

## A LESSON FROM THE PARASHA

### Keep Happy

RABBI YEHIEL KALISH  
GUEST CONTRIBUTOR


IN A FEW WEEKS' TIME, THE TOMBSTONE FOR THE Telzer Rosh Yeshiva, זת"ל, will be laid on his final resting place in B'nei B'raq. Rav Avrohom Chaim Levin, זת"ל, was born in Lithuania and raised in Detroit. He grew up in Cleveland, Ohio, under the tutelage of Rav Elya Meir Bloch, זת"ל, and Rav Mottel Katz, זת"ל. At a young age he was sent to Chicago to build what would become a beacon of light in the Midwest—Telshe Yeshiva Chicago.

Those who were close to the Rosh Yeshiva, זת"ל, can recount how often he would tell his talmidim, ivdu es Hashem b'simcho, that one must always serve Hashem with happiness. And he would add, "tamid b'simcho" or "always with happiness." We have to always perform our duties to the Ribono Shel Olam with a smile on our face and a happy thought in our hearts. We need to be outwardly and inwardly happy—no matter the circumstance.


That idea is based on a Rashi in this week's parasha. The Torah tells us in 35:25, "The assembly shall rescue the killer from the hand of the avenger of the blood . . . [the killer] shall dwell in [the city of refuge] until the death of the Kohen Gadol . . ." Rashi informs us that the Kohen Gadol is a figure whose job it

is bring the Divine Presence upon Israel and to extend their days. However, the murderer (or the act of murder) comes to remove the Divine Presence from Israel and shortens the days of their lives. Therefore, this murderer is not worthy to be before the Kohen Gadol.

The idea that the murderer needs to remain in the city of refuge until the death of the Kohen Gadol is explained by the Rosh Yeshiva, זת"ל, in the following manner. Murder is a sin that simply cannot be remedied with teshuva (repentance) and galus (exile) during the life of the current Kohen Gadol. This man represents nothing less than the Divine Presence upon this world. However, after this great man passes away, a new Kohen Gadol will be appointed in his place. During that transition a new world begins to exist. And in the transition to this new world our murderer has the opportunity to perform a true teshuva, a true repentance that will be accepted and allow him to enter back into regular life.

The Gemara tells us in Makkos that even in an act of complete negligence, a murderer must enter in the city of refuge (galus) and wait. Yet, explains the Rosh Yeshiva, זת"ל, in galus one can never allow his spirit to dwindle. One can never allow himself to get depressed, because there is always the opportunity for a new day. There is always the possibility that the world will literally change and make a new space just for the new you. This itself can put a smile on our faces and a happy thought in our hearts. 

### A RIDDLE FOR YOU

In *Bamidbar* 31:21 the Torah indicates that Moshe forgot something as a result of getting angry. Where else is this found in the Torah? 

See reverse side for the answer

### A TIMELY HALACHA

RABBI CHAIM HEINEMANN

A commonly asked question during this period of the year is, what if anything is one permitted to buy during the Three Weeks until Rosh Chodesh Av, and afterwards during the nine days?

In order to properly address this *Shayla*, let's first get some background information. All shopping is permitted during the Three Weeks except for those items upon whose purchase one recites the blessing of *shehecheyanu* (*Shulchan Aruch, O.C. Siman 551:17*). Nowadays, most people no longer recite *shehecheyanu* even on the purchase of major, expensive appliances (refrigerator or washing machine, etc.) and furniture (couch or bookcase, etc.) (see *Halichos Shlomo* p. 23 note 23). It is permitted, therefore, for them to make all such purchases during the Three Weeks, until Rosh Chodesh Av. If one customarily recites *shehecheyanu* when purchasing expensive appliances or furniture, he should not take delivery of that item during the Three Weeks if the item that he is buying is exclusively for his personal use. It follows that a *chossan*, therefore, should not give his *kallah* her engagement ring during the Three Weeks, since she is required to recite a *shehecheyanu* upon receiving it (R' Elyashiv brought in *V'zos Habracha* Chapter 18). If, however, it is a type of purchase that will be used by other people as well, e.g., his wife or children, then it may be purchased during the Three Weeks. This is because the proper blessing on an item which is shared with others is *hatov v'hameitiv*, not *shehecheyanu* (*O.C. 223:5*), and it is permitted to recite *hatov v'hameitiv* during the Three Weeks (*Igros*

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## A TIMELY HALACHA

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Moshe, O.C. 3:80). Based on the above, a distinction can be made when buying a car whether it is for the owner's personal use (father's business car = *shehecheyanu*) or a family minivan (*hatov v'hameitiv*).

Buying and wearing new clothes during the Three Weeks until Rosh Chodesh Av would be permissible as well in regard to shoes, shirts, pants, undergarments, and even suits, for those who do not recite *shehecheyanu* on clothes. Those who do make a *bracha* on expensive new clothes (suit or gown), may still buy and alter them until Rosh Chodesh Av, but they may not be worn until after the nine days are over. The *Chofetz Chayim* (M.B. 551:45) is of the opinion that even such items can be worn for the first time on Shabbos with a *shehecheyanu*, and the *bracha* can even be made while getting dressed before Shabbos (R' N. Karelitz and R' S. Kamenetsky). Rav Moshe Feinstein points out that when the 9th of Av falls out on Shabbos, as in this year, the blessing of *shehecheyanu* should not be made on Tisha B'Av itself (*Shmatsa D'Moshe* p. 528).

During the nine days themselves, purchasing new clothing is prohibited even if one does not intend to wear the new garments until after Tisha B'Av. Inexpensive items of minor importance (pots, pans, dishes) may be purchased if needed. Expensive items (silver and gold vessels or jewelry) and furniture may not be purchased. Major appliances (AC, stove, refrigerator) should not be bought during the nine days unless there is a special need for them (*Igros Moshe* 3:82). There are certain exceptions (such as sale and *mitzvah* items); therefore, one should always ask a *Shayla*. 🕊

## GLIMPSES OF THE KOLLEL



## IT HAD TO BE HASHEM

RABBI NOTA WEISS WAS A KNOWN ORATOR IN Jerusalem in the early 1900s and his speeches were known to have a profound effect on those who listened. He had a regularly scheduled talk he would give every Shabbos afternoon. One Shabbos in the summer it was a tremendously hot day in Jerusalem. The shul where he spoke was swelteringly hot and when Rabbi Weiss arrived, he found the shul completely empty. He waited for a while but no one was venturing out in the heat of the day. He was turning to leave when he was struck by a thought. "My job is to give a talk. If Hashem doesn't want anybody to listen then no one will be here, but I have to do my job." With that he went up to the

podium and began to speak. For forty-five minutes he spoke with all the fervor that he normally did every Shabbos. When he finished and began to move towards the door, a young man met him on the way. "You've inspired me to change my ways," said the young man. "I have been going through a difficult period in my service of Hashem. I was in a depressed mood and wanted to be alone so I went to take a nap in the women's balcony of the shul. I awoke to you speaking and listened to your whole talk. Thank you so much for what you said. I'm inspired to change!" 🕊

## RIDDLE ANSWER

Riddle answer: נאקרא לוי' שמו' ל:ס.  
(See Mirrors Rabbis.) 🕊

## BEYOND ELLIS ISLAND

### THE TRAILBLAZERS, TRIALS, & TRIUMPHS OF AMERICAN JEWRY

RABBI MOSHE TZVI CRYSTAL

The *eruv* is a central feature of an American Jewish community, because it allows one to carry objects through the public domain on Shabbos. Even though the *eruv* was common in Europe, the first American community to erect an *eruv* was St. Louis in the 1890s. Rabbi Zecharia Rosenfeld of St. Louis published a booklet outlining his plan, and he sent it to *Rabbonim* in America and Rabbi Yitzchok Elchanan Spektor in Europe for approbation. Rabbi Spektor responded that since he is not familiar with American streets, Rabbi Rosenfeld should instead consult with Rabbi Yaakov Yosef, Chief Rabbi of New York City. Rabbi Rosenfeld writes that he was spurred to action because of widespread disregard for Shabbos carrying laws. He felt it was his duty to construct an *eruv* to save St. Louis's Jews from transgression, and he hoped it would be a model for other communities. For the enclosure, Rabbi Rosenfeld's *eruv* would use the banks of the Mississippi and Des Peres Rivers for the south, east, and part of the north side; a railroad embankment on the north side; and telegraph poles for the west side. The use of telegraph poles was somewhat novel and had not been widely done in Europe. Rabbi Rosenfeld advanced several other ideas which became accepted Jewish practice. Other ideas were not generally accepted, such as that one traveling in a trolley car or carriage were to be considered in their own private domain and would not contribute to the 600,000-person threshold that could invalidate the *eruv*. 🕊

SOURCES: Shwartz, Rabbi Gedalia Dov. "Shaarei Gedulah." PP. 160-161. Chicago Rabbinical Council. 2007 Rosenfeld, Rabbi Zecharia. "Tikvas Zecharia Chelek Beis."

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