



Kollel

Givat Ha'mivtar

Parshas Nitzavim- Vayeilech, 23 Elul 5786

פרשת נצבים- וילך | כ"ג אלול תשפ"ו | עלון מס' 76



Rav Matisyahu Azerad
Rosh Kollel

VORT ON THE PARSHA

Rabosai, Atem Nitzavim Hayom, Nitzavim Vayeilech. Double parsha this week.

I think I said this *maiseh* in the *kollel* this morning, but I'll say it again. I'm telling you it's a true *maiseh*. Once a week there was a guy who used to drive his car over the border from Holland to Belgium. Once a week. The car used to be all dirty and filled with rocks and dirt inside the car, *mamash gefערלעך*. So, what happened was, the border guards over there, (this is before the EU *l'choira*, now there are no border guards, there's barely even a sign), the guards said, this is very shady, why is there a car full of dirt, he doesn't have enough dirt in Belgium? So, they stopped him at the border and asked him, what's with all this dirt?! He responded, I'm building a house in Belgium, and I love dirt from Holland. They said that's way too shady we have to dig out the car. He said, fine, go ahead. They dig out the car looking for cocaine, diamonds, something. They didn't find anything. The next week he comes through again with his car, also all *shmutzig*, full of dirt, inside, and outside. The guards say okay, this guy's back with another pile of dirt. This is shady. We're not going to let him through. I'm not going to fall for this the guard tells him. He starts shoveling through the dirt, they're *mamash* taking out the seats, going through the glove compartment. Nothing, just tons of dirt. Next week, same *maiseh*.

Akitzur, for a few weeks it's the same story. Every time they stop him, they strip the car and they find nothing. After a few weeks he stops coming through and the border guards forget about it. A couple months later, one of these border guards is chilling at a bar in Belgium and all of the sudden he sees the driver of the "dirty car". He says that's it I'm going to find out what was going on with this guy. He says listen, I'll buy you a drink, tell me *l'maiseh*, what was going on?!? What was the shady business you had going on over there? What were you smuggling? He says, nothing. Back and forth, after a few more drinks he says, I'll tell you the truth, I was smuggling; CARS. Every time I drove over the border it was a DIFFERENT CAR. The guards were so busy sifting through the dirt they didn't even think about checking out the cars!!

It's a true story, it was in the newspapers (not much of a proof, but either way). So, what's the point of this story?! I heard this yesod from Rav Matisyahu Deutsch Shlita, "Elul is the same thing"! During Elul every day is huge! One day is a BMW, the next day is a

Porsche, and the next day is a Lambo (he probably said Skoda Superb...). Every day the Yetzer Hara *pashut* "SMUGGLES" the day away from us. How does he do this?? By throwing "dirt" on these incredible days, letting them just pass us by. One day we have to go to the DMV, another day a doctor's appointment, and the next day the pipe in the house bursts, B"M. The Yetzer Hara throws all this "dirt" on these days, keeping us so busy and distracted during these incredible days, that we never end up taking advantage. This is besides for all the trauma the word "Elul" causes half the population. But if we are able to tap in and ignore the distractions it's *pashut* a gold mine.

Like the *maiseh* with Rav Sholom Schwadron zt"l, that I said a thousand times. *Akitzer*, the story's like this. Reb Sholom Schwadron used to give *shiurim*, and one day a few of the *chevre* didn't show up. So, the next day he said to them, nu, where were you yesterday? They say, yesterday was a big game, the World Cup! We can't miss the World Cup, so we couldn't come to the *shiur*. He asks, what's the World Cup? They say it's a game of soccer. What's soccer? They say, soccer's a game of ball you play with your feet, you have to kick the ball into the goal, it's very simple. He says, can you take me, I want to see how the soccer field looks. So, they take him to the soccer field, they say, this is the goal and you have to kick the ball into the goal. He says, okay. And how long is the game? Three hours. And how many goals do they get on average every game? Two, three. It's almost as bad as baseball, he says! *Stam* just messing he didn't say that. He says, two, maybe three goals in a three-hour game. He says, give me the ball, I'll kick in fifty goals right now, max twenty minutes. Three hours to kick in three goals? Pathetic. So, they say, Rebbe, you didn't *chap*! During the game there's A GOALIE in the goal, there's not *stam* an empty goal, there's a goalie to block the ball.

He says, ahhh! *Rabboisai* it's the same thing when it comes to *Avodas Hashem*!! When the "goalie's" in town, when the World Cup is playing, that's when it really counts. When there's no World Cup, and you come to *shiur*, *beseder*, it's amazing. But when the goalie's in town, the Yetzer Hara is making you nuts and you STILL come to *shiur*, that's when it really makes a difference. That's what separates the boys from the men.

Veiter. In this week's parsha it says something fascinating. It says, "*V'shav, v'kibetzcha mikol ha'amim asher heifitzcha, Hashem Elokecha shamah*". It doesn't say "*v'heshiv*", Hashem will return you, it says "*v'shav*" Hashem will return.

And for those of us who don't know, today was the *yahrzeit* of the Rebba, Reb Yehonasan Eibeschutz zt"l, zy"a. The Chassam Sofer zt"l, was very *makpid* to call him the Rebbe, Reb Yehonasan. You know why?! Reb Yehonasan Eibeschutz had a son, his name was Reb Wolf Eibeschutz and he went completely off the *derech, lo aleinu*. *Akitsur* he wasn't religious at all. One day after his father had already passed away, he appeared to him. After Reb Yehonasan was already dead, he appeared to his son in a live body and he said, you gotta do *teshuva*, you gotta do *teshuva*. Like Rab Yehudah HaNasi a"h used to do *kiddush*. He came and he said, you have to do *teshuva*! When the Heilege Chassam Sofer heard this *maiseh*, he said, anybody who comes back from the dead like that, we call him the Rebba

We already mentioned (Ayin Alon #68) that when the Yaavetz zt"l was on his deathbed, he said "*Shalom Alecha Reb Yehonasan*". When the Heilege Noda B'Yehuda zt"l heard this, he said now we know they already made peace, and he *Paskened* they can be buried next to each other. *Stam azoy* we have to realize that, when it comes to a *machlokes*

between *Tzaddikim*, like we discussed many times, DON'T GET INVOLVED. *Kayadua* Reb Shlomke Zhviller זי"ל told his *Talmidim* that most of the cats in Yerushalayim, are *gilgulim* of the *Talmidim* of the Yaavetz and Reb Yehonasan Eibshutz that got involved in the *machlokes*, B"M. That's what happens when you get involved in *machlokes*, you come back as a cat on the streets of Yerushalayim.

Fine, so back to Reb Yehonasan Eibschutz. "*V'shav vekibetzcha mikol haamim*", in his Sefer (Tiferes Yehonasan) on this week's parsha. "*Zehu inyan chevloi shel Moshiach*", it said Hashem's going to come back to get us. It says *v'shav*. "*Ad she'rabbim mechachmei Yisroel amru, yasei velo achminei*". Basically, "I don't want to be there". He explains, we know that when Klal Yisroel is in *galus*, the Shechina is with them. But "*le'eis hageulah lo yashuv itanu hashchina paam ahas, rak hashchina yashuv mikodem l'Eretz Yisroel*". Reb Yehonasan Eibschutz wrote this three hundred years ago!! Three hundred years ago before there were *Tziyonim*, before anybody in their wildest dreams could fathom this. He says before *Mashiach* comes the Shechina will already go back to Eretz Yisrael to start rebuilding!!!

The *Heilege* Klausenberger Rebbe זי"א, the Shefa Chaim, used to quote this. He would say this is *poshut nevuah*, *Ruach Hakodesh k'pshuto*! If someone else said it, I would say it sounds a *shtickle tziyoinish*. But Reb Yehonasan and the Shefa Chaim, *mamash* the holiest. He says before *Mashiach* comes the Shechina is going to go back to Eretz Yisroel because *Mashiach* can't come to a barren wasteland. So first the Shechina is going to come back to Eretz Yisroel, "*ve'achar kach nashuv anachnu lesham, ki tzarich harbei devarim kodem lekibbutz galuyos, ve'i efshar im lo hashechina binkomo*".

The Klausenberger used to say, in Williamsburg he's scared to walk in the streets at night in "*America Ha'ashira*" he calls it. But when he comes to Yerushalayim Ir Hakodesh, the Klausenberger said, he walks around *chofshi* on the street in middle of the night, even with all the Arabs, Y"S. That's a sign of the fact that the Shechina is back! Otherwise, it makes no sense.

Then he says something fascinating, listen to this *Rabbosai*, I don't know why I'm going on this tangent but it's unbelievable. He says how come five hundred years ago and for hundreds of years after, all the *Gedolei Oilam* went to Tzfas??? Almost no one came to Yerushalayim. It was empty, *kayadua* from the Heilege Chasam Sofer (Ayin Alon #24). He explains that five hundred years ago the Shechina wasn't here yet, it wasn't in Yerushalayim yet, so they said, we'll go to Tzfas. *Pitom* in the past couple of decades suddenly Yerushalayim's thriving. *Kollelilim*, *Yeshivas*, *Shtiblach*, no place on earth like it. And Tzfas, definitely still a holy city, but nowhere near as popping. What happened?! The Klausenberger says *pshat* is; the Shechina came back to Yerushalayim, and so did all the Yidden. Unbelievable Tiferes Yehonasan. *Zechuso yagein aleinu*.



Rabbi Shabatai Levy

מאברכי כולל גבעת המבשר

We are in the month of Elul which is a very special and holy time, and I want to start this *Dvar Torah* with a *mashal*,

There was once a king traveling through his kingdom when he suddenly heard a woman screaming for help. He rushed toward the sound and found her being attacked by

robbers.

"King! King! Please help me!" she cried.

The king immediately sent his guards to save her. When she was brought before him, the king was struck by her beauty and character. In time, they married, and she became his queen.

At first, they were incredibly close. But as time passed, something changed. The queen lived comfortably in the palace. She had everything she could possibly need, and slowly, she stopped speaking to the king the way she once had. The king missed hearing her voice.

So, he devised a strange plan.

One night, he instructed several of his own guards to disguise themselves as robbers and frighten the queen. Suddenly, she began screaming: "King! King! Please help me!" The king immediately came running and chased the "robbers" away.

Afterward, the confused queen asked him, "How could robbers possibly get into the king's palace? Aren't I supposed to be safe here?" The king answered, "They weren't robbers. They were my own guards. I sent them because it had been so long since you called out to me. I simply wanted to hear your voice again."

Sometimes, our relationship with Hashem can become similar. When life is going well, it can become easy to forget to really speak to Him. We may still daven, make *brachos* and do *mitzvos*, but sometimes the conversation becomes automatic. Then something unexpected happens, a challenge, a disappointment, a moment when suddenly we realize that we aren't in control, and almost instinctively, we look upward and say, "Hashem, please help me."

Perhaps sometimes the challenge isn't Hashem pushing us away at all. Perhaps it is an invitation to come closer.

This idea is especially meaningful during Elul. The word Elul is famously connected to the words "*Ani L'Dodi V'Dodi Li*" - "I am my Beloved's, and my Beloved is mine." Elul is a month devoted to rebuilding and strengthening our relationship with Hashem. Chassidus describes this time with another *mashal*: "*HaMelech BaSadeh*" the King is in the field. During Elul, the King comes close to us. We don't need to wait for a crisis to call His name. Hashem is already near, waiting for us to approach Him.

And now, as Elul begins bringing us toward Rosh Hashanah, maybe the question isn't only, what can I take on this year? What can I improve?

Maybe there is an even simpler question:

When was the last time Hashem heard my voice?

Not only because I needed something. Not only because something went wrong. But simply because I wanted to speak to Him.

Soon we will stand on Rosh Hashanah and proclaim Hashem as our King. But before the King returns to His palace, we still have Elul. The time when the King is in the field.

Let's use these precious days to speak to Him while He is close, so that He never has to remind us how much He wants to hear our voice.



Rabbi: What *Bracha* should I make on Pringles?

Alright *Rabbosai* let's start with the *Heilege* Shulchan Aruch (Siman 202 Seif 7), it's a very *yesodisdikke* seif. Let's read it inside. "*Tmarim she'miachan ba'yad* etc." Notice the *loshon* of the Shulchan Aruch. He says the word "*ba'yad*", that you crushed with your hand. *L'maiseh*, he's quoting the Rambam zt"l (Brachos 8:4). Rabbeinu Ha'Rambam is the source of the *loshon* over here, and he *b'pashtus* argues with Rashi (Brachos 38a) that the Rema will bring later. "*V'asa mei'hem issa, v'hotzi meihem gar'neiheim* etc. Basically, a guy took dates and he made date jam. "*Afilu hachi lo nishtaneh birkasan, u'mevareich aleihem borei pri ha'eitz*".

So far, the Shulchan Aruch taught us a simple *Halacha* and there are a lot of *hashlachot* (*halachic* implications). I just told someone yesterday, how "*hashlachot*" are such an important *yesod* in Yiddishkeit. It says in *Seforim Hakdoshim*; How do you know if an action that you did was a *Mitzvah* or an *Aveirah*, B"M? Sometimes in hindsight we're not sure. From the *Hashlachot* (consequences)! If it caused you to do more *Mitzvos*, then you know it was a *Mitzva*, *kayadua*, "*Mitzva goreres Mitzva*". If it caused you to do more *Aveiros*, B"M, then you know, so was the original action. Between you and me, if YOU'RE not sure if it's a *mitzvah* or an *aveirah*, I would put down money, that it's an *aveirah*. If you're not sure if it's a *mitzvah*, then I would err on the side of caution. So, we have to know what the *hashlachot* of this seif are, which means this *Halacha* really applies to many different modern-day foods. Applesauce, mashed potatoes, jelly, what else? Chocolate, what else? Chummus, peanut butter, techina, etc.

Now before we get to the *hashlachot*, the *Sheila* is, how serious was the Shulchan Aruch when he said the word *ba'yad*? We know that in the Shulchan Aruch, every word is *meduyak*, *mamash Ruach Ha'Kodesh*. *Kayadua*, '*Shchinah medaberes m'toch gronam*'. Like the Rebba Reb Yehonason zy" a writes in *Urim V'tumim* (Kitzur Tokfo Kohain end of Siman 124), I have no choice, I have to at least quote the punchline, it's epic. "*Ruach Hashem nosesa b'kirbam, l'hyos l'shonam m'chuvan l'halacha bli kavanah ha'kosaiv, V'CHEFETZ HASHEM B'YADAM HITZLIACH*". Basically, the Shulchan Aruch and the Rema were written with *Ruach Ha'Kodesh*, WITHOUT THEM EVEN KNOWING IT! *Akitzur*, how serious is "*ba'yad*"? Meaning if I crushed it by hand, it remains the same *Bracha*, but what if I crushed it in a blender?? Now it's even more crushed. Therefore, based on this word, there are many *Poskim* who want to *taina*, if you take apples and you make applesauce by hand, *Ha'eitz*, but in a machine, EVEN the Shulchan Aruch would *Pasken* it's a *Shehakol*. The whole vort of "*miachan BA'YAD*", is that it's not completely crushed, so the *Bracha* remains the same. Once you do more than that, *Shehakol*. The Mishna Berura (sk 40) seems to *Pasken* that it's arbitrary, he writes, that even if it's completely crushed [by hand], the Shulchan Aruch would still *Pasken* that it retains the original *Bracha*.

The Rema (202:7) continues and says that the same *halacha* would apply to jam, "*u'mevareich aleihem borei pri ha'eitz*". But he ends off *Paskening*, "*V'yeish omrim, l'vareich aleihem Shehakol*, and L'CHATCHILA ONE SHOULD SAY SHEHAKOL, but if one said *Ha'eitz* its fine SINCE THAT SEEMS TO BE THE MAIN OPINION".

He quotes the Trumas Ha'Deshen who goes like Rashi (ibid). Rashi seems to say that it

only retains the Bracha if the fruit is still '*nikar*'. If it's not *nikar* at all, then it's going to be a *Shehakol*, but he then ends off that *Ha'eitz* is the main opinion. Sounds like the *Bracha* is really *Ha'eitz*. *Ella mai*, one should be *machmir* to make a *Shehakol*. It's an interesting Rema.

It reminds me of the famous Shlah Ha'Kadosh zt"l that all Ashkenazim, should say '*Borei Minei Besamim*' by *Havdala*, no matter what the '*besamim*' are (See Mishna Berura Siman 297 sk 1). All Ashkenazim till today, even the ones that have been around Sephardic synagogues and have seen some *na'ana*, some *lu'iza*, they know that other things exist besides for cloves. In Eastern Europe there was nothing, it was ice cold. *Kayadua*, Rabbenu Moshe Feinstein zt"l, had the SAME LULAV for seven years! He hung it on the ceiling so the mice wouldn't eat it. There were *pashut* no *lulavim* to be found, it wasn't Morocco, it was Russia. Therefore, in Europe the Shlah Ha'Kadosh writes all Ashkenazim till Mashiach comes, are going to make the WRONG BRACHA on the *besamim* by *havdalah*. Instead of making an '*atzei*' if it's *hadasim* or '*isvei*' if it's *nana*, they're going to say '*borei minei*' on everything. You know why? Because there are so many Ashkenazim that don't know the different *Brachos* on the herbs because they don't have it. Like we said it was ice cold, they didn't have herbs. So therefore, till Mashiach comes Ashkenazim *l'chatchilah* make the WRONG BRACHA on the *besamim*, by *havdalah*.

Which means, if you're Ashkenaz and you're making *Havdala*, and YOU KNOW the correct *Bracha* on *nana* (*Bore Isvei Besamim*), you STILL say *Minei Besamin* (the WRONG BRACHA) on it. It's like making a *Shehakol* on a piece of cake 'cause you don't know that cake is *Mezonos*. You're *yotzei bedieved*.

And the Shlah says you know why? I personally think it's one of the most incredible *Psakim* of all time. The Shlah says in order to save the *amei aratzim* from making the wrong *Bracha* on the herbs and then even *b'dieved* they won't be *yotzei*! Meaning, if you make an '*isvei*' on *hadassim* or an *atzei* on *nana* you're not *yotzei*. So, ALL Ashkenazim are going to L'CHATCHILLA make the WRONG *Bracha*, till Mashiach comes, to SAVE THE SIMPLE YIDDEN!! (And now at least everyone will be *yotzei b'dieved*.)

Wow! What it means to care about other Yidden in Klal Yisrael. Like I said I love this *Psak*. It's *mamash* a *Mussar shmooze*.

L'maisa back to Pringles. So, they asked Rav Shlomo Zalman Auerbach zt"l (V'sen Bracha, Rabbi Bodner Shlita), what *Bracha* should one make on Pringles? What does everything we discussed till now have anything to do with Pringles?? Good *Sheila*. Now we've already discussed that Pringles is a big *Sheila* in regards to *bishul akum* (*Ayin* the chat). So, it's *stam* a *Sheila* if you're allowed to eat Pringles to begin with. According to Rabbi... I don't know if he wants me to quote his name, but he's a bigshot on the OU, he says it's rough times. What about it is *bishul akum*? So, we should actually discuss why it's *bishul akum*, it's the same reason why the *Bracha* might be different. How do they make Pringles and how do they make regular potato chips? Let's start with regular chips. Sliced potato, that's it, easy. Fried in oil. That's a potato chip.

There's no hak, it might also be *bishul akum*, and it might not be, big *machlokes*. Why not? It's not "*ole al shulchan melachim*" the way it is now, not our topic, *ayin* the chat. Now, how do they make Pringles? They take potatoes and they boil the potatoes. So now they have cooked potatoes. Cooked potatoes are *bishul akum*, *k'pshuto*. *B'pashtus* they should already be *assur* to eat from this point. Now they take the cooked potatoes and

they dehydrate them. Then they make sheets of dehydrated potato starch and then they bake them and slice them, and you got Pringles. *Geshmak*. *Bishul Akum* is not our topic right now, but Rav Yisroel Belsky zt"l (Shulchan Halevi Pg 429) gives a few possible 'tzerufim' to be *matir*, and ends off saying, "v'hamchmir tavo alav bracha".

Our *Sheila* is, what *Bracha* do you make on Pringles? Regular potato chips are *Ha'dama*. *Yafeh*. What about Pringles? *Pashtus Shehakol*. Why *Shehakol*? It's deconstructed, so according to the Rema it's *pashut Shehakol*. But now it looks like a potato slice! Does that help? If I make applesauce, and I put it in the shape of an apple, do I make *Ha'eitz*?! So, they asked Rav Shlomo Zalman, what *Bracha* do you make on Pringles? He *Paskened*, *Ha'dama*. He says *be'etzem* the Rema *Paskens* that the *ikar Halacha* is to make *Ha'dama* on potatoes even when you make them potato mush or Potato starch. *Ela mai*, the Rema says better to say *Shehakol* because the 'tzura' is not *nikar*. With Pringles, not only do I have the Rema's *ikar hadin*, to make the original *Bracha*. Now we brought it back, and it ACTUALLY looks like a potato. What do we care what happened in between?! Now there is zero reason not to say *Ha'dama*. It's such a *geshmake svara*. So *left pashtus* of the Shulchan Aruch it's obviously *Ha'dama*. According to the Shulchan Aruch, the *Pashtus* is, Bamba is *Ha'dama*, Doritos are *Ha'damah*, Apple sauce is *Ha'etz*, etc. Everything basically retains its original *Bracha*. According to the Rema, all of the above are *b'pashtus Shehakol*. But Pringles that are now back in potato form, we have the bomb *svara* of Reb Shlomo Zalman.

Therefore, *Halacha L'ma'isa*, if one is *meikel* to eat Pringles, whether he is Sephardic or Ashkenaz he should say *Ha'dama*.



סיפור עם חזק

Famous *maiseh* with the Chazon Ish zt"l. A guy went to Beilinson Hospital in Tel Aviv and they discovered that he had a tumor in his head *lo aleinu v'lo aleichem*. The doctor said, it's too dangerous, we can't operate.

Akitzur, they went to the Chazon Ish. They went to the Chazon Ish and he drew them a whole diagram. I have a picture of the diagram on my phone, it's wild. He drew a whole diagram and he said, go back to the doctor and say to him; you were thinking to do the surgery starting from the left side of the brain. You are right, that cannot work. But if you do the surgery starting from the right side, (and this is what he drew in the diagram), then you'll be able to get in, and it'll be a successful surgery.

Kitzur, they went back to Beilinson, they showed the doctor this whole sketch, and he talked it over with his colleagues. They agreed that *takah* the Chazon Ish is right. So, the doctor tells them, we could do it, but it's a whole new method of doing this surgery, but we're willing to try. But I'll tell you like this, he said, if he doesn't wake up within twenty-four hours after the surgery, we have a '*mesorah*' that he's not going to come out of it. He's done, B"M.

What happens? They do the surgery, 24 hours pass, and he's still out. The doctor says, it's too bad, he's not going to make it. So, they went back to the Chazon Ish and the

Chazon Ish says WE have a mesorah, if he doesn't wake up after 72 hours, he's done, so you got time.

Akitzur, within 72 hours the guy got up. And they say that this doctor used to have the Chazon Ish's drawing hanging on the wall in his office, after that. When the Shevet Halevi zt"l (Vol 10 Siman 13), was asked where did the Chazon Ish get his vast medical knowledge from, he responded: It's clear to me that it came from his learning Torah LISHMA, etc. ZY"A

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