

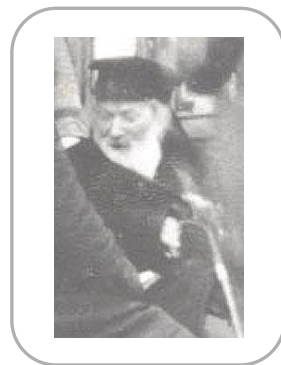
24th of Elul - the Yahrzeit of the Chofetz Chaim

The 24th of Elul is the Yahrzeit of the Chofetz Chaim (this is year it will begin on Monday night of the upcoming week). There is an interesting story told about the Chofetz Chaim that is relevant to this time of the year.

One Rosh Chodesh Elul, two *bochurim* arrived in Radin, and requested to be accepted in the Chofetz Chaim's yeshiva. However, the yeshiva was already completely full, and they were not accepted due to lack of space. The *bochurim* prepared to return home. But before they left, they approached the Chofetz Chaim to receive a *bracha*.

After the Chofetz Chaim spoke with the *bochurim*, he summoned his son-in-law, who ran the yeshiva, and requested that the *bochurim* be accepted into the yeshiva despite the lack of space. While speaking to the boys, the Chofetz Chaim had discovered that they were the grandchildren of Rav Levi Yitzchak of Berditchev. He decided that during the approaching days of *Din*, he wanted the merit of *davening* together with the grandsons of 'The Defender of Yisroel'.

[Special thanks to Revach L'Neshama for the story. Source: Shlomo Kook]



Special Thanks to Menucha Supporters



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Halacha Challenge

Listening to a Non-Shabbostic Talk

As a continuation of the topic of speech and thoughts on Shabbos, let's explore a halacha of listening to inappropriate conversations on Shabbos.



After the Shabbos day *seuda*, Reuven went for a walk. It was a beautiful day. "Hey, Reuven!" shouted his friends. He went over to his friends who were in the middle of a conversation.

After a minute, Reuven realized that they were discussing amazing clearance sales that the "Shirts & Pants" store will have next week.

"Wow. Those are amazing prices. I could really benefit from a new pair of pants," thought Reuven.

After a few minutes, he realized that he is thinking thoughts about weekday activities (i.e., shopping) by listening to his friends. "I wonder if I should continue listening to my friends or excuse myself and walk away from the conversation."

Q. What should Reuven do?

DEDICATIONS

- anonymously, in honor of the family's *simcha*

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



Help: Let's review what we've learned in the recent issues on the topic of speech and thoughts on Shabbos. Based on the verse in the *sefer* Yeshayahu¹, Gemorah teaches the following: *Your speech on Shabbos should not be the same as on a weekday*. For example: not to talk about next week's store sales.

Having said that, based on the fact that the verse in Yeshayahu mentioned specifically דיבור (speaking), our sages derived that הרהור (thinking) is permitted. We learned in the previous issues that this is referring only to thoughts about weekday activities which don't overburden the person's mind and don't cause him to worry. Furthermore, we learned that although it is permitted to think about one's weekday activities, nevertheless, due to *oneg* Shabbos, it's mitzva not to think about them at all. And it should appear to a person that all of his tasks are completed.

Menucha's Answer*: Reuven should excuse himself and walk away from that conversation.

Explanation: Although Reuven is not actively thinking those thoughts, nevertheless, by listening to what others are saying, the thoughts about store sales (from which he could benefit next week) enter his mind. Hence, it would certainly be a problem if listening to that conversation will cause his mind to be burdened with thoughts about those sales or will cause him to be worried (see the Help section above) - e.g., if he would be worried about getting to the store early enough before the items are sold out.

But even if that conversation will not get Reuven worried and will not overburden his mind with those thoughts, he still should not listen to that conversation. First of all, by listening to that conversation he is showing that he is complacent that such conversation is talking place on Shabbos. On top of that, there is another reason for why Reuven should not stay around and listen to the conversation. Some *poskim* explain that thoughts about weekday activities are permitted due to the principal of *lo nitna haTorah l'melachei hashares* (the Torah was not given to *malachim*, [but rather to people]) - i.e., it is almost impossible to avoid all thoughts about weekday activities.² Consequently, it is different in our case, where it is possible to avoid those thoughts by simply walking away from the conversation.

1. ישעיהו נח"ג 2. עיין בספר פסקי תשובות ס' שו אות כז והערה 188

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

אֲשֶׁרִי אָדָם שִׁמְעָ לִי לְשָׁקֵד עַל דְּלֹתַי יוֹם יוֹם לְשֹׁמֵר מְזוֹזוֹת פֶּתְחֵי.
-- משלי ח:לד

Mishlei



Fortunate is the man who listens to me to arrive early to my doors, day by day; to guard the doorposts of my entrances. -- Mishlei 8:34

In this week's parsha we are promised all of the blessings if we "guard to fulfill" (Devorim 28:1-2).

The Midrash Rabba on this week's parsha teaches that the above verse of Mishlei explains which 'guarding' (in the verse "guard to fulfill") the Torah is referring to. It is referring to guarding of the "*doorposts of my entrances*." The Midrash teaches that our parsha (Ki Savo) is teaching the following: when a person leaves a shul (after praying / learning there), he leaves it טוען ברכות—lit. "loaded with blessings."

Hence, when leaving a shul, a person should be grateful to Hashem, who has just given him a bounty of blessings.

Riddles



Levi squeezed fresh oranges to make 100% pure, home-made orange juice for Shabbos. Before Shabbos, he poured a cup of that orange juice in a cup and within seconds he drank exactly a *revi'is* of it (i.e., enough to say *Borei Nefashos* blessing). "Delicious!" he said to himself, realizing that this is the only thing that he drank or ate today. A minute later, he said: "I am not sure if I should say the *Borei Nefashos* blessing for that orange juice. Let me call my Rav." He called the Rav and told him the

whole story. The Rav said: "No." *Why not?*

Last week's Riddle

I am a very special word. I have many meanings. Sometimes I am defined as one of the parts of a body. And in this week's parsha, my definition is "a place." *Which word am I?*

Answer

The word "יד". It has several meanings. One of them is the most common: "a hand." In parshas Ki Seitze, when the Torah teaches the laws of *keduasha* of *machane* (a war camp), it means: "a place" as the verse says: וְיָד תִּהְיֶה לְךָ מִחוּץ לַמַּחֲנֶה - "*And you shall have a place outside the camp*" (Devorim 23:14).