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בס"ד
פרשת משפטים תשפ"ה
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are for Lakewood, NJ
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מולד חודש אדר יום ה' 7:02 P.M.
ר"ח אדר עש"ק ויום השבת פ' תרומה
שנתבשר בשורות טובות
שובבים

לז"ג הרב שמעון יהודה בן הרה"ג ר' אברהם יעקב (זיידיל) עפשטיין זצ"ל

LAST WEEK'S RIDDLE

How is it שייך that a ברכה said in one place is מדאורייתא but everywhere else is דרבנן.

(מהגר"י זילברשטיין שליט"א)

ANSWER

When נפתלי אילה שלוחה הנותן אמרי שפר he says נפתלי נפתלי he says נפתלי יעקב bentsches his son. The תרגום translates this to mean that נפתלי will live in a good land that produces פירות and he will make a ברכה to Hashem over these fruit. Asks the Kozligover זצ"ל in his (סי' ס"ב) ארץ צבי (סי' ס"ב), how could the תורה say that people will say ברכות when we know that the ברכות הנהנין are only דרבנן and that the only התורה מן התורה are ברכות התורה and ברכות התורה. In addition, what does the fruit have to do with נפתלי in particular?

Answers the Kozligover, מירון רבי שמעון בר יוחאי and חלק נפתלי is in מירון. We all know that the דאורייתא rules פרשת עקב תחילת פרשת עקב that the ברכות הנהנין are דאורייתא. So, in מירון where the רשב"י was the מרא דאתרא, the הלכה is that the ברכה over פירות is דאורייתא.

In a similar vein, הג"ר יצחק זילברשטיין שליט"א gives an answer to the much-asked question, if the רשב"י lived in a מערה for 13 years and only ate from the חרוב, the carob tree, how could he fulfill his חיוב to eat his שבת meals without bread. It could be said that רבי עקיבא, רבי רבי held like his רבי רבי, who says ברכת המזון מ"ד. If so, for him, eating a חרוב fulfills the חיוב to eat a סעודה on שבת. ווי העמודים אייר תשפ"ד.

דבר תורה

כי תקנה עבד עברי שש שנים יעבד ובשבעת יציא לחפשי חנם... אם בגפו יבא בגפו יצא אם בעל אשה הוא ויצאה אשתו עמו... שמות כ"א ב' ג'

A person approached the Alter Föhn Kelm ZTZ"l and began making fun of the תורה הקדושה, belittling it. (עפרא לפומא). In particular, he told the Alter, "In today's progressive society, (circa 1870), we are woke! I'm sure you've heard that President Abraham Lincoln freed all the slaves! Which human has a right to control and dehumanize other humans? Yet the תורה which you say is 'current' has no problem with slavery and actually has many laws & statutes governing this terrible behavior!

The Alter patiently answered him. Let's analyze the difference between the תורה הקדושה, a תורת חיים and your law books, a משפטים בל ידעום! In your enlightened world, a world without slavery, if a person gets caught stealing, what happens to him? He was a Nebach who had many חובות, no פרנסה, no bread to eat, with no other choice, he stole something for his family to eat & got caught. What will the judge do to him? The judge throws the book at him & deals him a 4-year prison sentence in a notorious jail full of hardened criminals. What happens to him there? He enters as a small time thief and before long, begins to learn the secrets of the trade. He came in stealing to save himself from starvation and before long, he will leave as a sophisticated criminal. A jail is a vocational school for גנבים! He fills in the missing knowledge & gets polished in the criminal acts that he practices.

And what's with his wife & children while he's in jail? Wo is being מפרנס them while he can't work or provide for the family? Socially, the entire city is pointing at them, saying behind their back, their father is in the slammer. Her husband is in the cooler! The town is basically excommunicating them, and before long, the kids will be living in the streets, starting the vicious cycle again! This will create דורות of פושעים וגנבים! And how was the victim of the robbery compensated? ZERO! Restitution doesn't exist in the jail system!

But in the תורה system, it's entirely another story! When a Yid steals & is caught, the first rule of business is, he has to return the money! If he doesn't have, we sell him as an עבד so that he can do restitution! Of course, we don't forget about the wife & kids! The אדון that bought the עבד & is rehabilitating him, will be supporting his wife & kids too!

The אדון has a job laid out for him! Rehabilitating this Yid, showing him the value of money, letting him see how a Yiddisher house looks & runs! What a שבת table looks like. How to treat another Yid! He gets a true חינוך and is now ready to leave his אדון's domain, קדוש וטהור נקי וזך! And while he was an עבד, how did he feel? The תורה tells us, that at the end of six years, he has to leave, unless he comes to בית דין saying, אהבתי את אדוני, לא אצא, he doesn't want to leave! Why? פסוק learn from this, כי טוב לו עמך, that the עבד must always feel that he got the best, more than everybody else in the household! The עבד gets the extra pillow, the extra rib steak. Why? If the אדון sleeps one night without a pillow, he'll be fine without it! But the עבד has a complex! If the אדון has an extra pillow more than me, the עבד won't be able to sleep! I'm a שפל, בזוי, זלזול, and I'm a slave!

And when he's finished with the אדון, society has a חיוב to treat him just like he was treated before this entire episode! If he used to get שישי, he continues getting שישי! If we give him חמישי, we are עובר on a לאו! דאורייתא!

A different set of rules! And actually, a different slavery! Our תורה is indeed לנצח!

RIDDLE OF THE WEEK

How is it שייך that two people wash ידיים for a meal in exactly the same manner and one washed correctly and the other didn't?

מי אני???

**I managed to get my great job before one is to marry,
And I ruled the same amount of years as the travelling צדיק who was very precautionary.
Three different names, they called me,
Among them a name like the head, that led against me, an eighty strong army!
'ד helped me to design and create a brilliant line of sling shot ammunition,
And 'ד led me to win wars & I captured & built many places to fruition.
מי אני???**

ANSWER TO LAST WEEK'S מי אני???

<p>שיכליה היתה מהעיר ירושלים, שהיא בעלת שבעים שמות שזכתה יכליה להעמיד דורות של מושלים בעיר ירושלים שיכליה נכתבה בשני הזכרותיה בפסוקים באופן שונה שיכליה נכתבה בשני הזכרותיה בפסוקים באופן שונה, הגם כי שני הזכרותיה אלו אינם בעבורה שיכליה עלתה לגדולתה, למלוך ולשפוט את ישראל, כשנה לאחר שילדה את עוזיה - עזריה בנה שיכליה החזיקה בגדולתה זו משך כחמש עשרה שנה ועד למועד בה נתאלמנה מאמציה בעלה יְקַלְיָה אשת אֲמֶצְיָה וְאֵם עֲזִיָּה, מלכת יהודה</p>	<p>העיר בעלת שבעים השמות הייתי, ודורות המושלים בה להעמיד זכיתי. בשני הזכרותי באופן שונה נכתבתי, הגם שבהם לא בעבור עצמי נזכרתי. לגדולתי עליתי כשנה לאחר שילדתי, ובה החזקתי עד למועד שנתאלמנתי. מי אני???</p>
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If you have any comments or answers to the riddles or the תורה, please fax them to 732-363-4947 or email me at ichudbchidugmail.com. If you would like the English or Hebrew בידוד emailed to you at no charge, please send us a request at ichudbchidud@gmail.com !!

Riddles of the week & the answers are written by R' Michael Levi of Bais Yaakov D'Rav Meir