefully acquire the tools for “what

we indeed *can* do”. After all, that is precisely what *nossei b’ohl* teaches us we must do- to act as we would for *our own* child, *our own* family. *Because it is.* Rav Chaim Malinowitz

Planning Shavuos night learning

Sent: Tuesday, May 12, 2015 10:58 AM To: Mutti Frankel Subject: Fwd: FW: Shabos//Shavuos learning

On 12 2015 ב׳מ״א, at 06:45, Chaim Malinowitz wrote: Moraiy VeRabosaiy: It is a bit late, I want to have a flier for this Shabbos (and for the bulletin) , but I need more information and a volunteer designer(how’re ya doing, Ayton buddy?) The concept—“3 days of Torah” The idea—different groups having a 3-day hemshech of learning. 1)Shabbos day 6:20 pm to 7:50pm 2) Shavuos at night 3) Shavuos day

(BTW...- said to me—unconnected to this idea—that the days of the shiurim upstairs on “interesting” topics are over) At first I thought b’inyanei Shavuos and//or Talmud Torah, but I see now that lav davka. It would be nice to have a list,with the magidei Shiur,and the times,and the inyanim Rav M—minchas chinuch on various mitzvohs of Shavuos, Bikurim,etc night-throught the night, 12 midnight to 4 Mutty --Matt---IS THERE AN AUB schedule for Shavuos day? What time is TMK? please hit reply all Rabbosaiy—please write how you want your shiur described Joel P-- Shmuel Katz- Rav B Jacobsohn--- Aryeh—?? Mordechai B—??? Anyone else with a specific topic for these 3 zemanim? Please answer,and Ayton-get to work! thanks rczm

On Tue, May 12, 2015 at 10:38 AM, wrote: We can do a triple header AUB with a special treat (ie. Large chocolate bar) for those attending all three sessions (and maybe a smaller treat for those attending 2). The sessions should be 1 hr (or perhaps 40 minutes since I'm not sure that theirs enough material or patience for 3 hours of father son learning) before tmk on both Shabbos and Shavuos day plus the traditional AUB Shavuos night 11-12 with ice cream (milchig and pareve). All of the above must be approved by the rav (and board as needed) and by Yehuda Nyssen who needs to do the work, buying stuff and showing up. Please someone forward to Yehuda, I haven't got his mail on my phone. Thanks Thoughts? Mutti

Reply of Rabbi Malinowitz:

please forward this to yehudah and send me back ALSO his e-mail address)

I am ok with this, I'll fill in any expense not covered, maybe I should cover it all lechatchilah--but when? Shabbos, btw, aub IS GOING TO BE FROM 4 TO 5, because there's going to be a minchah at 5 and at 6 byt at

night? 11 to 12? and on Shavuot? WHAT IS THE SCHEDULE for shavu'ot day in terms of Mincha? 6 PM? if yes, 5 to 6

Avos Ubanim

From: Chaim Malinowitz Sent: Tuesday, May 19, 2015 8:49 AM To: Mutti Frankel; YehudaN@kkl.org.il Subject: To whom do I give the money for the AUB to, and how much? make it good stuff, I'll give even more....rczm

From: Chaim Malinowitz Sent: Saturday, May 16, 2015 11:35 PM To: muttif@nioi.gov.il ; YehudaN@kkl.org.il ; 'Ari Stern' ; arjo ; Joel Padowitz ; katzdds@gmail.com ; bornstn@gmail.com ; Lev Seltzer - Beis Tefillah Yonah Avraham Subject: FOR E-MAIL PIRSUM, A SIGN ON THE BM DOOR, and maybe bulletin (people don't see what they read unless it's pointed out) There are a number of schedule changes this Shabbos, erev Shavuot. There will be a 1:20 pm Mincha (as there is every week): This will enable you to eat seudah shlishis after Mincha, and before sha"ah assiris (4:05 pm) There will be a 5 pm Mincha: This will enable you to eat seudah shlishis a bit earlier than you regularly do, yet after Mincha (and clear the time slot of the 6:20 pm shiurim) There will be a 6 pm Mincha.. and then a number of Shiurim from 6:20 to 7:50 ; then a short derashah from the Rav, then Maariv. To accommodate all of the above, AUB on Shabbos , will be from 4 to 5

Moshe Lichtenstein

On Mon, Aug 12, 2019 at 7:36 PM Moshe Lichtenstein wrote: ... back is out (for a change) and has not been to BTYA for over 2 weeks! I called him to check in on him. He will not be in at all this week, then the week after he is on holiday. He is going to work, then coming home and lying down.

Moshe

Reply From: Chaim Zev Malinowitz <czm613@gmail.com>

Date: Tue, Aug 13, 2019 at 4:36 AM

To: Moshe Lichtenstein <mlichtenstein.mbl@gmail.com>

Cc: ... Yeyasher ko'ach!

Give me 5 Moshe Lichtensteins, I'll change RBS!

rczm

Question shabbos tefillah

Fri, Aug 31, 2007, 11:57 AM when is the "in-house" shabbos tefillah?

Chaim Malinowitz <czm@zahav.net.il> Fri, Aug 31, 2007, 12:00 PM

Shabbos Shuvah, like last year. And hopefully every year!

Email text: Welcome committee.

To:* Rabbi Chaim Malinowitz *Subject:* Aliyah arrival Dear Rav Malinowitz, Hello. We are scheduled to arrive for aliyah morning of July 23, 16th of Av. We are renting... Hope to see you soon.

Chaim Malinowitz" wrote: So can I give you a "shalom aleichem"? RCZM
Re: Aliyah arrival As you may know, I live in Yerushalayim. Most days I am in Shul min haboker ahd ha'erev.* The next 2 weeks, gradeh, not like that. But tomorrow (Wednesday) there is a bris in the shul (the oolam smachos) at 9, and I'll iyH be there , and in RBSA the whole day . Maybe I'll pop over to say hello! My number is 054-914-6311 WELCOME!!!!
RCZM

Appeal

I am appealing to everyone with regards to a crucial matter that requires the help of the entire tzibbur. Ma'aneh is an organization that has been active for several years in our community (originally created by Rav Kornfeld, Rabbi SZ Eidensohn, and myself) helping treat and heal trauma cases of both boys and girls who have been physically and emotionally abused or harassed. There are no words that can describe the pain and anguish experienced by these children and their families. Those scars can only be healed with the care and sensitivity of professionally trained therapists and staff. The management team at Ma'aneh go to great lengths to subsidize the costs of the individualized therapies and treatment programs for each victim and their families throughout the healing process, ensuring that each patient receives the correct therapy.

However, as of now, Maaneh is not funded by the government and the organization has reached a critical point where they cannot continue with their vital work without additional financial support. To this end, they are pleading to the community to generously support a special fundraising campaign that they are launching this week. Based on the success of this fundraising campaign, the organization would like to implement a new program consisting of a special team of therapists who will focus specifically on raising awareness about this often silenced and sensitive topic. They will be available to speak to parents and teach them how to talk to their children in a calm but straightforward manner, about keeping safe and staying aware.

This is a necessity in every community and every family.

The success of this campaign will not only enable Maaneh to continue helping those in need, but will also benefit all our children through creating awareness and making our community a safer place to live in.

I personally know families who were helped by Maaneh, and appeal to you all to please donate generously. Mrs Shari Gherman, a representative of the organization will be holding an informational evening in this regard. Details will be forthcoming.

Rav Chaim Malinowitz

Rav Personality

Open Letter to the Shul

----- Forwarded Message ----- From: Chaim Malinowitz <czm@zahav.net.il>To: "btya-members@btya.org" Another Open Letter
There is a beautiful Netziv in the beginning of parshas Vayeira. Very very briefly, the Netziv learns that HaShem phrased Sara's statement ('Can I then give birth if my husband is so old') to Avraham as 'if I am so old' , since that was indeed Sara's true intention in her statement , which had no inappropriate meaning (see the Netziv there for his explanation of this)! But Avraham misunderstood the implications of what HaShem told him; and thus, he confronted Sara as doubting. Sara could have explained her true intentions--but she chose not to elaborate further--and so she simply denied what Avraham said (meaning to deny, without any elaboration, Avraham's interpretation), and left it at that (see the Netziv for the whole story!). The Netziv then makes the following observation: Sara was faced with a situation where Avraham, in the name of HaShem, no less, was putting words in her mouth, and confronting her with that! Says the Netziv--Sarah could have defended her words and revealed her true meaning at the expense of making Avraham feel inadequate. But that's not how she responded. Before she speaks, the Torah puts in a p'sik – a pause. Time to take a breath and think. Time to consider the impact of a full-throttle defense before speaking. Sarah decides to just quietly try to defuse the situation. (ahd kahn HaNetziv--a must-see)

Moraiy VeRabosaiy, Ladies: Last week, I wrote an over-1500-word open letter. There were a few sentences there that were hurtful to some people (smiling all the way to the bank; Western, liberal and cool to determine a vote; useful idiots; where is your seichel). Even were it to be to hurtful to one person, kol shekayn to some, and perhaps too many, it is wrong to be hurtful, and I ask whomever was offended by these phrases for mechilah. Yes, I am sorely tempted to vigorously defend each and every one of those phrases.....yes, I am sorely tempted to show all the appropriate, inspiring phrases that were ignored. But I read over the Netziv 3 or 4 times, and simply say to you: Please be mochel me for anything hurtful that was said in the course of the letter.

Thank you rczm

Background: The Rav was always looking forward, to think about what other people would want to know.

Chaim Zev Malinowitz Date: Wed, Mar 5, 2014 at 4:43 PM Subject: a few things To: Lev Seltzer - Beis Tefillah Yonah Avraham Cc: Aryeh Sonnenberg , Matt Bornstein <bornstn@gmail.com>, Ari Stern People may want to know that Motzei Shabbos, Purim, we will be davening maariv 60 minutes after sheki'a—enabling people to say baruch hamavdil... at 40, which is about what most of the olom keeps, and then come to shul with megillas and graggers and costumes for maariv, a public havdala, and Megilah. Rczm

From: *Sent:* Friday, June 01, 2018 11:39 AM *To:* Chaim Malinowitz
Subject: Re: A "new" hashgacha in RBS Thank you very much! The food is 100% Mos'ros, so it/s not critical

From: Chaim Malinowitz Date: Fri, Jun 1, 2018 at 11:49 AM Subject: Re: A "new" hashgacha in RBS To: You are not the first person who asked me. At least when HaShem is reaming me out (slangy use of the word) for the Shul (there, that was ambiguous enough), I can say that at least I sensitized them to hashgachos in kashrus! rczm

Giving Mussar

Background:

How the rav waited over a week to rebuke me for a speech he felt has some inappropriate content because he wanted to let his annoyance die down so He could balance his rebuke along with some meaningful thanks (which frankly I didn't remember till I saw it today - I only had remembered the rebuke)

Rabbi Malinowitz:

Thanks for stepping up to speak last... I waited till now to thank you because I wanted to get rid of my feelings of annoyance at the over-the-top way you spoke. It might have been amusing to part of the olom, maybe even to most, but it was not amusing to me. I am over it now, and want to thank you for helping us out when asked, and lemaaseh saying something meaningful and worthwhile. May your efforts bear fruit! Time will tell.... RCZM

Keeping Shabbas

R' ...: I am copping out. (in your eyes, perhaps) This fellow's a talmid of yours? You are presently in charge of his chinuch? Please tell him that it

is unthinkable to cause a fellow Jew to be mechallel Shabbos. Even if he is mechallel Shabbos anyway. Even if it is gerama of lifnei iver d'rabonon with a shinui and through amira l'akum (I am being cynically nasty) You tell him it's technically ok, for the rest of his life Shabbos is a technical problem which has to be overcome. And then all 613 mitzvohs are obstacles, and life is just one big obstacle course to get through with knocking down the fewest obstacles. I think the mentality is that this guy (the worker) is like sort of patur from keeping Sabbos cause he's "not frum", so I just need to overcome a technicality to allow me to actually give him work. Sorry for the rant, R' ... He's your TALMID, for goodness sake. Go teach him! rczm –

Mussar\ Advice

Background: I (ploni) was complaining about BTYA

Email text: One more thing—having said what I said, I feel as your Rav I must say something to you—please consider the following: that when things are not run as you feel they should be run, just let it go and move on ...accept it gracefully, rather than as an intolerable manifestation of stupidity which refuses obstinately to see that you are right. Took me about 35 years to get there---and I'm not really there yet. But I am getting there. Maybe you'll do it quicker!

Background: I forgot to give the Rav a very important (and good, BH) update about my health, about which he was davening.

Email text: "I forgot" he says.... Saying words are not the burden, sir; the burden is the burden. Definitely a further downgrade, if anything, to Eloka'iy, netzor.... And probably once a day, not three. If it was just to mouth some words, I'd say-sure, no prob. What do I care, why not.... My tefillos are precious to me.. I need that much more kavanah-stamina. But since you asked nicely..... "I forgot", he says....

Answering Questions

Your last question is stunningly off-base. This is not a computer, where supervision makes it ok, or pareve. This is something inappropriate. The minute you figure out a way that "it's not so bad" or "ok, let's do it in a not-so-bad way and cut our losses", you lose the whole moral argument, it becomes not a... YES I KNOW THIS WAS HARSH. It's because I love you!!!Red heart rczm

Background: I asked a question about cosmetics, shortly before Pesach
Email text: The Rav wrote: I really should ask you why this q came up on 12 Nissan. And not 1 week ago, one month ago. I don't get it.

Background

Someone wrote to the Shul List: Subject: Noise cancelling headphones for Tiyul As many of you know I am still in aveilus yud beiz chodesh. The Rav thought it was a good idea that I share with you that he gave me a heter to go on the tiyul based on the importance of such a tiyul for the kehilla and fathers and sons of RBS. No one should conclude from my participation in some (not all of the activities) that it is therefore permissible for an avel to go on tiyulim. It happens to be one of the things that is assur under normal circumstances for an avel to do. If you are interested, I can tell you personally the cheshbonos made regarding which activities I will participate in and which I won't. Have no fear I will be present though for all the activities (even the ones in which I won't partake) to make sure that they run smoothly. One thing that will be very helpful to me is a pair of noise cancelling earphones for the bus. This way while you are listening to all the great entertainment from our entertainment director..., I will be able to shut out the music.

Reply

Please forgive me if this seems petty, but to me it is important. Rabbonim do not "give heterim". They can rule that it is muttar.
RCZM

Question:

Lichvod Rav Malinowitz, Mar 23, 2018

Do you feel that Vayehi Noam should be said this Motzai Shabbat?

Reply

Feel? What do feelings have to do with it?

Anyway, MB says yes to say it, and so we will (even though I believe one of the "calendars" says not to. 295:3

Tefilah Related

Dear Rav Malinowitz I always read the 'Tefilla Halocha' and I notice that sometimes (as with this week), the Rav is concerned with phrasing and the placing of a comma. I would like to know why everyone seems to say the first four words of Yishtabach as Yisthtabach Shimcha, La'ad Malkeinu – May Your Name be Praised, Forever Our King – with the pause before La'ad Why is it not Yishtabach Shmicha La'ad, Malkeinu – translating as 'May Your Name be Praised Forever, Our King' (or something similar)? With the pause after La'ad. Many thanks and much

appreciation for the weekly halochos Best wishes for a Shabbat Shalom
uMevorach

Reply

It never occurred to me, frankly, that it would mean anything but--y.s.l.--malkeinu. Certainly, if people say it the "second" way(y.s.--l.m.) and they mean it that way, they should be corrected. Yeyasher kochhachoh,rczm

Chessed

Personality of the Rav

Subject: Re: Can You Bring Something from Brooklyn?

To: Chaim Malinowitz

I appreciate the sentiment, but a Rav is allowed to a chessed, too
Even if there is a concept of ayno l'fi kvodo, I do not think this would be
it rczm

Availability

Subject: Re: shaila for the Rav, and hadracha needed, from the school-
when would be a good time to call the Rav? Thanks!

Reply To... now basically anytime, but would appreciate knowing
when rczm

S'yatta D'shmaaya When a Question is asked

Situation: A close family member was in need of emergency medical advice on Shabbos. We were able to ask our question to the Rav on Shabbos morning via a shaliach. After Shabbos, I wrote to the Rav to thank him for offering a clear and unambiguous psak, which proved very comforting to the relevant family member. The Rav refused to take "credit" for his help, instead choosing to credit HKBH and certain individuals other than himself.

He responded as follows: Thank you -- truth is, when the q is not really a halachic objective one, one needs a really special s'yatta d'shmaaya in giving an answer -- thus, even less "credit" is due than in a "normal" shaylah. It was (medical professional) who was clear and unambiguous in her description of the situation -- not an easy thing to do, especially under the circumstances. She's great. The idea to call Hatzala Beis Shemesh to get me was also a Heaven-sent gift. They were also clear and unambiguous -- the fellow walked into Shul, I was in the middle of a shiur, and he said "piku'ach nefesh". (I never finished my sentence!) And now we ask Hashem - ועד הנה עזרונו רחמיך ולא עזבונו חסדיך----ואל תמשנו ה' אלוקינו לנצח - IYH,BEH!!! ani Hashem rofechoh! (and take care of yourself, too!)

Chessed

Subject: Letter from Rav Malinowitz to kiddush committee describing exactly how he envisioned a kiddush for a certain family in shul that needed some help with their simcha.

The (ploni family) kiddush should be downstairs. Men and ladies. There should be please at least one kind of kugel, I am fine with 2 kinds. I am fine with buying some fancy cake... maybe some fancy bar-mitzvah chocolates, ich vays. tefillin cookies,ich vay.

I'll give someone cash the next chance I get, BN

THANKS!!!

rczm

Flying to the US for a Get

Forwarded message ----- From: Chaim Malinowitz Date: Tue, Aug 28, 2018 at 9:51 AM Subject: shiur news To: , Ladies: It looks like I will be flying to the USA tonight; I am involved in helping a woman obtain a *get* and it looks like my being there will ,or rather might, make a difference. ואין כאן מקום להאריך As of now, I plan on being back for Shabbos. No e-mail there, but my cellphone will be 347-409-2387.I will lichorah be there Wednesday and Thursday, coming back with a Thursday evening flight. I have to cancel the shiur for this Wednesday. Sorry. Be well rczm