



## The Struggle

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וְחֻקֵּי אֶת לֵב פִּרְעָה (פרק יד פסוק ד)

I still remember the time I tagged along with my father to join a *shiur* that he was giving. This was not your typical *shiur* where everyone brought their *gemaros* and sat around the table. To be part of this *shiur* a person would have to travel on a boat to the middle of Sylvan Lake. Only there, amidst the lapping waters, did the *shiur* begin. After the *shiur* finished and we returned to shore, the owner of the boat showed me around his mansion. It was there and then that I met up with it. It was a mastiff, the type of dog that could look down on a pony. I quickly backed out of the room and suggested to its master that he show me the beach. I realized that something was really wrong – the property did not have a fence.

“There is an invisible electric fence,” the owner explained. The vision of 190 pounds of muscle bounding towards me without any visible barrier was terrifying. But I knew that once sinew meets electricity and the hound is forced to abate, I would be able to calmly eat a sandwich some mere centimeters away. The fear that I would have initially was the consequence of not being cognizant of the force that was containing the fearsome beast. Once I was aware of this, there was no more reason to fear.

When a person is struggling with something, sometimes what exacerbates the challenge is the fear that no matter what advice he follows, the challenge will pursue him relentlessly until he is overcome. It feels that he is up against a creature that was released without any constraint; and that feeling is demoralizing.

But the reality is entirely otherwise. *Sefer*

*Iyov* begins with a conversation between *Hashem* and the *Satan*. *Hashem* points out to the *Satan* how unique *Iyov* is. “There is no one like him in the entire land.” The *Satan* countered that he was not impressed by *Iyov*’s piety since *Iyov* had everything that a person could desire. So *Hashem* allowed the *Satan* to test *Iyov*. “Everything that he owns is yours. However, *Iyov* himself, may not be touched.” *Hashem* created a line, an invisible fence, not known to *Iyov* that the *Satan* was not allowed to cross. Indeed, in the following *perek*, the *Satan* returns to *Hashem* for permission to do more. Without this permission though, which he was not granted, he was restrained.

*Seferim* write that this message can be found in our *Parsha* as well. The meeting between the Jewish people and *Paraoh* represents the fight between the Jew and the evil inclination (Rav Avraham M’Trisk). When the nation was instructed to camp by the sea, *Hashem* informed Moshe that *Paraoh* will chase them, since He had hardened his heart. The *Sfas Emes* writes that the *Torah* is telling us that at times the *Yetzer Hara* seems unyielding, like an unleashed force too powerful to be restrained. We must recognize that it is *Hashem* who has given it its power. “וְחֻקֵּי אֶת לֵב פִּרְעָה - אֶת לֵב פִּרְעָה וְחֻקֵּי אֶת לֵב פִּרְעָה - אֶת לֵב פִּרְעָה וְחֻקֵּי אֶת לֵב פִּרְעָה - אֶת לֵב פִּרְעָה.” In doing so, I ensure that the evil inclination is never just released. There is always an “electric fence”, unseen by us, that it may not cross. Therefore, the *Sfas Emes* concludes, one need not fear the might of the *Yetzer Hara*.

# The Soldier's Kiddush

The story happened in the city of Tomoshev, Romania, probably in the late 1930's or early 1940's. It was becoming increasingly difficult for R' Chaim Moshe Mandel ZT"l to continue conducting his life as usual. The Russian "Red" army had taken over the city. Bedlam ruled as they terrorized a citizenry that had been accustomed to a relatively tranquil lifestyle. Every household was required to 'host' a number of Russian soldiers. As disciplined as the soldiers were when they were on duty, they were pretty much unrestrained wild animals when they were off duty. It was bad enough that they drunkenly roamed the streets at all hours; certainly nobody wanted those kinds of 'guests' inside their homes with their families. Many families tried to avoid this decree by simply laying low and not leaving their homes.

Nevertheless, R' Chaim continued undaunted with his routine. It was Friday night, the table was set regally as always for *Shabbos*, crowned by the Mandel family. R' Chaim lifted the cup of wine, eyes closed, and was virtually transformed into an angel as he began to slowly and clearly recite the *kiddush* "Yom hashishi...". Suddenly, terrifying noise and commotion was heard from outside. Loud banging on the door followed by the unmistakable bellow of a Russian soldier - "Open this door NOW!!" The family was thrown into turmoil, except

for R' Chaim. He seemed oblivious to any disturbance and continued, as if in a spiritual trance, with his *kiddush*. "Vayechal Elokim bayom hashvi'i..." The *rebbe*tzin, however, ran to the door, all the while praying that nothing bad should befall her family.

As soon as she turned the key in the lock, the door was ripped from her hands and flew open, and at least ten screaming blood-lusting soldiers stormed the dining room. Abruptly, the entire group of wild beasts froze. They stood in awed silence and fear, as they watched the *tzaddik*, R' Chaim, continue in his holy endeavor as if they weren't there. It is unknown whether he ignored them or didn't notice them at all, but they were completely mesmerized by a man so totally wrapped up in G-dliness. His sweet voice continued "Vayishbos bayom..."

After a minute or so, the leader of the group, with captain's stripes adorning his shoulders, signaled quietly to his men to leave the house respectfully and wait for him outside. They obeyed without question, despite being confounded by the events. The young captain alone remained in the house, patiently waiting and listening. Everyone sat down when the *tzaddik* concluded his *kiddush* and poured from his cup into small cups. He handed one to each person, including the Russian captain.

To be continued....

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## How Can H.I.T. Help You?

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*To book a consultation or to find out more information, please call (416) 535-8008 or email [info@halachainstitute.com](mailto:info@halachainstitute.com).*



# Questions from the H.I.T. HOTLINE

***I own a company that employs non-Jews. I promised them that if they made a certain deadline I would sponsor lunch. They were successful and are asking for pepperoni pizza. Am I allowed to buy it for them?***

There are three distinct prohibitions regarding milk-and-meat combinations: (1) not to cook them together; (2) not to eat such a mixture; (3) not to derive benefit from it. Pepperoni pizza which consists of pieces of meat baked together with cheese would be included in this prohibition of not deriving benefit from a cooked mixture of meat and milk. However, there is a disagreement amongst the *rishonim* and the *poskim* whether a kosher animal that was not slaughtered properly would be subject to this prohibition. Practically though, one cannot rely on the lenient opinion in your situation. As well, there may be an *issur* of doing business with items that are forbidden. What you can do to circumvent the issues is to ask one of the non-Jewish workers to pay for the lunch and then repay him afterwards. Because you have never owned the pizza, the office would be able to enjoy the pie without you deriving benefit from a forbidden combination of meat and milk.

Another solution would be to buy the pizza on credit and only pay the store after the workers finish eating.

***Am I allowed to put fruit in the basket of a stroller that is under a sleeping infant?***

Food that was left underneath the bed of a sleeping person (according to the majority of *poskim*) becomes contaminated with *ruach ra'ah*. This is mentioned in *Pesachim* (112) and recorded in *Shulchan Aruch* (116, 5). The *Binyan Olam* (*siman* 33) relates that the *Gr"m* was stringent in a situation where someone slept on a box containing sugar and instructed that the sugar not be used. Many *poskim* however, including Rav Elyashiv and Rav Vozner, differentiate between a bed and something other than a bed, such as a chair or stroller. They permit food to be placed in the area underneath the chair of the stroller even when there is a sleeping infant in the stroller. That being said, there are some strollers that are designed like a bassinet. In such a stroller there may be room to be machmir and refrain from storing food under such a stroller.

**To have your question  
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# KIDZ KORNER



# TIDBITS...

In this week's *Parsha* the army of *Mitzrayim* chased after the Jewish people in an attempt to recapture them. Here are some interesting facts about the army.

- The ordinary soldier of the Egyptian army was motivated by the allure of wealth and social progression. Soldiers who had proven their value in battles were rewarded with ostentatious gifts of gold ornaments and objects.
- The Egyptian army employed a special class of infantry known as the chariot-runners who were lightly equipped with bows and javelins. They accompanied the chariots to dispatch enemy charioteers and even rescue their own comrades who had crashed.
- The main weapon used by the Egyptians was the bow and arrow. The bow and arrow was used by both foot soldiers and those on chariots. The speed of the chariots combined with the long range capability of bows and arrows made for a dominate weapon on the battlefield.

## RIDDLE



**When can I make a *bracha* and be *motzi* someone else who is eating bread when I myself am not eating at all?**

Please send in your answers to [yrothbart@halachainstitute.com](mailto:yrothbart@halachainstitute.com).

Any correct answer that is received by Tuesday will be entered into a raffle to win a \$10 gift certificate to Miriam's Judaica.

**LAST WEEK'S RIDDLE: When is a person required to wash his hands before drinking?**

**ANSWER: If a person was in the middle of a meal consisting of bread and he went to the washroom, he must wash his hands even if he is just intending to drink. (Shulchan Aruch siman 170, 1)**

Thank you to all those who sent in an answer to last week's riddle.

**WINNER OF LAST WEEK'S PRIZE: Menasheh Basser**

Under the leadership of the Rabbonim of H.I.T.  
Rabbi Yacov Felder, Chairman

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