

בעזחשי"ת

The Way of Emunah

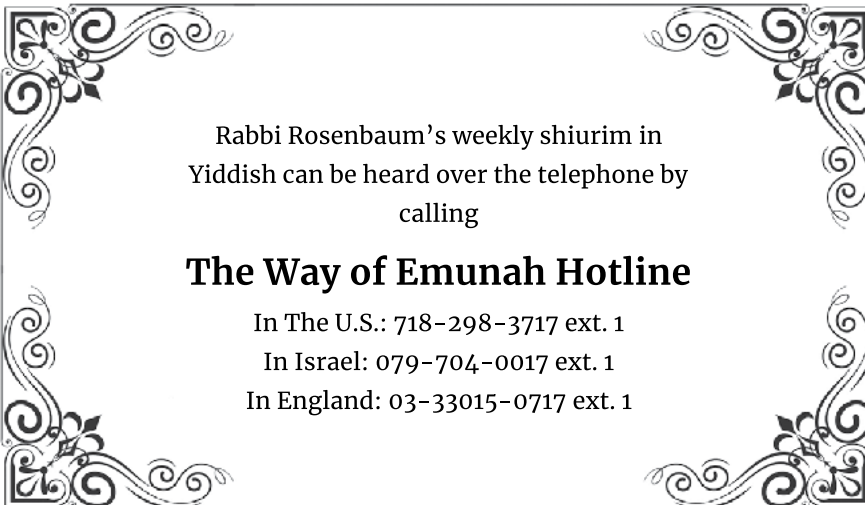
Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Shemini

יחזיק יקר:
מצאת איתו בבורח"ד?
אתה יטול לקחת איתו בורח"ד



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Parshas Shemini

How to Draw Close to Hashem/Fulfilling Hashem's Will With Simplicity and Then Coming to Understand/Embarrassed Because of the Cheit Ha'eigel/The Sinner Should Not be Haughty/Forgiven in the Merit of Shame/The Cheit Ha'Eigal Became a Zechus/Chosen Because he Fled From Honor/While Doing Good, Don't Think About the Bad/Prepared to Sacrifice Himself/Like an Animal/Forgiven of Sin Through Abstinence/Chasing Honor is a Sign of Sin/Do Not Rely on the Mishkan to Provide Atonement/The Reward for Silence/When is it Permitted to Drink Wine and When is it Forbidden/Helping with Money, not Only With Chasidus/Chesed Even for Non-Relatives/Worrying About Guests' Gashmius Before Their Ruchnius/The Gashmius of Others is Your Ruchnius/Don't be Overly Righteous/The Dog Is a Machmir

וַיִּקְרְבוּ כָל הָעֵדָה וַיַּעֲמְדוּ לִפְנֵי ה' וְגו', זֶה הַדְּבָר אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ וַיֵּרָא אֲלֵיכֶם כְּבוֹד ה' (ט, ה-ו)

And the entire assemblage drew close and they stood before Hashem... This is the thing that Hashem commanded you to do. And the glory of Hashem will be seen upon you. (9:5-6)

How to Draw Close to Hashem:

The Yesod Ha'avodah writes that these *pesukim* contain a hint regarding how a person who does not feel enjoyment from his

avodas Hashem can come to have sweetness and enthusiasm for his *avodah*. He says that the way for such a person to draw close to Hashem is to **strengthen his unquestioning *emunah* and continue to serve Hashem**

faithfully. Once one does this, Hashem will have mercy on him and He will draw him close. This can be compared to a simple man who desires to enter the king's palace but is turned back by the royal guards. However, he does not leave. He remains standing outside the palace for many days until the guards see that his desire to see the king is very serious and real, so they grant him entry.

Accordingly, the *pasuk* is saying that "the entire assemblage drew close", meaning that they desired to come close to Hashem and, therefore, they "stood before Hashem" by standing firm in their *emunah peshutah*, even if they did not feel pleasure and enjoyment in their *avodah*. Moshe then told them: "This is the thing that Hashem commanded you to do." He told them that they should continue

doing this, even at times when they cannot see Hashem, and, if they do so, "The glory of Hashem will be seen upon you" and they will merit a revelation of His presence.

Fulfilling Hashem's Will With Simplicity and Then Coming to Understand:

In this vein, Rav Moshe of Korbin zy"ra explains the *pasuk* as follows: Moshe advised the nation regarding how to serve Hashem by saying that they "the thing that Hashem commanded, they should do." And once they serve Hashem simply because He commanded them to do it, "the honor of Hashem will be seen on them", meaning that they will come to feel the sweetness and joy of serving Him.

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קְרַב אֶל הַמִּזְבֵּחַ וַעֲשֵׂה אֶת חַטָּאתְךָ וְאֶת עֹלֹתְךָ וּגְו' (ט, ז)

And Moshe said to Aharon, "Approach the Mizbeach and perform your Chatas and your Olah, atoning for yourself... (9:7)

Embarrassed Because of the Cheit Ha'eigel:

Rashi says that Moshe had to order Aharon to approach the Mizbeach because Aharon was bashful and afraid to approach. Moshe said to him: "Why are you ashamed? For this you have been chosen!"

It is stated in Toras Kohanim that the reason Aharon was embarrassed was because he saw the image of a cow emanating from the Mizbeach, which reminded him of the sin of the *eigel*. If so, we may ask how Moshe comforted him by saying that he was chosen for this task. How did being told that he was chosen for this job make him less ashamed?

The Sinner Will Not be Haughty:

The Moshev Zekeinim of the Baalei Tosafos answers this question by quoting the Gemara (Yoma 22B) that says that the reason that Shaul Hamelech was unable to retain the rulership in his family was because his family had no blemish and one cannot rule over the public unless "a box of insects is hanging behind him", i.e., he has some inferior lineage. The reason for this is because **a person who has a blemish in his own family or who has committed a sin in his past will not become haughty and will not lead the people in an arrogant way because he will always remember his own transgression.** If a leader would

be 100% clean of sin, however, there is a danger that he might lead the people in a haughty way.

For this reason, Hashem chose Aharon to serve as Kohen Gadol. Since he had the sin of the *eigel* in his past, he would never become arrogant and would always be humble. Thus, Moshe was telling him that the cause of his shame was the reason he had been chosen for this position.

Forgiven in the Merit of Shame:

The Gemara states (Brachos 12B): **“If one commits a sin and feels shame, he is forgiven of all his transgressions.”** The Chida *zt”l* (Sefer Pnei Dovid) quotes Rav Hirsch Balchov *zt”l* as using this concept to explain why Aharon was chosen to be Kohen Gadol. Since he was ashamed of his sin, he was forgiven of all his *aveiros* and

was now worthy to hold this lofty position.

The Cheit Ha’eigel Became a Zechus:

Alternatively, the Chida explains Aharon’s appointment to be Kohen Gadol by citing the Gemara (Brachos 34B) that says: “In the place where *baalei teshuva* stand, complete *tzadikim* cannot stand.” The Meforshim explain that a *tzadik* who has never sinned can only perform the *mitzvos asei*, and he cannot even perform all 248 of them because some are dependent on a specific time or place. In this regard, both a *baal teshuva* and a *tzadik* who has never sinned are equal, as they both can do *mitzvos asei*. However, the *baal teshuva* has many *mitzvos* that a complete *tzadik* does not have because **when he repents from his sins, they are transformed**

into merits. Thus, in addition to the *mitzvos asei*, he also has the merits of the *mitzvos lo sa'aseh*. In this way, the *baal teshuva* is superior.

Aharon sinned by being involved in the severe *aveirah* of *avodah zara*. After he did *teshuva*, this sin turned into a *zechus*, which brought him to a very lofty level. Moshe told him that the reason he was embarrassed – i.e., the sin of the *eigel* – is the reason he was chosen, as the merit of having done *teshuva* for this *aveirah* raised him to a very high level of *kedusha*.

Chosen Because he Flew From Honor:

The Pardes Yosef explains by citing the Medrash (Tanchuma Tzav, Siman 10) that says that Aharon was chosen because he fled from honor.

It is known that if a person flees from honor, honor pursues him. We find this concept in regards to Shaul (1 Shmuel 10:22) who hid amongst the vessels to avoid being honored and, as a result was chosen to be king. Shmuel told him that because he was small in his own eyes and fled honor, he would be the leader of the nation.

Accordingly, Moshe was telling Aharon that because he was ashamed and hesitated to take a position of leadership and honor, he was worthy of receiving the position.

While Doing Good, Don't Think About the Bad:

The Bais Avrohom explains Rashi by quoting the explanation of *tzadikim* on the words “*sur mei'ra v'asei tov*”, turn away from bad and do good. They explain that when someone tries

to do something good, such as to learn Torah or do mitzvot, the *yeitzer hara* knows that this will bring him to do *teshuva* for his past sins. Therefore, it reminds him of his *aveiros* in order to confuse his thoughts and make him feel sad, so that he will not do the mitzvah with full devotion and enthusiasm.

For this reason, **when one does good things, he must simultaneously turn away from bad things, meaning that he must not think about the aveiros he did in the past** so that he can do the good thing to perfection.

Accordingly, Moshe asked Aharon: “Why are you ashamed?” He knew he was thinking about his sin of the past and he told him that he must not be concerned about it when he did the *avodah*. He said that by vanquishing thoughts of his past sin, he will be able to achieve

full *teshuva*.

In a similar vein, the Tiferes Shlomo explains the *pasuk* (9:22): “And Aharon lifted his hands to the nation and he blessed them and he came down from making the Chatas, the Olah and the Shelamim” with the words of the Gemara (Pesachim 64B): “*Ain maavirim al hamitzvos*.” (Do not pass by mitzvot.) He explains that a tactic used by the *yeitzer hara* is to try to convince a person he is unworthy of serving Hashem. It tells him: “Why are you? You have committed so many sins. How do you have the chutzpah to daven to Hashem.”

The truth is, however, that Hashem hears every prayer, and He is merciful and compassionate to all people. The words “*ain ma'avirim al hamitzvos*” mean that no one should think about the *aveiros* he has done (the word “*ma'avirim*” can be

understood as a reference to *aveiros*), at the time that he is doing mitzvos. Regarding this, the *pasuk* says: “*Sur mei’ra v’asei tov.*” This means that at a time when someone is doing something good, he should not think about the bad things that

he did in the past.

This is also the meaning of the words “and he came down from making the Chatas.” At the time when Aharon blessed Klal Yisroel, he did not think about their sins (*chatas*) of the past.

וַיִּקְרַב אַהֲרֹן אֶל הַמִּזְבֵּחַ וַיִּשְׁחַט אֶת עֹגֶל הַחַטָּאת וּגְו' (ט, ח)

And Aharon came close to the Mizbeach and he slaughtered the calf for the Chatas. (9:8)

Prepared to Sacrifice Himself:

The Ohr Hachaim Hakadosh writes that this *pasuk* hints to the dictum of Chazal (Yerushalmi Makkos 2:6) that someone who sins is really obligated to die. In Hashem’s Divine mercy, however, He allows the sinner to bring a *korban* as an atonement.

The main purpose of the *korban* is for the one bringing it to recognize that he really should be sacrificing himself, and these thoughts will create his

atonement. Thus, the *pasuk* is saying that Aharon brought himself close to the Mizbeach as a sign that he was prepared to sacrifice himself to Hashem but, in His mercy, he allowed him to slaughter a calf as a *korban* in his place.

Like an Animal:

The Ohr Hachaim continues to ask a question: Chazal tell us (Tanchuma Shoftim 1) that Hashem promised to rule this world with justice. They also say

that Hashem does not forgo sins (Yerushalmi Shekalim 5:1). If so, how is it just for someone who is liable to be killed for committing a sin to get away with merely sacrificing an animal as a *korban*?

He answers that, in fact, it is just and fair for a person to exempt himself from punishment by bringing an animal as a *korban*. This is because a person who sins loses his status as a human being. He is no longer a “*mentch*”; rather, he is like an animal. But after he does *teshuva*, he returns to his status as a human and no longer deserves to be sacrificed like an animal. Instead, it is appropriate to offer an animal in his place.

With this idea, he explains the verse (Tehillim 36:7): “Hashem saves both man and animal.” This means that both the animalistic part of the person which causes him to sin and the

human, spiritual part of a person are saved by Hashem after he sins and does *teshuva* and is allowed to bring a *korban*, rather than sacrificing himself.

Forgiven of Sin Through Abstinence:

As an aside, the Noam Elimelech (Parshas Noach) explains Chazal’s words that one may not say that he will sin and expect Hashem to forgo the sin. The actual words of Chazal are: “If one says that Hashem forgoes sins, he forgoes his *bnei mayav* (intestines).” He explains that if one says this, he must forgo his stomach, meaning that he must refrain from eating and enjoying this world as a means of atonement for what he did.

וְאֵת הַחֵלֶב וְאֵת הַכִּלְיֹת וְאֵת הַיִּתְרֹת מִן הַכֶּבֶד מִן הַחֲשָׁאֵת וּגְו' (ט, י)

And the fat, the kidneys, and the diaphragm with the liver from the Chatas... (9:10)

Chasing Honor is a Sign of Sin:

My ancestor, Rav Mordchele of Nadvorna zy"l (Sefer Maamar Mordechai) explains that when a person pursues

honor, it is a sign of sin. The *pasuk* is saying that “*yoseres min hakavod*”, if a person desires an abundance of honor, “*min hachatas*”, it is because he has sinned and has not rectified his ways.

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן וּגְו' בְּקִרְבִּי אֶקְדָּשׁ וְעַל כָּל הָעָם אֶכָּבֵד וַיִּדַּם אַהֲרֹן (י, ג)

And Moshe said to Aharon, “This is what Hashem said: I will be sanctified through those near to Me and before the entire nation I will be glorified.” And Aharon was silent. (10:3)

Do Not Rely on the Mishkan to Provide Atonement:

The Medrash states (Vayikroh Rabbah 12”2): “Moshe told Aharon: My brother, at Sinai I was told that I would sanctify this house and that I would sanctify it with a great man. I thought that it might be through me or you that this house is sanctified but now I see that your two sons are greater than me and

you.”

The Magid of Dubno *zt”l* (Sefer Mishlei Yaakov) explains why the Mishkan had to be inaugurated with the deaths of Aharon’s sons with the following *moshol*:

There was a prominent dignitary who built a city, appointed himself the ruler of the city, and provided residence there for numerous merchants and businessmen. He beautified

the city with much splendor, building nice bridges and planting fragrant gardens and orchards. The residents lacked for nothing and were very happy.

After the city was complete, the dignitary asked a wise man to inspect it and make sure nothing important was missing. After viewing the city, the wise man said, "There is no doctor here. How can people live in a city with no doctor?"

The ruler of the city immediately sent a letter to a medical school, asking them to send their best student to serve as his city's doctor. He promised to provide a large salary. The school sent back a letter, promising to send an expert doctor who could heal all illnesses. They wrote that the doctor would arrive on the first day of the next month.

The ruler and all the residents

of the city were very happy to hear this and they eagerly anticipated the doctor's arrival. On the day he arrived, they all gathered to greet him, and they brought him into the city with much fanfare and honor.

An announcement was made, asking if anyone needed to see the doctor, and one man came forward and said that he was suffering from headaches. Everyone thought this man as very fortunate, as the doctor would certainly do everything in his power to heal his very first patient in his new town in order to prove his efficiency. The doctor took the man into his office and spent a lot of time on him. He gave him several expensive medications and sent him on his way.

However, a few days later, the patient died. This caused an uproar in the city. The ruler approached the doctor and

angrily asked, "Can you explain why this man died? He did not seem to be so sick. And if he really was deathly ill, why did you waste so much time and money caring for him and giving him expensive medicines?"

The doctor cleverly answered, "Yes, it is true that I caused this man's death. The reason I did this was because I heard everyone say that since an expert doctor had come to town who can heal all ailments. They were saying that even if someone was at death's door, I could heal him. I was worried that the people would become so reliant on me that they would stop taking care of their health. They would eat unhealthy food and drink alcohol excessively, and do other things that are harmful to the body and would rely on him to save them if they became ill.

"This would mean that my arrival would have a negative

effect, rather than a positive one. Therefore, I allowed this man to die so that everyone would realize that they cannot rely solely on me and that they needed to take care of their own health as well."

The *nimshol* is that after Hashem gave the Torah to Klal Yisroel, thus making them His Chosen Nation, He saw that it would be good to give them an "expert doctor", who could heal them of all spiritual maladies. To serve this purpose, He made them a Mishkan, a Mizbeach and *korbanos*, and a kohen to perform the avodah and, thereby, heal their *ruchnius* ailments. After the Mishkan was completed, everyone came to joyfully greet the spiritual "doctor" that would atone for their sins. However, this led to the concern that they might think it was okay for them to sin and that they no longer needed to

guard their spiritual health, as they could always find atonement in the Mishkan by bringing a *korban*.

To banish this idea from their minds, Hashem caused the great men, Nadav and Avihu, to die for a small transgression. This taught the people that they may not rely on the Mishkan alone to protect them and that they needed to guard themselves from sin as well.

The Reward for Silence:

Targum Yonason explains the words “and Aharon was silent” by saying: “And Aharon heard and he was silent and he received good reward for his silence.” It is said in the name of *tzadikim* that we learn from this that **no one ever lost out by being silent. On the contrary, the reward for silence is very great. In this vein, the Divrei**

Yisroel zy”a explains the Gemara’s statement “*kol d’alim g’ver*” (whomever is strongest, wins) to mean that **whomever is silent always wins, as the word “*alim*” can also mean silence (*ileim*).**

The Ramban, however, understands the words “*vayidom Aharon*” to mean that he first cried loudly and then was silent. The greatness of Aharon was that even though he was overcome with emotion over the death of his sons, he overcame his natural urge to weep and stopped crying. He strengthened his *emunah* and accepted Hashem’s decree with love.

יִין וְשֵׁכָר אֶל תִּשֶׁת אֹתָהּ וּבְנֶיךָ אִתְּךָ בְּבִאֲכֶם אֶל אֹהֶל מוֹעֵד וְלֹא תָמוּתוּ חֻקַּת עוֹלָם וָגו', וְלֹהֲבָדִיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטְּהוֹר (י, ט-י)

Do not drink wine or beer, neither you nor your sons with you, when you go into the Ohel, so that you shall not die. This is an eternal statute... to distinguish between holy and mundane and between impure and pure. (10:9-10)

When is it Permitted to Drink Wine and When is it Forbidden:

The Kli Yakar understands the *pasuk* to be saying that it is sometimes permitted to drink wine but sometimes prohibited.

It is prohibited when one is “going into the Ohel Moed”, meaning that an intoxicated person may not enter Hashem’s house to daven. It is, however, permitted to drink wine for Kiddush and Havdalah at the beginning and end of Shabbos. This is stated at the end of the verse, with the words: “To distinguish between holy and mundane”, which can be understood as a reference to the times when we separate between Shabbos and weekdays, i.e., Kiddush and Havdalah. Even

then, however, one should not drink excessively and become very drunk. There still should be a separation between pure and impure, meaning that the drinking should be in a pure way that will not lead one astray.

It is said in the name of Ropshitzer Rebbe zy”a that this *pasuk* contains a hint to all of the times that eating is considered a *seudas mitzvah* and, at these times, it is also a mitzvah to drink wine. These times are: A wedding meal (Even Ha’ezer 42), a Chanukas Habayis (inauguration of a new home, Magen Avrohom 568), a Seudas Hodaah (Orech Chaim 219), a Bris Milah (Yoreh Deah 265), Kiddush (Orech Chaim 271), Havdalah (Orech Chaim 296), Purim (Orech Chaim 695), and a

Siyum Masechta (Yoreh Deah 246).

This is seen from the words “wine and beer you shall not drink”, which can mean that one should not drink for no reason. However, during times when it is permitted to drink, it should be “you and your sons with you”, which is a reference to a wedding meal. “When you come to the Ohel Moed” is a reference to a Chanukas Habayis. “And you shall not die” is a reference to a Seudas Hodaah, when one gives thanks for being healed from a

deadly disease. “An eternal statute” is a reference to Bris Milah. “To distinguish between the holy and the mundane” is a reference to Kiddush and Havdalah. “And between the impure and the pure” is a reference to Purim, when we are commanded to drink to the extent of not knowing the difference between Haman and Mordechai. “To teach the children of Yisroel” is a reference to a Siyum Masechta. All these are times when one may drink because they are *seudos mitzvah*.

וְאֵת הַחֲסִידָה הָאֲנָפָה לְמִינָהּ וּגְו' (יא, יט)

The stork, the heron after its species... (11:19)

Helping with Money, not Only With Chasidus:

Rashi quotes Chazal (Chulin 63A) who state: “Why is it called *chasida*? Because it does kindness (*chesed*) with its friends by sharing its food.” This leads to the question: If the

chasida bird does *chesed* with other birds, why it is not kosher?

The Ropshitzer Rebbe zy”a answers that the *chasida* is similar to many individuals who provide encouragement and words of *chizuk* to those who are in financial crisis but do not offer

them any monetary assistance. They urge them to have *bitachon* and trust Hashem to help but are unwilling to donate anything to this cause. This is not a fulfillment of the obligation to help a fellow Jew, as financial help is what is truly required.

Rashi is saying that the *chasida* represents someone who does “*chasidus*” with its friend, when what really is required is “*mezonos*”, and this is a sign of a treif bird.

Chesed Even for Non-Relatives:

The Chidushei Harim zy”a explains that we see from Rashi’s words that this bird only does acts of kindness “with its friends.” It does not help any birds that are not its friends at all. **Since it is unwilling to help any bird that is not part of its inner circle, it is considered to**

be cruel and is not kosher.

This teaches us that a person who only is willing to do favors or help someone who is part of his own clique of friends and relatives is not a “kosher person”. On the contrary, he is a cruel person.

Worrying About Guests’ Gashmius Before Their Ruchnius:

Rav Sholom Ber of Lubavitch zy”a would say that when a man meets his friend, he should give him a “*gashmiusdige shalom aleichem*”, meaning that he should first ask him if he has a place to stay, enough to eat, etc. Only after this is out of the way should he start speaking to him about matters of *ruchnius*.

The Gashmius of Others is Your Ruchnius:

The Kotzker Rebbe zy"va once asked a wealthy man why he didn't fulfill the mitzvah of *hachnasas orchim* and he said, "Doesn't the Rebbe often tell us that we need to break our *taivos*? Aren't we taught to refrain from earthly pleasures? If so, how can I bring guests into my home and

cause them to enjoy good food? If I did that, I would be guilty of turning them into *baalei taivoh*!"

The Rebbe replied, "**Other people's *gashmius* is your *ruchnius*.** If you give people earthly food to eat, it will positively affect your spiritual stature."

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַנֶּאֱכָלֶת וּגו' (יא, מז)

To distinguish between the unclean and the clean, and between the animal that may be eaten... (11:47)

Don't be Overly Righteous:

This *pasuk* teaches us that it is necessary to create separation between *tamei* and *tahor*. This means, of course, that one may not consider something impure to be pure but it also means that one should not consider something pure to be impure. This is in accordance with the words found in the Vidui of Rabenu Nissim: "What You made pure, I made impure, and

what You made impure, I made pure. What You made forbidden, I permitted, and what You permitted, I forbade. When You were lenient, I was stringent, and when You were stringent, I was lenient."

It is understandable that it is wrong to treat something impure as if it is pure and something forbidden as if it is permitted but we may ask why it is wrong to be *machmir* and to treat something permitted as if it is

forbidden.

The answer is seen from the *pasuk* in Koheles (7:16) that states: “Do not be overly righteous.” In his great wisdom, Shlomo Hamelech is teaching us a tremendous lesson with these words. He is telling us that one should not try to be more righteous than the Torah. If one decides on his own to forbid something that the Torah permits, he will end up permitting things that the Torah prohibits.

The Sanzer Rov zy”a would often eat sardines. A *machmir* once told him that there are those who question the kashrus of this food, and he began to debate whether or not it was permitted. The Rov told him, **“I won’t eat any more sardines but I do not envy you!”**

The Dog Is a Machmir:

Rav Mordechai Banet *zt”l*, Rov of Nickolsberg, fought many battles against the Reformers, valiantly opposing their attempts to distort Yiddishkeit. When Rav Banet was once visiting the medicinal spas of Karlsbad, he met a Reform clergyman who served as the rabbi of a city in Germany. The man was regarded as a scholar but after conversing with him, Rav Banet clearly saw that he was quite ignorant of Torah. He asked him, “What do you when your congregants ask you halachic *shailoahs*? What do you say if they ask if meat or chicken is kosher or treif?”

The clergyman answered, “It’s too hard for me to look into each question. Therefore, I am always *machmir* and I say that it is treif.”

Rav Banet told him, “Let me tell you a story. There once was a Jew who lived in a small village, quite a distance from the large

city of Nickolsberg. He raised some chickens and geese, which he would slaughter and feed to his family. If there was any *shailoh* regarding the kashrus of a chicken he would hitch up his wagon and travel to Nickolsberg to consult with one of the Rabbanim.

“One day, a lightheaded, silly person came to the village and stayed as a guest in the man’s house. When the villager told him how he had to go all the way to Nickolsberg whenever he had a *shailoh*, even in the snow and rain, the guest said, ‘Why do you have to make this difficult journey all the time? The Torah says that treif meat should be fed to the dogs (Shemos 22:30). This is what you can do: When you have a *shailoh*, put the chicken in front of a dog. If it eats it, it is a sign that it is the dog’s portion and it must be treif. If it doesn’t eat it, it is a sign that it is kosher

and does not belong to the dog.’

“The villager liked this idea and he began to implement the guest’s advice. Whenever he had a *shailoh* on a chicken, he would put it down in front of his dog. The dog would eat everything he presented to it, and the villager thought that this was a sign that the chicken was treif. After this happened numerous times, the villager decided to go back to Nickolsberg and to try his luck with the Rov.

“When he came to the Rov, he asked him, ‘I haven’t seen you in a long time. Where have you been?’

“The villager told him how he had started bringing his *shailohs* to his dog, which explained why he had stopped coming to the Rov. The Rov then asked, ‘If that is so, why are you back here now?’

“The villager replied, ‘What

can I do? My dog is too *machmir*.
It *paskens* that everything is
treif!”

This was Rav Banet’s response
to the Reform rabbi who was
always *machmir*.

The Rambam Writes About Those Who
Bring Joy to Widdows and Orphans

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