



## Intangible Greatness

Rabbi Yosef Dovid Rothbart, Rabbinic Administrator

גם כל חלי וכל מכה אשר לא כתוב בספר התורה  
הזאת יעלם יקוק עליך עד השמדך (פרק כח פסוק סא)  
A friend of mine recently flew to *Eretz  
Yisrael* for a few days and upon his return  
told me about the different things that  
he had done during the short time that  
he was there. The part of the trip which  
impacted him the most was being able  
to see different *Gedolim*. He described  
the feeling that he had as he approached  
their simple houses. The importance of  
the financial accounts waiting for him back  
home diminished, and by the time he left,  
he was infused with a desire to exceed  
his goals becoming a more transcendent  
person. My friend had connected to an  
aspect of a *Gadol* that could only be  
experienced; not explained.

Perhaps the most striking consequence  
of being disenchanted with *Mitzvos* and  
opting for another lifestyle is, גם כל חלי  
וכל מכה אשר לא כתוב בספר התורה הזאת יעלם  
– also, any illness or  
injury which is not written in this *Torah*  
will strike the Jewish nation until they are  
destroyed. *Sefarim* bring a *Midrash* that  
divulges what this enigmatic punishment  
is. "זו מיתת צדיקים" – this is referring to  
the passing of *Tzadikim*. Rav Aryeh Leib  
Halbershtam wonders that if the *Torah*  
was hesitant to reveal the nature of this  
punishment, it would indicate that others  
should not reveal its cryptic meaning as  
well. Yet, *Chazal* allowed us to be privy to  
its secret.

The Aryeh Sha'ag concludes that the  
*Torah* was not concealing what the *Midrash*  
revealed. Rather, certain things cannot

be expressed in writing. An example of  
such a thing is experiencing being in the  
proximity of a *Tzaddik*; watching how he  
conducts himself in various situations.

When the Divrei Chaim of Sanz passed  
away, his young four year old daughter  
was inconsolable. Her uncle, the Shinover  
Rebbe, approached his niece in an attempt  
to console her and speak to her. The young  
girl turned to her uncle and amidst the  
tears told him that the world will never see  
someone equal to her great father. "How  
can you be so sure," her uncle wondered.  
"For even if a *Neshama* as great as the  
Sanzer Rav would descend into the world,  
there would be no teachers equal to  
those that my father had, the Ropshitzer  
and *Chozeh* of Lublin." The Shinover  
Rebbe sighed deeply agreeing to his  
much younger relative. Teachings can be  
given over from leaders who lived in eras  
preceding the *Rishonim*. But, being able to  
see how a leader a mere generation ago  
would act in order to emulate him, is an  
impossibility.

The *Torah* was conveying this reality.  
גם כל חלי וכל מכה אשר לא כתוב בספר התורה  
הזאת, is to be understood that the loss will  
be something that is not possible to write  
down. A consequence so undefinable, that  
words will not suffice. The punishment is  
not the loss of *Tzadikim per se*. Rather it is  
the void that accompanies the *Tzadikim's*  
leaving this world; a consequence that  
cannot be transcribed as finite words are  
too awkward to describe something so  
transcendent.

# A Small Coin

The tentacles of exhaustion slowly wrapped themselves around Bluma dragging her onto the chair and pulling her into a welcome abyss of darkness. Bluma had spent several hours sitting at the bedside of her labouring daughter. She had *davened* as the midwives tried one procedure and then another to coax the stubborn baby into this world. But the child was content in his present location and tenaciously refused to leave his familiar surroundings. When there was something that Bluma could do to bring even the slightest relief for her daughter, she rushed to do so, serving her daughter with whatever strength she had, hoping to ease the pain that her daughter was experiencing.

But Bluma's exertions eventually drained her and late at night, many hours after the midwives entered their home, she had used up all her reserves. She sat down on the chair as the younger midwives attempted yet another procedure. As she rested, fragments, images, and words of the past hours slowly blurred together into the soothing blackness of sleep. As she slept, she dreamed.

In Bluma's dream a woman radiating nobility appeared: "Is it not your desire that your daughter give birth?" the woman whose face was described as heavenly, implored. Bluma indicated that this was her most fervent prayer.

"So why are you sleeping. Wake up! Take a "tzeneral" (a small coin used as currency in those times) and go quickly to the *Beis Midrash*, where my righteous son is studying despite his pangs of hunger and destitution. Bring him the "tzeneral" and your daughter will experience a salvation and will give birth without any further complications."

Bluma woke up, her heart beating furiously. She started to thank the regal woman who had given her new hope, but that woman was no longer there. Bluma realized that she had not been talking to someone in this world, and that it had all been a dream.

For a few seconds, she sat paralyzed oblivious to her surroundings. Suddenly, she stood up, straightened her wrinkled clothing, grabbed a bag and rushed out of the house. She had made her decision.

The world was dark as she quickly made her way

through the deserted streets that led to the *Beis Midrash*. She pushed open the doors which led into a dark hallway and soon she was by the study hall. She opened the doors hesitantly, afraid of her own disappointment when she would find it deserted.

But she was not disappointed. In the front of the room a solitary candle burned, emanating light to the man who swayed back and forth immersed in the age old world of the Torah.

She stood mesmerized for a moment, telling herself in her trancelike state, that the dream must be real. Still in a trance, she approached Rabbi Zvi Hirsch of Liska, the author of the *אך פרי תבואה*, and found herself standing in front of him.

She shook herself awake and began to relate to the hidden *Tzaddik* amidst her sobs about her daughter and the dream. The *Tzaddik* of Liska thanked her for the coin and gave a blessing that her daughter have an easy quick birth.

And indeed it was. She heard excited screams as she approached the house and began to run. She rushed inside and saw everyone laughing amidst tears of happiness as her exhausted daughter lay holding a healthy crying child in her arms.

Rav Tzvi Hirsh would later tell over the story to his students after he was "discovered". He would end off with the following: "Do you see what a devoted mother I have? Even after she had left this world she does not leave me. In heaven she makes an effort to ensure that I have what to eat. However, if she already bothered to come down from the upper world, why did she just ask for a single "tzeneral"? She should have asked for a decent coin that could support me for a number of days."

The *Tzaddik* would answer his own question: "It must be that everything is exact in this world and everyone gets precisely what they should get. And it was decided that I only deserve this small coin. And this is exactly what I was given."

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

Have you written a Last Will and Testament? The conventional Will has many halachic challenges and may not be accepted in all Batei Dinim. This could result in one's wishes not being fulfilled.

To find out more please call (416) 535-8008 or email [info@halachainstitute.com](mailto:info@halachainstitute.com)



# Questions from the H.I.T. HOTLINE

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ עבת וערבי נחל ושמתם לפני יקוק אלהיכם שבעת ימים (ויקרא פרק כג פסוק מ)

A person should be particular regarding the *mitzva* of taking the *daled minim* as the four species hint to the four letters of Hashem's name (תרמה, בכורי יעקב, תרמה). Someone who fulfills the *mitzva* of אחרוג (610) together with the other three species (613) is considered to have fulfilled all the 613 *mitzvos* (אבודרהם בשם מדרש). By purchasing a beautiful *lulav* and *esrog*, a person will merit this world and the next (תרמה, בכורי יעקב, תרמה).

*Halacha* provides very specific requirements for each of the four species. Additionally, a person is encouraged to acquire species with additional qualities. Below we will provide some of the *halachos* that apply to buying the four *minim* and what qualities a person should look for when choosing them.

## (Part One)

### Buying the *daled minim*

- One should not purchase any of the *daled minim* that will be used on the first day from a child under the age of *bar mitzva*. (בה"ל תרנה ד"ה לא)
- *L'chatchila*, one should pay for the *daled minim* before *Sukkos*. (עי' משנ"ב תרנה, י וע"ע)

שבה"ל ח"ז סי' פג, ותו"ה ח"ו סי' (Paying by credit card or cheque is sufficient for this. הצ'ק בהלכה פ"א ע"ב סעי'.) (Paying with a postdated cheque is a *machlokes*) (אשרי האיש ח"ג עמ' רכד, שבה"ל שם)

### Tying the four species together

- It is a beautification of the *mitzva* to tie the species together with a double knot. (תרנה, א)
- A person should not tie this knot on *Yom Tov*. Instead, he should wrap the branch around itself and then tuck it in. (שם)
- The *minhag* is to tie three ties around the *lulav* corresponding to the *avos*. (שם, משנ"ב, יג ועיי"ש איך לחשבם)
- The *hadasim* should be tied higher than the *aravos*. (שם)
- Both the *hadasim* and the *aravos* should be tucked into the pouch (*kishiklech*) deep enough so that when a person is picking up the *lulav*, he picks up all three species. (שם)
- The *hadasim* should be tied on the right side of the *lulav* when the spine of the *lulav* is facing the person. (שם, משנ"ב, יב)

### To have your question answered call

H.I.T. at (416) 535-8008

or email

[info@halachainstitute.com](mailto:info@halachainstitute.com)



HALACHA  
INSTITUTE  
of Toronto

H.I.T.



In this week's Parsha, the Jewish people are admonished for not performing mitzvos happily. Here are some interesting facts about happiness.

- A study published in the *Personality and Social Psychology Bulletin* concluded that those who earn an hourly wage are generally happier than those who receive a salary.
- In 2008, Gross National Happiness was instituted in the Constitution of Bhutan as the goal of the government of Bhutan.
- According to a Princeton study conducted in 2010, more money makes people happier up to \$75,000 a year. After that point, higher pay does not increase happiness.
- In 1992, a scientist from the Department of Clinical Psychology in Liverpool University proposed that happiness should be classified as a psychiatric disorder.

## RIDDLE



**What *halacha* is derived from the *parsha* of *Amalek*?**

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:** My friend recited the *bracha* of *shehakol* and bit in to a deliciously ripe fruit. I told him that he had said the incorrect *bracha*, but he explained to me why this was not so. What was his reasoning?

**ANSWER:** Although not all *Poskim* agree, Rav Shlomo Zalman Auerbach ZT"l and other *Poskim* maintain that the proper *bracha* on hydroponically grown vegetables would be *shehakol*.

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

**LAST WEEK'S WINNER:** Arnold Perel

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

HALACHA LINE • RABBINIC MEDIATION • ESTATE PLANNING • ERUVIN •  
CRITICAL CARE QUESTIONS • HALACHIC BUSINESS CONSULTATION •  
HALACHIC DOCUMENT DRAFTING • AND MORE

Halacha Institute of Toronto  
[info@halachainstitute.ca](mailto:info@halachainstitute.ca) | (416) 535-8008



**HALACHA  
INSTITUTE**  
*of Toronto*

H.I.T.