



Bet Horaah

בית הוראה

Shaa're Ezra

עברי עזרא

Parshat Lech Lecha
Zmanim for New York:
Candle Lighting: 4:26pm
Shabbat ends: 5:26pm
R"T 5:55pm

Heartfelt appreciation and blessings extend to our generous donor for his unwavering and continuous support. May he and his family merit a year filled with health, success, and sweetness.

A WEALTH OF WISDOM: RESPECTING POWER AS HASHEM DOES
 WRITTEN BY RABBI SHAY TAHAN
 *TO RECEIVE THE WEEKLY NEWSLETTER PLEASE EMAIL US AT ASKHALACHA1@GMAIL.COM

HALACHA QUESTION?

WhatsApp: 347-666-3467

Email: askhalacha1@gmail.com

Over 2,000 classes can be found at Rabbishaytahan.com

During election season, society often splits, with some supporting the sitting president and others opposing him. It's become common to hear people making jokes and derogatory remarks about the president-elect. This practice is so widespread that many of us may follow the trend without even thinking. Today, we aim to explore what the Torah and Chazal have to say about such behavior and the respect we owe to leaders, regardless of our personal opinions. Various sources emphasize the importance of showing respect toward leaders, including kings, presidents, and government officials, and certainly avoiding any form of disrespect or defamation toward them.

Baba Ben Buta and Hordus

Let's start with the story of Baba Ben Buta and Hordus. The story of Ben Buta is cited in the Talmud (Baba Batra 3b-4a) to illustrate respect for authority—even when the leader is flawed or corrupt. Ben Buta, a sage from the Talmudic era, showed remarkable restraint and wisdom in his dealings with Hordus, the infamous king of Judea. Hordus, known for his cruelty, sought to eliminate opposition and was notorious for executing anyone he deemed a threat, including members of the Sanhedrin and even his own family. Hordus deeply resented the rabbis, and to remove them as potential threats to his rule, he massacred many of them. However, he spared Ben Buta, a prominent sage, but blinded him. Over time, Hordus began to regret his actions, as he knew he had destroyed an essential source of guidance and wisdom in Israel. One day, Hordus came to Ben Buta in disguise and tried to provoke him into speaking ill of the king. He asked Ben Buta questions designed to get him to criticize Hordus harsh rule and his massacre of the sages. Despite his pain and knowledge of the cruelty, Ben Buta did not condemn the king. Instead, he answered

Hordus respectfully and carefully, demonstrating that he understood the importance of showing respect for a leader, regardless of the king's character. Impressed by Ben Buta's wisdom and humility, Hordus eventually revealed himself and sought his advice on how to atone for his past actions. Ben Buta suggested that he renovate the Temple, a project that would benefit the people and bring honor to Hashem. Hordus followed this advice and undertook significant improvements to the Temple, beautifying it in a way that generations later would remember.



The story of Ben Buta is a powerful example of the Torah's teachings on respecting leaders. Even when a leader acts unjustly, we're taught to show respect for the position, as it ultimately maintains order and respect within society.

Yosef the king

Another example we learn from when Yosef came to visit his father Yaakov on his deathbed, Yaakov showed profound respect for Yosef, who was then a ruler in Egypt, second only to Pharaoh. Despite being Yosef's father, Yaakov acknowledged Yosef's royal status by sitting up in bed and gathering his strength to receive him with dignity. The Torah (Bereishit 48:2) states, "And Israel strengthened himself and sat up on the bed." Rashi explains that Yaakov made a special effort out of respect for Yosef's position as viceroy of Egypt, understanding the importance of honoring him not only as a son but also as a king-like figure. This act of respect by Yaakov is seen as setting an example for how even a father should honor his son when the son holds a position of authority. It also reflects the Torah's broader teaching to show respect for leaders and those in positions of power, recognizing their roles as vital to the stability and welfare of society.

A WEALTH OF WISDOM: RESPECTING POWER AS HASHEM DOES

Moshe and Pharaoh

When Moshe spoke to Pharaoh, he displayed respect for Pharaoh's position as king, despite Pharaoh's cruelty and defiance against Hashem. Rashi (Shemot 5, 3) explains that when Moshe delivered Hashem's commands, he phrased it by saying that if Pharaoh didn't let the people go, 'they' would be punished. Although the implied message was that Pharaoh himself would face punishment, Moshe softened and reversed the wording to show respect for the king's status.

This display of respect reflected not only Moshe's fine character but also the specific way Hashem instructed him to address Pharaoh. According to Rashi (6:13), Hashem directed Moshe to speak to the king with the utmost respect. This instruction underscores the importance of honoring authority, even when conveying messages of warning or rebuke.

Before inflicting the final plague of the ten on Egypt, Pharaoh expelled Moshe from his palace, telling him never to return. In response, Moshe stated that Pharaoh's servants would come to look for him. Rashi explains (11, 8) that Moshe intended to convey that Pharaoh himself would seek him out in the middle of the night, but he refrained from directly addressing Pharaoh in a disrespectful manner, choosing instead to refer to his servants.

By engaging Pharaoh in a manner befitting a ruler, Moshe exemplified the Torah's value of respecting leaders, while still delivering Hashem's message with clarity and firmness. This approach models how one can stand firm in one's beliefs and obligations to truth, while also respecting the roles and titles of authority.

Eliyahu and King Achav

Another example is when Eliyahu rebukes King Achav. After delivering his message, Eliyahu does not simply allow Achav to leave his presence; instead, he escorts him all the way to his palace (Melachim 1, 18, 46). This action illustrates Eliyahu's respect for the king, demonstrating that even in the face of confrontation, honor and dignity should be upheld.

Learning about the respect shown to Pharaoh, Hordus and Achav raises an important question: given their evil ways, why were they shown such honor? Wouldn't it have been more fitting to rebuke them harshly for their wickedness? The Maharsha (zvachim 102) explains that kings in this world represent Hashem's kingdom in heaven; therefore, disrespecting a king or leader is akin to disrespecting Hashem Himself. This respect acknowledges their position of authority, regardless of their personal character, emphasizing the broader value of honoring leadership as a reflection of divine order.

We can add to this the insight of the Pele Yoetz on chanufa—flattery—which we are commanded to avoid for those unworthy of it. However, he explains that when it comes to wealthy individuals, we must show respect, even if they may not be particularly righteous or deserving. His reasoning is that since we see that Ha-

shem has shown them a form of honor by granting them wealth, we too should respect them, following Hashem's example. Again, we see that those whom Hashem has elevated, whether in wealth or power, must be respected and certainly not degraded or mocked.

Examples from the Mishna and Gmara

Moreover, the Abudarham and Kolbo write that we are also commanded to pray for the well-being of the king or president, as we learn in Pirkei Avot (3:2), Rabbi Shimon ben Gamliel urges, "Pray for the welfare of the government, for without fear of it, people would swallow each other alive." This advice underscores how crucial a stable government is for maintaining peace and justice in society, regardless of the ruler's



background. By respecting leaders, we acknowledge the stability they bring, which Chazal saw as essential for a well-ordered society.

The Talmud (Berachot 58a) also teaches that one should recite a blessing upon seeing a non-Jewish king, recognizing that all authority comes from Hashem. This blessing, which praises "the One who has given of His glory to flesh and blood," expresses reverence for the leader's position, acknowledging that all leaders ultimately derive their authority from a higher source.

One can only think of the contrast in how gentiles treat a leader when they disagree with him. In many cases, leaders can be mobbed, jailed, or prosecuted, as witnessed during events like the Arab Spring in the Middle East. In these uprisings, leaders faced violent protests and significant backlash from the public, sometimes leading to their ousting. For example, in countries like Tunisia and Egypt, long-standing leaders were forcibly removed from power due to widespread dissent.

Another example is the Spanish Prime Minister, who faced violent protests this week following a flood that resulted in many deaths. The public mobbed him and chased him out of their towns, illustrating the often intense and aggressive reactions that leaders can face when their constituents are dissatisfied with their response to crises.

Together, these teachings show that both Torah law and Jewish wisdom uphold the importance of respecting leaders, honoring their contributions, and refraining from speaking poorly about them. Through respect and acknowledgment, we recognize the role that leaders play in maintaining the order, safety, and well-being of society.

CHACHAM OVADIA YOSEF VS THE OHR L'TZION

Last week, we explored the broad differences between Chacham Ovadia Yosef and the Ben Ish Chai. This week, we would like to take a step further and reflect on another important contrast—this time between Chacham Ovadia and his longtime study partner (chevruta), Harav Ben Tzion Aba Shaul, who shared his wisdom in his sefer Ohr L'Tzion.

The differences between each posek highlight distinct approaches in deciding halacha and observing mitzvot. As we explained last week, one of the central contrasts between Chacham Ovadia Yosef and the Ben Ish Chai lay in their approach to Kabbalah versus pshat. The Ben Ish Chai leaned heavily toward Kabbalah, which is evident throughout his rulings, while Chacham Ovadia adhered strictly to the rulings of the Shulchan Aruch, drawing primarily from pshat based on the Gemara and Rishonim. In contrast, Harav Ben Tzion Abba Shaul represented a different approach—while he also valued Kabbalah, he sought a balance between Kabbalah and pshat, often striving to integrate both perspectives into halachic rulings, as we'll demonstrate with a few examples.

Similarly with pshat, although he would primarily follow the Shulchan Aruch, he would also take into consideration other poskim when possible.

What is pshat? What is kabbala?

In the context of halachic interpretation, pshat represents the straightforward, literal understanding of Torah texts, focusing on the plain meaning as derived from the Talmud, Rishonim, and early halachic authorities. It emphasizes clarity, practicality, and a rational approach to Jewish law. In contrast, Kabbalah offers a mystical, esoteric dimension, often interpreting mitzvot and halachot based on spiritual symbolism, divine attributes, and hidden layers of meaning beyond the surface. While pshat seeks to establish practical halacha based on accessible reasoning, Kabbalah delves into deeper metaphysical concepts that are less immediately apparent in the text itself.

Core of the Halachic Debate

What is the basis for these two contrasting approaches to psak halacha? The difference lies in how one interprets the rulings of the Shulchan Aruch. According to Chacham Ovadia, the Sephardic world accepted the Shulchan Aruch as the final and absolute authority, requiring no consideration of differing opinions; therefore, the rulings of the Shulchan Aruch are followed without deviation. In contrast, Rav Ben Tzion held that Sephardim regard the Shulchan Aruch as representing the majority opinion, which means that minority opinions still retain some value. Thus, if a particular case provides sufficient reason to lean toward a dissenting view, it is possible to follow an opinion other than that of the Shulchan Aruch.

For the same reason, if we can act in a way that satisfies both opinions, we should do so according to his view.

Approaches to Wearing the Tallit

Here's an example related to the halacha of how to wear a tallit for the morning tefillah. There is a dispute among the Rishonim about whether, after reciting the blessing on the tallit, one should cover their face with it, similar to how Ishmaelites cover with their keffiyeh, or if one should cover their body as we traditionally do during prayer. The Arizal, a central authority in Kabbalah, instructed to cover only the head after the blessing and throw both ends to the left side, lowering the tallit to cover the body only afterward. The Ben Ish Chai taught to follow the Arizal's instructions exactly, advising against modifying the practice to cover the body immediately after the blessing. However, Rav Ben Tzion Abba Shaul took a different approach: he instructed to cover both the head and body at first, then lift the tallit to cover only the head, throwing both sides to the left, and finally lowering it to cover the



body. He reasoned that this method satisfies both approaches. This contrast illustrates the Ben Ish Chai's strict adherence to kabbalistic instructions versus Rav Ben Tzion's approach in Ohr LeTzion, which aims to fulfill both perspectives when possible.

Rabenu Tam Tefilin

Last week we mentioned the differing views regarding the intent when wearing Rabbeinu Tam tefillin. Chacham Ovadia followed the approach of the Shulchan Aruch, advising that one who wears both Rashi and Rabbeinu Tam tefillin should make a condition to fulfill the mitzvah only on whichever set is correct. The Ben Ish Chai, however, adhered to the teaching of the Arizal, who received from Eliyahu Hanavi that both sets of tefillin are equally valid, so they can be worn together without such a conditional intention. The condition one states, according to the Shulchan Aruch, which Chacham Ovadia ruled in favor of, involves wearing both Rashi and Rabbeinu Tam tefillin while expressing the intent to fulfill the mitzvah with whichever is the true tefillin, regarding the other as regular boxes and straps. However, the Ben Ish Chai argued that no condition is necessary since the Arizal stated that both are true and correct. Chacham Ben Tzion Abba Shaul's approach, on the other hand, accommodates Kabbalah, affirming that both sets are valid. He suggests that one should say: if the truth aligns with Kabbalah, then I am fulfilling the mitzvah with both; but if the truth aligns with pshat, then I intend to fulfill my obligation with whichever one is the true tefillin, regarding the other as regular boxes and straps.

Another interesting example is the way to wrap the tefillin shel yad. The Ben Ish Chai explains that according to some mekubalim, after reciting the blessing on the tefillin shel yad, one should tighten the straps and then wrap them around the batim and the

CHACHAM OVADIA YOSEF VS THE OHR L'TZION

yud. Chacham Ovadia disagreed with this approach, noting that since it's not the opinion of the pshat, one need not be concerned with it. He suggested that after tightening, one should stretch the straps directly to the arm without wrapping around the bayit. Ohr LeTzion took a more balanced approach, once again demon-

strating how to integrate multiple opinions respectfully, advising that ideally, if not too difficult, one should follow the practice of wrapping like the mekubalim. However, if one finds it challenging, it is sufficient just to have the intent, as there are other mekubalim who do not see this wrapping as a strict requirement.

לגבי איסור בורר שבזרר בשפיכתו על ידי מסנת הנייר

וכן פסק בשו"ת אור לציון (ח"ב עמוד רכה) לאסור בחבית שרחבה הרבה, וכתב להחמיר רק בשיעור גדול של ארבעים סאה. זאת ועוד שכשמכין קפה בכוס רגילה אין בחלל הכוס שמתחת למסנת שיעור טפח, וכל שאין שם טפח אין בו איסור, וכדכתב השו"ע (סימן שטו סעיף יג): "בגד ששטוחין על פי החבית לכסות, לא ישחנו על פני כולו משום אוהל אלא יניח קצת ממנו מגולה. והני מילי כשהכובא (פירוש, כלי) חסרה טפח, אבל אם אינה חסרה טפח מותר דאין כאן אוהל". ואם משתמש בכלי המיוחד להכנת הקפה על ידי שנותן את המסנת על גביו אזי יש להתיר משום טעם נוסף שכתב הט"ז (סוף ס"ק יא), והוא משום שכל שהוא מיוחד לכך אין זה נראה כבורר. והנה לגבי השאלה של עובדין דחול יש לציין שהרמב"ם כבר כתב בתשובה (מהדורת פרידמן סימן קעו) שאף שאמר אביי (שבת קלח) שאין תולין משמרת משום שלא יעשה כדרך שהוא עושה ביום חול, אבל אין איסור זה משום שהוא עושה כן בחול אלא לפי שבמשמרת עושה מלאכה וחייב סקילה, לפיכך אסרו תליתיה, ולכן אמרו שלא יעשה כדרך שהוא עושה בחול, אבל תלית דברים אחרים שאין עושים בהם מלאכה שחייבים עליה סקילה מותר, וכתב עוד: "שאם כן לא יאכל כדרך שהוא אוכל בחול ולא יסב כדרך שמיסב בחול. וזה דבר ברור הוא למבין שאין אתה מוצא לעולם דברים שאסרו חכמים משום שלא יעשה כדרך שהוא עושה בחול, אלא דברים שירגילו למלאכה, כגון מי שנשברה לו חבית של יין או של שמן לא יספג ביין ולא יטפח בשמן שלא יעשה כדרך שהוא עושה בחול, שאם תתיר לו שמא יבוא לידי חסירה". ובספר חזון עובדיה (שבת ח"א עמוד קלא) האריך בדברים אלו.

רשאי להכין ביום השבת קפה על ידי שיניח מסנת נייר (פילטר) חד פעמי עם אבקת קפה על גבי כוס וישפוך עליה מים רותחים מכלי שני, ואין בזה לא משום בורר ולא משום עשיית אוהל.



לגבי איסור בורר שבזרר בשפיכתו על ידי מסנת הנייר אין לאסור, כדמפורש בשולחן ערוך (סימן שיט ס"ט) בדין משמרת שהוא כלי שמסנניו בה את השמרים והיין יורד זך וצלול (משנ"ב ס"ק לא). שמותר לערות עליה מים כדי שיזובו מהם צלולים. והסביר המשנ"ב (ס"ק לג) שרצה לומר שהמים יזובו מהם עם מקצת מן היין שנשארו בלוע בו. והטעם שאין בנתינת מים משום בורר, שהמים שהם נותרו צלולים הם ויין בהם דבר שצריך לברר מהם. והסביר הגרי"ן קרליץ (חוט שני פרק כה אות י) שברגע שפית המים על המשמרת אין במים דבר הנצרך להתברר, ולא אכפת לו במה שאחר כך נעשים המים מעורבים עם השמרים, כיון שנעשה הכל בשפיכה ופעולה אחת, ואין איסור בזה שמעט יין יוצא מן השמרים עם המים שאין על זה שם בורר כיון שאין הם יוצאים בפני עצמם אלא הם טפלים למים.

והשתא לענין הקפה נראה שהדברים דומים לחלוטין, שגם כאן כששופכים מים אין בזה שום איסור שאחר כך הם מתערבים באבקת הקפה ויורדים אל הכוס עם טעם וצבע של קפה. וכך כתבו להתיר בספר כללים בהלכות שבת (הלכות בורר עמוד רפח) לערות מים חמים על קפה או עלי תה (באופן שאין איסור בישול) המונחים במסנת שתלויה על גבי כלי, אף על פי שהמים זבים מהמסנת עם טעם הקפה או עלי התה לתוך הכלי שתחתיו. ויש לעיין בדברי השו"ע שכתב שמותר ליתן על המשמרת מים אם נתן בה שמרים מערב שבת, דנלמד מדבריו שאסור ליתן על המסנת את אבקת הקפה בשבת עצמה. אכן כבר הסביר בספר פסקי תשובות (סימן שיט הערה 274) שהכוונה לאסור ליתנם לכתחילה בשבת רק בשמרים הרטובים וספוגים מיין הבלוע מהם, שאז הנחתם על גבי המשמרת גורמת לברייה, אכן בשמרים יבשים אין איסור כלל ליתנם לכתחילה ביום השבת. ולקפה שמותר ליתנו ביום השבת.

והשתא נדון בנתינת המסנת נייר על גבי הכוס, שהיה נראה לאסור ממה שכתב השו"ע (סימן שטו ס"ט): "משמרת שתולין אותה לתת בה שמרים לסנון ומותחין פיה לכל צד, חשוב עשיית אוהל ואסור לנטותה". והסביר המשנ"ב (ס"ק לו) שהמשמרת עשויה כמין שק הרחב ופתוח למעלה וסתום וחדוד למטה. ומכניסין את הקצה החדוד לתוך כלי וסובבים את הקצה הרחב הפתוח בשפת פי הכלי, ונמצא שנעשה גג כלי העשוי כאוהל, ואסור מדרבנן. ועל פי דברים אלו עולה שאסור ליתן את המסנת של הקפה על גבי הכוס. אכן אחר העיון נראה להתיר כיון שאין איסור אוהל אלא אם עושים גם את המחיצות וגם את האוהל, וכאן בנתינת המסנת נעשה רק אוהל, והטעם שנאסר ליתן משמרת הוא מכיון שחכמים אסרו משום אוהל ליתן כיסוי על כלים גדולים ורחבים כגון חביות וארגזים גדולים ובכללם משמרת המיונת על חבית היין, אבל אין איסור לכסות כלים רגילים הנמצאים במטבח ביתי רגיל. וכל זה נמצא מפורשות במשנ"ב (סימן שטו ס"ק מח), וז"ל: "אע"ג דשרי להחזיר הקדירה על גבי כירה ולא חיישין משום אהל הואיל והמחיצות כבר עשויות [ונבאהל כזה שאין כונתו לאהל אלא שממילא נעשה אינו אסור אלא אם יעשה מחיצות ג"כ וכ"ל בס"ג במ"ב], יש לומר הואיל והכובא רחבה יותר מדאי נעשה כאהל [מ"א בשם תוס' ור"ן]". ולפ"ז מה שכתב בשו"ע חבית היינו נמי ברחבה הרבה.

Mehudar Tefilin & Mezuzot
Sell & Check

Rabbi Shay Tahan
3476663467

Leyilui Nishmat Tune but Bahiye

Shaare Ezra is a one of a kind, multi-faceted organization that's there for the community. Under the leadership of HaRav Shay Tahan שליט"א, Shaare Ezra feels that proper Halachic guidance should be accessible to everyone, therefore we offer the community the opportunity to call, text, WhatsApp, or e-mail any halachic questions they may have, through the Bet Horaah, where qualified, trained and ordained Rabbis are available to answer your questions in English, Hebrew and Russian. Shaare Ezra is from the community—for the community.

Dedications from our Partners

LILUI NISHMAT
TUNE' BAT BAHIYE.
אורלי בת בתיה שרה
Manzal Bat Shelomo
David ben Zohov

REFUAH SHELEMA
ESTHER BAT MAZAL
איילנה שיראן בת בתיה שרה
בתיה שרה בת טובה

MAY HASHEM SEND SPECIAL STRENGTH IN TORAH AND ALL THE BERACHOT TO DAVID AKIVA AND RACHEL LEON.

Lev Mavashev from Alpha Realty Hatzlacha and Parnasa Tova.

Now you can also download our newsletters from the following websites: Shiurenjoyment, Dirshu, Ladaat, Gilyonos, Kol Halashon, Parsha Sheets, Chidush, Shareplus. Prog.