

Inner Resolve

Rabbi Yosef Dovid Rothbart, Rabbinic Administrator

ויאמרו כל אשר דבר ד' נעשה ונשמע (שמות כד, ז)

A Jewish mother was shopping in the local grocery store. She went through each aisle loading up her cart with the food items that she needed. As she passed by the candy aisle, she expected to hear the requisite whining and frustrated responses of the parents who took a wrong turn. Except this time it was different. The whining was there, but not the usual response. Curious, she glanced down the aisle and saw a woman who was clearly not Jewish telling her kids that the candy was not kosher. Intrigued, she approached the woman and started explaining to her that kosher candy is not any healthier than non-kosher sweets. "Oh, I know that," said the woman with her kids looking on, "but I see so many Jewish mothers telling their kids that the candy is not kosher, and right away the child stops asking for it. I thought I would try it as well." I was younger when I heard this story and I don't know if it's a true story or a joke, but it highlights a unique aspect of the Jewish nation.

The *Medrash* on *Shir Hashirim* (*perek zayin*) explains the expression סוגה בשושנים (שה"ש ז, ג) fenced in by roses, with the following illustration. A Jewish person is presented with a succulent dish of meat. As he prepares to indulge in his meal, someone approaches him and says that a small piece of forbidden fat fell into the pot and the entire meal became forbidden. Without hesitation, the person who merely a moment before was eagerly anticipating assuaging his hunger, pushes away the meal and leaves the table. The

Medrash wonders why a person resists this temptation. There is no physical threat that is preventing him from partaking of the meat. "Is there a snake that bit him or a scorpion that stung him?" Rather, the *Torah*, which is delicate like the petals of a rose, is the fence that precludes this person- the Jew- from bowing to his desire.

This defining attribute finds expression when the Jewish people were first introduced to the *Torah*. *Hashem* approached the Jewish people who were camped around *Har Sinai* and presented them with an offer. In unison they responded נעשה ונשמע. Rav Tzadok in his *sefer Divrei Sofrim* (18) writes that the Jewish people did not ask about the nature of the *Torah* as the *Medrash* describes the other nations doing. They were willing to embrace the opportunity and follow all its potential dictates even if they were to be inconsistent with their desires. And it is this quality that enables the Jewish people to continue to adhere to its instruction from when they are so young. It empowers us to look away from forbidden treats that bombard us in the aisles throughout our lifetime despite the only obstacle to fulfilling our cravings being a fence consisting of the dainty petals of a red rose.

The Soldier's Kiddush

The story until now: The Russian army had taken over the city of Romania. Every household was required to host Russian soldiers. Most people remained in their houses to avoid this decree. R' Chaim Moshe Mandel though went about his business as usual. One Friday night as he was reciting kiddush, soldiers burst into his home. Unfazed, he finished kiddush and handed out cups of wine to his family and the leader of the group who had sent all his soldiers outside.

Everyone silently lifted their cup to drink, surreptitiously glancing at each other for direction. The silence was suddenly broken by a spontaneous and pain-filled cry. All heads turned to the young soldier. The tough, disciplined and brave captain, was sobbing uncontrollably, tears running freely down his red cheeks. For what seemed like an hour, no one moved as the young man cried and cried until his tears were spent.

"I was just a small child - three years old - when I was snatched from my mother and father," he began his story. "My parents called me Moishеле. One Friday night, they drove up to our house in two black trucks. They herded my parents into one truck and threw me into the other one. They had grabbed my father right in the middle of his saying *kiddush* - holding the big cup just like you were." At this last sentence the captain turned to R' Chaim. After a pause, the soldier continued to speak, his eyes staring at something that no one else was privy to. "As they ripped me from my mother's arms to throw me into the truck, my father suddenly called out to me with whatever strength he had left,

'Moishele, remember! You are a Jew!! Never forget who you are.' And that was the last time I saw my beloved parents. I was so young at that time, only three years old. As I grew older and life became more confusing, I slowly forgot what my father told me. Over the years, I forgot who I was. I forgot my upbringing and that I was a Jew. I even forgot that I could speak Yiddish! Tonight though, I was reminded of everything. The Rabbi holding the cup - you looked just like my father did when they took him away as he made *kiddush* - and when you passed me the cup that my father never got to hand me, his words flooded my consciousness. 'You are a Jew!'"

Tears were streaming down the faces of all those seated at the table as the Jewish soldier stop to catch his breath momentarily. "I am a Jew" he declared triumphantly as he broke down again and cried, this time out of relief and a feeling of becoming free.

His soldiers continued to wait outside as their captain washed and sat down to eat with the family. A warm relationship began to emerge as the conversation took them deep into the night. Captain Moishеле had finally come home.

Avrohom *Avinu* implanted within all of us, all his children, a faith, *emunah*, that is not just something we Jews have, but is part of our character, a part of who we are. And whether it is manifested as the fire of R' Chaim's *kiddush* or the barely audible tiny voice in Moishеле's heart, it is real and is there for all of us to access and build.

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Questions from the H.I.T. HOTLINE

I make a 5 pound batch of dough every third week and bake a third of the dough. The other two thirds of dough I put in the freezer for the subsequent weeks. Do I still separate Challah?

The *Shulchan Aruch* (Yoreh Deah 324, 2) writes that if someone made dough with a sufficient amount of flour to be obligated in *hafrashas challah*, with the intention of dividing the dough into small batches and distributing them, the entire dough is exempt from *challah*. The dough is considered to have been divided from the onset, and therefore each small dough is exempt from the *mitzvah*, since it had less than the minimum amount of flour. The *Shach* and *Taz* both point out that if he intends to distribute the doughs only after they are baked, the entire dough would be subject to *hafrashas challah*.

The *Shach* (5) and *Pischei Teshuva* (2) both write that if a person intends to divide the dough and not distribute it to other people but keep it for himself, the dough would still be subject to the *mitzvah*. Since all the dough is still intended to be kept for its owner, dividing the dough would not exempt it from the obligation.

These *Poskim* are discussing a case where a person is dividing dough in order to bake smaller rolls at one time. What about separating dough to be used another week? The *Gr"a* (7) writes that this is a *machlokes* and concludes that one would need to separate *challah* when

he divides a dough with intention of baking the smaller pieces another time. The *Shevet Halevi* (IV, 145) writes that this is indeed the accepted practice. He adds that the *minhag* is to separate with a *bracha*.

I was in Shul on Monday and the person reading from the Torah forgot to stop in the proper place and read an extra pasuk before he was stopped. By the next Aliyah he started from where he had left off and not from the place marked in the siddur. Was that correct?

Although nowadays, there is an established *minhag* as to where each *aliyah* starts and ends, the *Mishna Berura* (137, 4) writes that if someone did not follow this *minhag*, he has fulfilled his obligation as long as each of the people being called up to the *Torah* read three *pesukim*. Therefore, as long as the person who is called up for the next *aliyah* will read three *pesukim*, the *ba'al koreh* would not have to repeat the extra *pasuk*.

It is important to note that a *ba'al koreh* may only stop in a place that is either three *pesukim* after or three *pesukim* prior to a *parsha* (a "pey" or a "samech"). If, by reading the extra *pasuk* he lands in a place where is now within three *pesukim* of the *parsha*, and the end *bracha* of the *aliyah* was already recited, then he must start the next *aliyah* from the previous *pasuk*.

**To have your question answered
call**

**H.I.T. at (416) 535-8008
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KIDZ KORNER



TIDBITS...

In this week's Parsha we are taught the monetary laws. Here are some interesting facts about money.

- Only 8% of the world's currency is in physical money.
- The popular board game, Monopoly, prints more of its currency each year than the United State Bureau of Engraving and Printing. Monopoly prints up to \$50 billion while the US Government produces only \$1.3 billion.
- During the extensive testing process for the materials to be used for the new polymer bills, the Bank of Canada printed almost 15 million test notes before any notes were printed for circulation.
- The largest bill ever printed by the United States Bureau of Engraving and Printing was a \$100,000 gold certificate. This bill was printed in 1934 and 1935. It was used primarily by banks, and was rarely seen by the public eye.

RIDDLE



In this week's Parsha we are taught that a non-Jew may not serve as a judge. Can you bring a proof from *Pirkei Avos* (or from another source) as to whether a convert may be a judge?

Please send in your answers to 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 can I make a *bracha* and be *motzi* someone else who is eating bread when I myself am not eating at all?

ANSWER: Although a person generally cannot make a *bracha* and be *motzi* someone else who is eating bread when he himself is not eating, because there is an obligation to eat bread on the first and second night of *Sukkos*, a person can be *motzi* someone else even if he is not eating. (*Mishna Berura* 167, 95) Another possible answer is that a person who is making *Kiddush* on bread can be *motzi* someone else who will eat the bread.

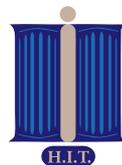
Thank you to all those who sent in an answer to last week's riddle.

WINNER OF LAST WEEK'S PRIZE: E. Gerstel

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

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