

places a Jew must avoid, and removing items that a Jew must remove. If avoiding walking near a movie theater is a way to protect our innate sanctity, how much more can we avoid on a day-to-day basis, when just walking in the street?

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Shlit'a, hold that the halves do not count at all. However, the Chazon Ish ZT"l ⁽¹⁾ rules that the two halves do combine to make up one of the desired number of winds. Either way, it is certainly kosher as explained earlier.

The Two Half-Winds by Tefillin. Since we mentioned *Tefillin* above, let us mention that there are also two customs regarding winding the *Tefillin* strap around one's arm seven times. The Ben Ish Chai ⁽²⁾ holds that one should wind his *Tefillin* around his arm seven full winds apart from the two half-winds. Others ⁽³⁾ wind six full winds plus the 2 half-winds for a total of seven.

Winding Tzitzis With the Same String. Preferably, all the winds of the *Tzitzis* should be done with the same string as it ties around the other seven. If one mistakenly used a different string, it is still valid. If one finds that by using the same string to do all the winds it will end up being too short (than 9-12 inches as total of knotted and loose-hanging strings), he can deliberately use a different string to wind around the other strings ⁽⁴⁾.

Five Double Knots on Each Corner. These knots are made by separating the eight half-strings into two groups of four and knotting the four over four. The Malbim ⁽⁵⁾ writes that if one mistakenly did five over three or six over two, it is still kosher. He doesn't mention seven over one, however. The Piskei Teshuvos ⁽⁶⁾ assumes that this is also kosher.

(1) חזון איש דינים והנהגות ב"ח (2) בן איש חי פרשת וירא ט"ז (3) אור חיים ושולם כ"י (4) פסקי תשובות יאיר (5) ארצות החיים יאיר (6) יאירט

was that even a five-year-old had absorbed the message of, “*And your camp shall remain holy.*” Anything a person can do to remove any spiritual impurity from before, behind and all around him, must be done. This includes avoiding

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (45)
Tzitzis. Making a Talis Gadol or Talis Katan (cont.). Last week we discussed the warming experience of making one's own *Tzitzis*. We mentioned briefly the universal custom of tying and winding the strings in a way that there are four sections of winds - seven, eight, eleven and thirteen - each section separated by a double knot. It is important to note that this whole pattern is only a custom because according to *halacha*, as soon as one has tied a double knot, wound around three winds, and tied another double knot, the *Tzitzis* are already kosher. Therefore, if a knot loosened or one of the strings became undone, or the wrong number of of winds was tied around, it is nevertheless kosher.

Two Half-Winds. When one starts to wind the longer string around the other smaller seven strings, he will always have two “half-winds” - one at the beginning and one at the end - that are diagonal, while in the middle he winds the full straight winds. This is quite similar to the *Tefillin* straps that one winds around his arm, whereby on the top of his arm, the wind is diagonal, as well as by his wrist. The question has been discussed if those those two diagonal “half-winds” are part of the total count of winds, or at least combine to form one wind and be considered among the desired number of winds? Many *Poskim*, including Rav Elyashiv ZT"l, and R' Shmuel Wosner

אומר ...

Rabbeinu Azaryah Pigo ZT"l (Binah L'itim) would say:

“*For the one who falls will fall from it (the house).*” The *posuk* responds to those who are unwilling to construct a fence around their roof, figuring that one who deserves to fall off will fall regardless. Such an individual thinks, “What difference does it make if I build a fence? If *Hashem* decrees that a person is destined to fall, he will fall even with the fence; and if the decree was for him not to fall than he is safe even without a fence!” (Ed. note: “It’s *bashert!*”) Thus, the *Torah* tells such a person that he is not to involve himself in such calculations. The person who falls will fall *‘from it,’* meaning by himself, on his own, and you need not be part of his downfall!”

Chacham Yaakov Abuchatzzeira ZT"l (Abir Yaakov) would say:

“*When you will go out to war against your enemy, and Hashem your G-d will place him in your hands.*” The ‘war’ about which the *Torah* refers to is against the forces of evil who wish to bring down a Jew at all times. Thus, one needs to go out with the proper equipment: *Tefillin* (ת), *Tzitzis* (צ) and the *Shabbos* (א) of *Shabbos*. But lest one think that this is enough to win the battle, he is far from correct. Indeed, he needs much more assistance on his side, like: *Tefillah* (ת), *Tzedakah* (צ) and the light of *Torah* study!”

A Wise Man would say:

“Life has no remote control; so get up and change it yourself!”

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סוף זמן תפילה/הגד"א - 10:43
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שבת קודש פרשת כי תצא - י"א אלול תשע"ג Shabbos Parshas Ki Seitzei - August 17, 2013

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישירים בק"ק בית שמש

מאצרותיו של המגיד

לא תתעב אדומי כי אחיך הוא לא תתעב מצרי כי גר היית בארצו. בנים אשר יולדו להם דור שלישי יבוא להם בקהל ה' (כג-הט) - בעניין 'גדול המחטיא את האדם יותר מן ההורגו' (תב רש"י, 'לא תתעב אדומי-לגמרי, אע"פ שראוי לך לתעבו, שיצא בחרב לקראתך, ויפריש ב'גור אריה', 'שמדוע הוצרך לכתוב 'לא תתעב וגו', הלא מהיכי יתיי לתעבו, עד שיאמר הכתוב 'לא תתעבו' [גור אריה], ויב'מלכיים' הוסיף, 'בכל מקום שיבוא בכתוב טעם לאזהרה, הוא מפני שהוא מנגד לשכל האנושי, וכן כאן, כי לפי שכל האנושי היה נכון לתעבו, רק 'כי אחיך הוא', ואמר בספרי 'גדולה אחוה', והוסיף ב'העמק דבר', 'כי אחיך הוא - רצה הקב"ה להרגיל את ישראל במעלת הנפש, וכל שהנפש גבוה יותר מקרב את קרוביו, ועל כן ציווה אותו לזכור אחוה לבני אדם!'). לא תתעב מצרי - מכל וכל, אע"פ שירוק בנים ליאור, מה טעם, שהיו לכם אכסניא בשעת הדחק, '(ונמלטתם עמהם בימי הרעב בכבוד גדול' [רבינו בחינן] 'והטיבו לכם בראשונה' [דעת זקנים מבעלי התוסף]), והוסיף ב'העמק דבר', 'כי גר היית בארצו - גם זה מתכונת הנפש בר המעלה, לגמול טובה, ולא להיות כפוי טובה ולהיקרא גבל, על כן הרגיל הקב"ה אותנו במצוה זו'.

ובספרי (פרשת כי תצא, פיסקא מ"ב) כתב, 'רבי שמעון אומר, המצריים הטביעו בני ישראל בים, והאדומים קידמו את בני ישראל בחרב, ולא אסרם הכתוב אלא עד ג' דורות, ואילו עמונים (וכיעויין ב'ספרי' [בלק, פיסקא א'-]באותה שעה עמדו עמונים וכו')! ומואבים מפני שנטלו עצה להחטיא את ישראל, אסרם הכתוב אסור עולם, ללמדך, שחמטיא האדם קשה לו מן ההורגו, שההורגו אין מוציאו מן העולם הזה ומהעולם הבא, והמחטיאו מוציאו מן העולם הזה (משום שיענש עליו, ועוד, דכמו דתנן 'פה שעה אחת בתורה ובמעשים טובים עושה', יותר מכל חי העוה"ב, הכי נמי עושה"ך, דקשה שעה אחת בעבירה בעוה"ב, יותר מהעונש הבא ממנה), וזהו דתנן, 'שכר מצוה מצוה, ועונש עבירה עבירה', דאין לכך שכר גדול מעשיית המצוה, ועונש גדול מעשיית העבירה [פירוש עמק הנצי"ב על הספרי] (פרשת כי תצא, שם)). **ומן העולם הבא.**

ועל דעת זה איתא במדרש (במדבר רבה כ"א ד'), 'רבי שמעון אומר, מנין שגדול המחטיא את האדם יותר מן ההורגו, שההורגו הורגו בעולם הזה ויש לו חלק לעולם הבא, והמחטיא הורגו בעולם הזה ובעולם הבא, שהרי מצינו ששתי אומות קידמו את ישראל בחרב, ושנים בעבירה, המצריים ואדומים קידמו בחרב, שנאמר 'אמר אויב וגו' אריק הרבי', ונאמר 'ויאמר אליו אדם לא תעבור בי פן בחרב אצא לקראתך, ושתיים בעבירה, עמונים ומואבים, על אלה שקידמו בחרב כתוב 'לא תתעב אדומי וגו' לא תתעב מצרי וגו', אבל על אלו שקידמו בעבירה להחטיא את ישראל, נאמר 'לא יבוא עמוני ומואבי וגו' גם דור עשירי וגו' עד עולם'.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

וכי יהיה באיש חטא משפט מות ותלית אותו על ע"ן. לא תלין גבלתו על הע"ן כי קבור תקברנו ביום ההוא (בא-כבג) - שובה ישראל א"נה מיובר כאן באיש שחטאו גדול עד מאוד, שרדי לרוב כשאדם נכשל בחטא הוא מחמת שיצרו תוקפו למאור, ואין לו הישוב הרעת להתבונן במה שהולך לעשות, אבל כאן מדובר באדם שפרק עול מלכות שמים מדעת, שרדי מדובר באדם שהיו עדים, והיה מן הראוי שימנע מלעשות עבירה הן מצד עצם הובשה שעדים רואים במעשיו הרעים, והן מחמת שיעצרו על מעשיו ויתחייב מיתה, ואף על פי כן לא מנע עצמו, והצית לעצת יצרו ומרד במלכו שעל עולם אין לך רשע גדול יותר ממנו. ואכן אדם כזה מתחייב מיתה לשמים, שרדי הוא ממש בגדר מורד במלכות, ומצות התורה הוא 'ותלית אותו על ע"ן', שאחר מיתתו מצוה לתלותו, אך מיד צותה התורה, 'לא תלין גבלתו על הע"ן', אלא מיד אחר שנתלה מצוים להורידו, והטעם 'כי קללת אלוקים תלו', ופרש"י הטעם, וז"ל: וזולו של מלך הוא, שאדם עשוי בדמות דיוקנו, וישראל הם בניו, משל לשני אחים תאומים שהיו דומין וז"ל א' נעשה שר, ואחד נתפס ללסטיות ונתלה, כל הרואה אותו אומר השר תלוי, עכ"ל, רואים מכאן עוצם אהבת הקב"ה לבניו, כי על אף שזה האדם חטא לפניו מאוד, מ"מ אינו מאבד ממנו הצלם האלוקים שבו, ועדיין דמות יוצרו חקוק בו, ועליו לנאוג בו בכבוד הראוי לו מחמת גם בהמשך הפרשה בענין חיוב מלקות, רואים בתורה שגם מי שנתחייב בה מחמת חטאו אסור ללול בו, ואסור להוסיף על עינו, כפי שצוותה התורה (דברים כה, ג) לא יוסיף פן יוסיף להכותו ונקלה אחיך לעיניך, והיינו שאף שחטא ונעשה רשע אסור ללול בו, ואחר שקיבל את עינו הראוי לו, שוב נקרא 'אחיד' כבתחילה, כי על אף שנכשל אדם מישראל בחטאים עצומים עדיין חשוב הוא אצל הש"ת למאור, ואינו ממאס בו, ואף שמוכרח לקבל עונשו, מכל מקום מעלתו וחשיבותו לא נאבד ממנו. ומכאן חיזוק גדול להתעורר בתשובה, מאחר שרואים אנו שאין הקב"ה מואס בנו, אם כן לא יתרפה מתשובה, ולא יחשוב שכיון שכבר הותרחק מהדרך הישרה, מאס בו הקב"ה חס ושלום, אלא בודאי שהקב"ה שמתוקם שישבו ויתקרב אליו כבתחילה. וכדי להבין ענין זה הבה נפנה ונתבונן במעשיו הנוראים של מנשה מלך ישראל שהרשיע מאוד לה, וגור חוק שאסור ללמוד תורה, והעמיד צלם בהיכל, והרג את זקנו הלא הוא ישעיה הנביא (ויבמות מט, ב), ומלא את ירושלים בדם, אבל כשתפסו מלך בבל וביקש להרגו ע"י שהכניס לתוך סיד של נחושת, אז פנה מנשה אל הקב"ה בעזות מצה, וכי הקב"ה צריך לעזור לו אחרי שהרשיע כל כך לפניו, ודרף את כל מי שהיה נאמן לו ולתורתו? ומה לו כי יבקש את עזרת ה', ועוד בנס נגלה של שינוי הטבע?!

ומובא שם במדרש, כי באותה שעה עמדו מלאכי השרת וסתמו כל הלונות של מעלה, ואמרו לפני הקב"ה: אדם שהעמיד צלם בהיכל, אתה מקבלו בתשובה? אמר להם: איני מקבלו בתשובה, היינו נועל פתח בבני כל בעלי תשובה! מה עשה הקב"ה? וחתר לו חתירה מתחת כסא הכבוד, מפתח שאין מלאך יכול לשלוט בו. יעזור הש"ת שנוכה לשוב אליו בכל נפשינו, וללכת בדרכיו מבלי שום זי כל שהוא.

מעשה אבות... סימן לבנים

כי יקח איש אשה חדשה ושמח את אשתו אשר לקח וגו' (כד-ה)

Chazal tell us that Monday, the second day of creation, is not deemed “*Ki Tov*” (“יום שנכפל בו כי טוב”) for it was the first time a split occurred (upper and lower waters) in the world. However, for one indigent *Yerushalmi* family, it was shaping up to be a great day. Their oldest daughter was engaged to be married on this day, and all arrangements were proceeding as planned, including the hall, new clothing and music. Laughter and gaiety filled the house and although they were not a family of means - in fact they were struggling mightily - the wealth of joy, *simcha* and good cheer was overflowing.

Right up until the moment, two weeks before the wedding date, when they received the phone call. The manager of the hall was on the line and his tone was apologetic. “I am so sorry,” he began. “I know you had booked the hall for Monday night, but accidentally, I double-booked! I even took a deposit from the other family - for the very same night!”

The man’s voice was breaking and it sounded like he was going to burst into tears. “You booked first and by all rights, the hall should be yours, but when I called the second family and asked them to switch the day, they refused to listen to me! They said they would absolutely not change their wedding date and there is nothing I can do to make them, since I took their deposit! All I can do is fall upon your good graces and request that you move the wedding up one night, to Sunday night, which is available.” Sunday nights - especially following a *Yom Tov* as was the case here - were almost always available as people found it exceedingly difficult to “pull-it-all-together” in such a short time.

The family was in a quandary. Invitations had already gone out and most of the plans were cemented at this point. How would they be able to change everything so quickly - and besides - why should they have to move their date when they had originally booked first? After thinking it over for a bit, they felt it wasn’t worth losing the “momentum of excitement” as well as causing the other family to be disappointed and upset. They agreed to move up their wedding date by one day.

The wheels of serendipity were turning, however, and as the great King of Israel said, “*To the one with faith, kindness will envelop him.*” One of the most prominent families in all of Israel completed a *shidduch* with their son to a wonderful girl from an equally wonderful and prominent family. The upper echelons of Israeli society were abuzz with excitement as this union promised to bring together “*Torah U’Gedulah B’makom Echad*” (*Torah* scholarship and affluent prominence in one). A date was chosen for the wedding well in advance and extensive preparations were undergone. The fanciest hall in the land was reserved and the spread was expected to be nothing less than grandiose. Even numerous tables for the poor beggars, piled high with hot food, was arranged; nothing would be missing at this grand party! Everything seemed to be coming along just “swimmingly” and as the wedding date approached, the joyous fervor reached a feverish pitch.

The boy’s father knew that after all was done, there was just one thing left to do. With less than a week before the wedding, he called a friend in Jerusalem and asked for the phone number of one of the smaller, simpler halls in the city. He dialed the number and spoke to the manager of the hall. “Do you have any weddings scheduled for this coming Sunday night?” he asked. The manager stiffened in anxiety when he heard the question. Was someone else calling because they had booked that very night? Could it be that he double-booked the same hall a second time? Would he have to call back the same family that had graciously agreed to change their date the first time and ask them to do it again? Hesitantly, he informed the man on the phone that there was a wedding scheduled for this coming Sunday night. “Do you mind telling me the name of the family making the wedding - and providing me with their phone number as well?”

After hanging up with the desired information, the wealthy father of the groom dialed again. “Hello. I was told that you are making a wedding this Sunday night. Well, I too, am making a wedding for my son the very same night in a different hall. However, in light of my great *simcha* on this night, it would give me great pleasure if you will allow me to cover the cost of your *simcha* that is taking place simultaneously with my own *simcha*!” As they say: “No good deed goes unpunished!”

משל למת הדבר דומה

ויהי מתוך קדשו ולא יראה כך ערות דבר ושם מאחריך וגו' (כג-מו)

משל: Over half-a-century ago, **R’ Moshe Aharon Stern ZT”L (Kamenitzer Mashgiach)** was walking home from davening in the *Zichron Moshe shtieblach*, when he came across two *Yerushalmi* children - a boy of about five-and-a-half years old, and a girl of perhaps three-and-a-half. They were running an errand for their mother and in order to reach Strauss Street and the store to which they were sent, the children had to cross a busy street, Yeshayahu Street.

Their mother had instructed them that they were not to cross the street unless they held onto the hand of an adult,

and so they asked R’ Moshe Aharon to hold his hand.

As they began to walk into the main intersection, the boy suddenly began pulling R’ Moshe Aharon’s hand, insisting on crossing the street diagonally. His sister, who was hanging onto his other hand, asked with annoyance, “Why are you walking *krum* (crooked) when you can go straight?”

The boy replied with such sincerity and devotion, “There is a movie theater over there. I do not want to walk near such a building. That’s why I’m walking crooked!”

צמשל: The *Mashgiach* would always say how impressed he

לא תזרע כרמך כלאים פן תקדש המלאה
הזרע אשר תזרע ותבואת הדבר וגו' (כב-ט)

The most likely reason why a person would want to sow his field with *kilayim* (mixed seed) is because he assumes it to be more profitable. Each species uses a different set of nutrients, and gives back to the soil minerals that benefit the other species. Logically, a person’s vineyard should be more successful if he plants *kilayim*. According to this, the *Torah’s* injunction against planting *kilayim* is seen as a Divine decree - a חוק - to which one must adhere despite the fact that it will reduce the productivity of the field. However, says **R’ Yisroel Belsky Shlit’a**, this is a false assumption.

The **Ramban** explains that the opening phrase of the *posuk*, (ויקרא יט-יט), - “*My decrees shall you keep*” is a Divine instruction to adhere to the חוקי הטבע, laws of nature. *Hashem* created His world with a system. We have no right to interfere with this system and impose our own design on it through cross-breeding. Indeed, the results of such practices might make tastier fruit, hardier crops, or stronger animals, but these aberrations are almost always sterile. The seeds of a grafted tree usually cannot reproduce, nor can a mule. Thus, the *Torah* specifically prohibits these types of *kilayim*. The natural order was not meant to be distorted in this way. Likewise, grafting and sowing mixed seed is forbidden for the same principle, as each species is significantly affected by the other.

A conscientious Jew uses his vineyard to reap a full harvest of many *mitzvos*. He leaves fallen grapes for the poor, and will not gather the smaller clusters (פרט עללות). He will separate *Terumos* and *Maasros* for the *Kohen* and *Levi*, respectively. The first three years he will leave his crop as *orlah*, and the harvest of the fourth year (נטע רבעי) will be redeemed or brought up to Jerusalem. By avoiding *kilayim*, a Jew has accomplished another important goal: he has preserved *Hashem’s* creation. He is clearly a person who can be trusted with the integrity of *Hashem’s* world.

**EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
הכנה**

The best strategy for war is preparation. Before going out to combat an enemy; the more one prepares and researches, the greater his chance will be for success. In order to win the war against our most deadly enemy, our very own evil inclination, we must combat him the way we fight against any evil force that rises to destroy us. So let’s research and create a strategy.

When *Yaakov Avinu* went out to meet his brother *Esav*, the *Torah* tells us he prepared for outright WAR. The first thing he did was implement his war strategy. He divided his large family into two camps, so that if one camp would be attacked the other would remain intact. Secondly, *Yaakov Avinu* used the “Power of Prayer” and davened to *Hashem* for success. And lastly, *Yaakov* prepared a דורון, a gift to appease his enemy. We can see a direct correlation between these three ways that *Yaakov Avinu* prepared for war, and the three special ways that we are taught will remove from us an evil decree.

Our focus, certainly during this month of *Elul*, should surely be on *Teshuva*, *Tefilla* and *Tzedaka*. *Teshuva* means to research the nature of our enemy. Figure out how he beat us in the past and create an individual strategy to combat his incessant attacks. The more prepared we are, the more likely we can beat him this time around. *Tefilla* must certainly be on our lips to merit Divine Assistance, as we are powerless without it. *Tzedaka* means to give charity - money, gifts, time or energy, to our fellow Jews. By giving willingly and generously to one another, we will arouse heavenly mercy for ourselves.

We must learn from our *Zaida Yaakov* how to fight and beat the enemy. So now that we know... get out there and fight!!

TORAH GEMS

כי יקדח קן צפור לפניך בדרך או על הארץ אפרחם
או ביצים...לא תקח האם על הבנים וגו' (כב-י)

Regarding the *mitzvah* of *Shiluach Hakan*, sending away the mother bird to take the younglings, the *gemara* (ברכות ל:): cautions: “*The one who says ‘Your Mercy extends even as far as the Law of the Bird’s Nest,’ is to be silenced.*” The reason, say *Chazal*, is that by saying this, one is falsely implying that the attributes of *Hashem* are based on רחמים (mercy) when in fact, they are גזירות (decrees). These גזירות are “ethically neutral decrees” issuing from a Divine source, and require total compliance and obedience simply due to the authority of the One Who instituted them. Indeed, throughout the generations, people have been trying to understand the inner workings of nature, time - of the Almighty Himself - but they can never succeed! Why? Because in order to understand G-d, one must recognize that he will never understand G-d!

At his daily *gemara shiur* to laymen and working class men, **Chacham Ezra Attiah ZT”L** was once teaching the topic of *Shiluach Hakein*, and he mentioned the *gemara* that asks: “*If one found a nest on a man’s head, what is the law?*”

One man in attendance guffawed loudly and called out, “*Chacham*, how is this possible? Why must the *gemara* give such a hypothetical and impossible scenario?”

R’ Ezra tried to explain to the man that if *Chazal* discuss such a case, then it cannot be impossible. One must never doubt the sages for they speak the word of G-d! But the man would not accept this and continued to disrupt the *shiur*. Nothing the *Chacham* said could sway him and his mocking tone.

Suddenly, the door opened and a regular who hadn’t come to the *shiur* for a few weeks walked in. “Where have you been all this time,” asked R’ Ezra, happy for the respite.

“I was in a strange land called India,” said the man shaking his head. “So many strange people. I saw this one monk who sat crosslegged for three straight days, not moving a muscle. Even when a bird built a nest on his head, he didn’t budge the entire time!” The mocking came to an immediate stop!

**FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO**

כי תצא למלחמה על אויבך (כא-יז)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead