







*Yehuda - you, your brother's shall acknowledge ... and white toothed from milk. (B'reishis 49,8-12)*

<sup>ר' בנצי</sup> writes that every letter of the אֶלֶף-בֵּית is included in יְהוּדָה's blessing, with the exception of the letter ט, to show us that the battles won by דָּוִד's royal descendants will not be won with the help of arms (**קַלִּי זֶרֶן — arms**), but rather with the Name of הַקֹּבִיעַ. And in fact יְהוּדָה's own name includes all the four letters of הַקֹּבִיעַ's Name and in addition a ט (fourth letter of the אֶלֶף-בֵּית) because he was the fourth son.



The טלית that R' Tzvi Hirsch owned bore the silver עטרה of his grandfather, the Sigheter Rebbe. He received it as a wedding gift and it held a very special place in his heart. As the Nazis forced his family from their home, the one item he felt he must take along was this treasured טלית. Upon arriving in Auschwitz, he was ordered to immediately relinquish all his possessions, including his cherished טלית. He was assigned to sort through the articles of the recent arrivals and was reunited with his טלית. But he knew it would be impossible to hide such a bulky item. If he wanted to keep his טלית, he would have to modify it. He transformed it to a טלית קטן, which could be worn underneath his prisoner uniform.

The bathhouse guard, a German communist named Fanicks, was given the glorified task of checking to make sure that the inmates did not bring along any extra clothing. Noticing a bulge protruding from R' Tzvi Hirsch's thin frame, Fanicks grabbed him and interrogated him about his suspicious garment. The רב replied that it was "אנין גאטס קלייד" — **a spiritual garment**." Suddenly, the vicious guard's face became suffused with rage. He **invited** R' Tzvi Hirsch to join him in the adjacent room where he planned to show him a thing or two about G-d. Without warning, he began beating the רב mercilessly for his **criminal behavior**. "I'll teach you once and for all! Your friends and family are being murdered by the thousands, and you are foolish enough to still believe in G-d!? How dare you!" As the רב lay on the ground, broken in spirit, Fanicks stood over him and warned him that unless the רב has a valid explanation, he would be killed.

R' Tzvi Hirsch knew this was no idle threat. He recognized that if he did not come up with a valid explanation he would die. He uttered a silent prayer, and then he nervously related the following parable: "A great world leader, suffering from a perilous disease which required surgery, summoned the most prestigious surgeon. The surgeon had to cut deeply into the man's chest in order to perform the operation. After opening the man's chest, the doctor continued to cut until he was able to reach the area needing repair. A shoemaker stood by, watching in horror. He knew that when he formed a shoe he would never pierce through the heart of the leather with a knife. To his eyes, not only was this doctor not healing the man, but he was actually stabbing him in the chest — killing him!

“Now, do you think that the surgeon would stop because some disapproving shoemaker, who knows nothing about medicine, wants him to? Most certainly not!” He looked up toward his enemy. “I am a simple shoemaker who knows nothing about medicine. No, I don’t understand why the most compassionate and benevolent Father is allowing harm to befall His children. But one thing I do know. I am a simple-minded man of mere flesh and blood who understands nothing about the ways of the A-mighty!”

A miracle happened. The guard's face softened and he even smiled. He was amused, perhaps even amazed, at the answer the Jew had given. As a reward, not only did he pardon the offender and return to him his contraband טלית, he even invited R' Tzvi Hirsch to come to him for any extra provisions he might need for the duration of the war. But all of that was secondary. More important was, he still possessed his most prized possession — his treasured טלית.



*A Chofetz Chaim Moment: 'ח הלכות לשון הרע כלל ח' סעיף ג'*

***Can Chevy tell her parents or brother about what she saw?***

\*Avi's parents passed away young. The younger children were split up to stay by various family and friends. Avi stayed by his friend, Levi. Avi was a spunky little nine year old, who enjoyed having fun, sometimes without realizing the consequences. Avi noticed that Levi left his shoes all over the place, so he decided, on his own initiative, to hide Levi's shoes. Levi's older sister, Chevy, witnessed Avi's prank. Later that night, Chevy put the shoes back next to Levi's bed.

**Answer:** It is definitely לשון הרע for Chevy to mention anything to Levi. In regards to telling her parents, it is not לשון הרע if her intent is that her parents need to be aware of Avi's antics. However, if relating the story could lead to Avi being sent away, Chevy must consult a כהן before speaking to her



## Focus on Middos

Dear Talmid,

ראש ישיבה, R' Leib Bakst זצ"ל, would become visibly upset when he would hear תורה thoughts which he believed were incorrect.

Once, at a **חזקה**, R' Bakst was sitting next to the Mirrer **ראש** **השיבה**, R' Shmuel Berenbaum, **צויל**. The discussion between the two **תלמידי תלמידים** immediately turned to trying to understand an interesting concept that appears in a few places in **ש"ס** of **לי לשקר**, *Let us believe what we are hearing from this person 'because' this person has no incentive to lie*. R' Shmuel offered his explanation with a complex **סברה**, but R' Bakst would not accept the logic.

The discussion quickly turned into a full fledged argument. Both raised their voices as they tried to explain their thoughts. It was as if they were in the **בית מדרש מרש**. Their arguments were loud and the hands of both of the **ראש ישיבות** were flying all over the place. At one point in the heated argument, R' Rakst got up off his chair, threatening to walk away. He returned and begged the **ראש ישיבה** to explain the logic of his **קשט**. R' Berenbaum repeated his thought, but R' Bakst would not budge and exclaimed loudly, "...But what is your logic?". He then turned his chair away to face the other direction. A moment later, R' Bakst turned back and they continue arguing.

The dancing began and it was not long before the two **ראשי** danced together in the center circle. Hand in hand, they danced in order to be **קשמה**. **ההן**. The obvious admiration they had for each other was clear to the onlookers.

My תלמיד חז"ל, מלמדתו של תורה, *arguing in learning*, creates and forges friendship. Can you figure out why? Both people have the same goal – לרצון ד' ותורתו, *for d' and for the love of His תורה*. The same is true with a רבי/father that is learning with a child. Both the רבי and father want to see the child being successful; therefore, the more they learn together, the stronger the bond.

בִּידֵדוֹת.

Your רב



*Sage Saying*

R' Arye Leib Bakst זצ"ל, related how when R' Yeruchem Levovitz זצ"ל was ill and had lost his appetite, the doctor was extremely concerned. R' Yeruchem asked, "If I eat the food, what is the difference?" The doctor explained, "Eating food without appetite does not provide the same nourishment!". R' Bakst continued, "דער זעלבער איז אַמט מיט רוהיגהיט; לערנען און מוצות און א ברען, קען  
— מ' נישט וואקסען! — The same is true with spirituality; learning and מצות without 'fire', one cannot grow.



## Halacha Corner

## הלכות ראש חודש

- Even though ראש חודש begins at night, one is not required to add anything to their קענדע at night in honor of חודש.
- Those who are stringent with קצילות are careful to add an extra food item during their חודש ראש, whether it is a weekday or a שבת, that indicates that it is a special occasion.

*question of the week:* רש"י

1. From which action of אֶבְרָהָם do we learn that a person is required to give honor to royalty?
2. How does רַשִׁי deduce which two of the brothers really wanted to kill יוֹסֵף?

## Answers

1. יִצְחָק exerted himself to sit up on his bed, because his son, יִשְׂרָאֵל, was a ruler. (48,2) ד"ה וַיִּתְחַלֵּץ יִשְׂרָאֵל
2. יִצְחָק wanted to rescue יִשְׂרָאֵל. יְהוֹנָדָה suggested selling יִצְחָק. The hatred of the בָּנֵי יִצְחָק was not total. יִשְׂשכָּר and זְבוּלֹן would not have spoken in the presence of their older brothers. This leaves שְׁמֹעַן וְלֵוִי אחים. (49,5) ד"ה שְׁמֹעַן וְלֵוִי אחים

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