



## The Promise

Rabbi Yosef Dovid Rothbart, Rabbinic Administrator

וידבר ה' אל משה ואל אהרן לאמר אלהם דברו  
(ויקרא יא, א-ב)

Before I was married, a family friend invited us to eat out one *Shabbos* day. After the meal while my parents were thanking the hosts, we, the kids, spent the time looking around the house to see if there was anything interesting to look at while the adults spoke. Our eyes settled on the one item that we appreciated. It was a project resting on a shelf of the bookcase that displayed a picture of the young kindergartener boy acting as if he was reading from the Torah, sporting a caption: "A future *Gadol Hador*". We were still admiring the cute picture when the esoteric grown-up conversation ended. The host watched as we returned the *Gadol* card to its place of prominence and commented to my father that he was never a fan of such projects. "It is not honest to write that every child is destined to be the next leader of the Jewish people." But despite his misgivings, the project remained on the bookcase and was given the respect that every kindergarten project deserves.

And I am glad that it was. For it seems that the kindergarten *Morah* understood something that the host did not. The *Rema* (*Yore Deah siman 81, sif 7*) tells us that although it is permitted for an infant to nurse from a non-Jew, one should prefer to have a Jew nurse when possible. The *Gr"a* explains that this is learned from the *Medrash* which explains Moshe's refusal to nurse from an Egyptian. Moshe did not

want to use the mouth that would one day speak with the *Shechina* to nurse from a non-Jew. This *halacha* indicates that every parent must view their child as having the potential to speak to the *Shechina* as Moshe did.

This though is not only when we are children. Every single Jewish person – no matter how old – must perceive himself as one day speaking to the *Shechina*. When Moshe is instructed to relay to the Jewish people the dietary laws, the *Torah* describes the exchange in a unique way. וידבר ה' אל משה ואל אהרן לאמר – ואלהם דברו – And *Hashem* spoke to Moshe and to Aharon saying to them. Speak to the Jewish people. The words "saying to them" seem superfluous.

The *Kedushas Levi* explains that *Hashem* was telling Moshe the context in which he is to teach these *halachos*. לאמר אלהם – *Hashem* will one day reveal Himself to each and every Jewish person and talk with them. Therefore, דברו – speak to the Jewish and teach them the dietary laws. For adherence to these *halachos* will ensure that the pure Jewish personality remains pristine, and that the altruistic tendencies remain untainted. And when *Hashem* fulfills His promise to engage every Jew, each Jewish person will be able to respond with a refined mouth that never enjoyed the taste of food that would have a negative impact on the Jewish *neschama*.

# A Profitable Investment

R' Yitzchak Zilbershtein *shlit'a*, tells a story of a *talmid chacham* (we'll call him Asher) learning in a *Kollel*, who lived right next door to a large boys' *Yeshiva* with hundreds of students. As he walked past the *Yeshiva* every day, he noticed how, at recess time, the boys would line up waiting to get into the small, all-purpose kiosk at the corner to buy snacks, drinks, etc. What caught Asher's eyes, though, was the disheartening sight of so many boys, excited and distracted, opening their snacks and biting into them without making proper *brachos*.

Seeing this occur day after day bothered him terribly, until he decided that urgent situations require extreme reactions.

One day, during a lull in kiosk-action, he entered the little store and asked the owner if he was willing to sell the business. The owner, an older gentleman, had in fact only a few weeks earlier made his decision to sell, retire and move closer to his children. However, he recognized the always good-mannered, upright Asher and knew that his income was very limited. He couldn't help but be skeptical about the seriousness of the offer.

Before the owner had a chance to express his doubts, the young man produced, out of his pocket, a thick wad of cash for the down-payment! The old man's fears were instantly allayed as his eyes nearly flew out of their sockets seeing that amount of cash.

Within two hours, a legal contract had been signed by both parties. Asher used all of the money he had been saving for his children's future weddings to buy the kiosk. To furious relatives, who weren't shy to blast him with anger and ridicule over his rash decision, he explained, to the best of his ability, what a 'goldmine' the store was and how he was certain that this was indeed a potentially very profitable investment.

In truth, it did seem strange that this young *talmid chacham*, who never showed any interest in business or any other material pursuits, would suddenly and with such a sense of urgency, buy a store at all, much less, by using every bit of his precious savings. Immediately though, his true agenda came to light. He did not quit his *Kollel*. He hired someone to look after all operations of the kiosk. Asher took interest in only one thing – the *yeshiva* boys and their *brachos*. Directly upon assuming ownership of the store, he hung a huge sign on the front window, covering up the signs advertising the things that were on sale. On Asher's sign in bold, clear letters was a list of all of the *brachos* together with basic instructions as to which *brachos* were appropriate for which foods. As the new owner of the establishment, he now felt more obligated and entitled to personally strengthen his young customers' commitment to making proper *brachos*. Pushing the enterprise even further, he offered a special deal – any boy who would make the effort to say a loud and clear *bracha* that would be responded to by one or more friends with a hearty "*ameir*" would be rewarded with a free candy bonus!

Asher's loving and caring demeanor and his unprecedented bonuses ignited a kind of "*bracha*-mania" during every recess, especially when he personally 'made the rounds'. The general tones and subjects of conversation amongst the boys changed from silly 'kid stuff' to discussions about the *halachos* of *brachos*. There were competitions for who could score the most *amein* bonuses in the course of a week.

The kiosk turned out to be quite profitable, but Asher would always be quick to say, especially to the students who grew to be very fond of him, that "the best profits from my kiosk are the millions of *brachos* and *ameins* that come out of your mouths and give such *nachas* to the *Ribono Shel Olam!*"

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

Are you thinking about the summer?

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To have your private, camp or community *Eruv* set up or checked please call (416) 535-8008 or email [info@halachainstitute.com](mailto:info@halachainstitute.com)



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# Questions from the H.I.T. HOTLINE

**Is there an obligation to remain standing after the *Sefer Torah* has been returned but the *Aron Kodesh* has not yet been closed or any other time that the *Aron Kodesh* is opened without the *Sefer Torah* being removed?**

The *Taz* (*Yore Deah* 248, 13) writes that when a *Sefer Torah* is in its proper place there is no obligation to stand even while the *Aron Kodesh* is open. However, people stand out of respect despite there not being an obligation to do so. The *Sha'ar Hatziyon* (146, 18) as well writes that there is no obligation to stand but the *minhag* is to do so. Therefore, the *Aruch Hashulchan* (*Yore Deah* 182, 13) tells us that once this became the *minhag*, one must stand while the *Aron Kodesh* is open unless it is difficult for him to stand then.

**Is there a *mitzva* to pay a non-Jewish worker on the day that he finishes his work?**

The *Gemara* (*Baba Metziya* 111b) derives from the *Pasuk* לא תעשוק רעיד that the prohibition to delay

paying a worker would not apply to a non-Jew. However, besides the prohibition, there is also a positive *mitzva* to pay a worker on time, *ביומו תתן שכרו*. The *Rambam* (*Sefer Hamitzvos Mitzva* 200) writes that this positive *mitzva* would apply to a non-Jew as well *ועי' במהר"ם שיק* (ועי' בתר"י"ג מצוות מצוה תקפ"ח). This *shita* of the *Rambam* is not brought in *Shulchan Aruch*. Nonetheless, one must make every possible effort to pay in a timely manner, certainly if a situation would result in a *chillul Hashem*.

**I am careful to only eat food that is *chalav yisrael*. I received many food items that were not *chalav yisrael* from *Mishloach Manos*. Is there an *issur* of *bal taschis* to throw out such food?**

There would be no *issur* to throw out the non *chalav yisrael* food. Food is given to us to aid in our service of *Hashem* and not to diminish it. However, if you have a friend who would partake of non *chalav yisrael* food, then you could give him those foods to enjoy.

**To have your question answered call  
H.I.T. at (416) 535-8008  
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[info@halachainstitute.com](mailto:info@halachainstitute.com)**





In this week's *Parsha* the *Kohanim* are instructed not to drink wine before performing *Avoda*. Here are some interesting facts about wine.

- Oenophobia is the fear of wines. The origin of the word oeno is Greek (meaning wine) and phobia is Greek (meaning fear).
- There is more alcohol in mouthwash than wine. Some common alcohol-containing mouthwashes are between 14% and 26.9% alcohol.
- A spa in Hakone, Japan allows patrons to swim in a wine pool. With regular top ups occurring throughout the day from the 3.6m tall wine bottle at the poolside, this spa is one of a kind.
- The only Sefer in Tanach which does not mention wine is Sefer Yonah.

## RIDDLE



**When can a bris be performed on Shabbos even when the child was not born on Shabbos?**

*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:** Although not similar in any respect, Avraham Avinu and Haman do share one thing in common. What is it?

**ANSWER:** Both the mother of Avraham Avinu and Haman were named אמטלאי (Baba Basra 91a).

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

**WINNER OF LAST WEEK'S PRIZE:** Sarah and Yehudah Balter

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

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