



RA'ANANA
COMMUNITY
KOLLEL

TORAH BYTES

IN MEMORY OF:

Rose Reizel bat Asher Friedman a"h
Sarah Edel bat Eliyahu Besser a"h
Michal bat Shlomo Friedman a"h
Miriam bat Shiya Kaplan a"h
for their yartzeits

Matot Masei 5786



Start 19:30 | End 20:31

Double-sided English Edition
Issue: 143



A KOSHER STEAK AT PETER LUGER? RABBI DOVID HORWITZ

The following story is fictitious and for illustration purposes only. There was a religious Jew who kept kosher his entire life but he had one weakness. He loved eating in good steakhouses. Lucky for him he lived in Manhattan and enjoyed the plethora of good kosher steaks in quality kosher restaurants. However, he heard about a non kosher steakhouse that was supposedly a cut above any steakhouse he had ever eaten in. The temptation was too much to resist. He went to this non-kosher steakhouse and ordered their best steak. The steak was grilled to perfection and he savored and relished every bite. "Now this is the steak to end all steaks! If I had to break the rules just once in my lifetime, this steak was well worth it!" He insisted on meeting the chef and complimenting him on serving him the best steak of his life. The Jew said, "I have to confess, I normally only eat kosher steaks but I could not leave this world without having tasted what surely was the best steak of my life!" The chef sheepishly confessed back, "I have to tell you that we ran out of our regular steaks, and seeing as I had no choice, I quietly went across the street to the kosher butcher and bought more steaks from him. Strictly speaking, you did not break your kosher laws for what you ate was a glatt kosher steak prepared on a BBQ grill!"

Assuming that the steak was indeed kosher and did not become defiled by the grill or the cutlery (a different discussion) does the Jew need forgiveness from Hashem? Technically, he did not eat non-kosher food! The answer can be found in Rashi at the beginning of Parshat Matot. The Torah states that "if a woman makes a vow and her husband revokes it, her vow will not stand and Hashem will forgive her..." Rashi is bothered, if the husband truly revoked her vow, then why does she need forgiveness? He explains that the verse is referring to a woman who, for example, made a vow not to drink wine. Unbeknownst to her, her husband had revoked her vow without telling her. She later walks by a wine store and, unable to control herself, buys some wine and drinks it. When her husband comes home later that night, he finds his wife depressed and upset. She tells him she broke her vow and drank some wine. Her husband cheerfully tells her that he had revoked her vow before she drank,

therefore she did not break her vow. It is this scenario where the Torah is telling us she needs forgiveness, for she thought she was transgressing!

The question is, why does she need forgiveness if, in the end, she did not violate her vow? The answer is that even though she did not ingest forbidden wine, she is still guilty of "rebellious" against Hashem! When a person vows not to drink wine, it is as if Hashem has commanded that person not to drink wine. When the woman drank the wine, or when the man ate the steak believing it to be a non-kosher steak, they demonstrated that they did not care about Hashem's will, rather they only cared about their own. This itself, irrespective of whether the meat or wine was technically kosher, is an offense against Hashem that needs forgiveness.

We see from this Rashi an important lesson. It is not enough to keep Hashem's commandments technically, rather we must keep them in spirit as well. Eating kosher with improper thoughts and motives is also deemed to be a sin.

Hashem doesn't want us to just keep the Torah. He wants us to fulfill His will. He wants us to observe the spirit behind the commandments. This perhaps brings us to the end of the parsha of Matot.

The tribe of Gad and Reuven chose to take their inheritance on the east of the Jordan river because the pastures there were lush and perfect for the amount of cattle they possessed. Was their choice a violation of the letter of the law? No! But was their decision a violation of the spirit of Hashem's will? Definitely! Hashem promised the holy land of Eretz Yisrael to Avraham, Yitzchak and Yaakov! How could Yaakov's descendants settle for anything other than G-d's own land, and for material motives at that? Due to their animals they settled for less than the absolute will of Hashem!

Indeed we see later on that the east of the Jordan was not the best place for raising G-d fearing families. They required the same number of cities of refuge as all of Israel combined because human life was less valued in those parts, leading to many accidental deaths and murders.

Hashem gives us the 613 commandments because He knows what is best for us. Trying to keep the mitzvot on the surface, will circumventing them in spirit, is a recipe that usually leads us to fall way short of the mark, requiring us to seek forgiveness from Hashem.



BE CONSISTENT! RABBI RAPHAEL STOHL



Our פרשה opens with the concept of making a נדר, an oath. Why would a person make a נדר? After all, if a person wants to do something, he can just do it. And if he wants to refrain from doing something, he can simply stay away. What's the point of making an oath?

The answer is both simple and profound: We are human. We have ups and downs – moments of inspiration and moments of dullness. If we would act based on our feelings alone, we would lead inconsistent lives. We would progress when we "feel it", and we would regress when we "don't feel it". But that's no way to live! Life is about responsibility and meaning... not short bursts of effort. An oath is a way to promise ourselves that we will remain consistent. We want to grow; the oath forces us to do so.

Today, we refrain from taking oaths. But the concept of נדרים exists nonetheless. We need to pause... realize what's good for us... and take a serious step towards our goal. It's on us to come up with a plan for consistency... and keep to it. We got this.



POINT FOR GROWTH, ANYONE CAN DO THIS BEN GOLDSTEIN, DIRECTOR

Fourteen American bochurim chose to spend their summer with us. They could have traveled, relaxed, and enjoyed their time off in America. Instead they chose Torah. Teaching kids, learning with baalei batim, strengthening a community. Not because they had to. Because they wanted to. The Torah doesn't measure people by what they achieve. It measures them by where they put their best energy. That is what defines a person. The Summer Kollel is coming to a close this week. To the Stohl family and every single one of these incredible bochurim, yasher koach! You are leaving behind more than learning. You are leaving behind a living example.

We are already going to miss you. And yasher koach to the entire RCK team who made it happen. Organizing, hosting, giving everything from day one. Together we built the very first Summer Kollel in Eretz Yisrael. That is not a small thing.





ASK THE RABBI RABBI SHABTAI YOGEL

Question: Baruch Hashem, we were blessed with our first baby girl. Is there a brachah to recite to express our joy and gratitude to Hashem?

Answer: The Gemara and Shulchan Aruch teach that when a baby boy is born, the parents recite the bracha of HaTov VeHaMeitiv. Since both husband and wife share the joy, the brachah thanks Hashem "who is good to me and good to someone else". The mother should also recite this brachah after washing her hands. However, Chazal did not institute HaTov VeHaMeitiv for the birth of a daughter. The Mishnah Berurah, though, writes that when a father sees his newborn daughter for the first time, he should recite the bracha of Shehecheyanu. This is similar to the brachah recited upon seeing a dear friend after a long time. The mother should also recite Shehecheyanu the first time she sees her baby. Since this brachah is based on seeing the baby, it should not be recited when hearing the news of the birth. It is recited only upon seeing the baby for the first time. This is different from the birth of a son, where HaTov VeHaMeitiv is recited immediately upon receiving the good news. Some poskim questioned this ruling of the Mishnah Berurah, but anyone who follows it certainly has a great authority to rely upon—the Chafetz Chaim, the author of the Mishnah Berurah.

Question: May someone recite Shehecheyanu for the birth of a baby girl during the Three Weeks?

Answer: Yes. Since the timing of a birth is not something we control, Shehecheyanu may be recited even during the Three Weeks. This is similar to a bris milah or pidyon haben, where Shehecheyanu is also recited despite the Three Weeks. It is different from buying a new garment or eating a new fruit, where one can simply wait until Shabbos or until after Tishah B'Av to recite the brachah.



WHY DOES YIRMIYAHU COUNT TWO SINS? RABBI MOSHE ARIEL MARGI

In the second haftarah of the Three Haftaros of Rebuke, Yirmiyahu delivers a powerful message:

"My people have committed two evils: They have abandoned Me, the Source of Living Water, and dug for themselves broken cisterns that cannot hold water."

At first glance, this seems puzzling. Wasn't there only one sin? Klal Yisrael left Hashem and turned to avodah zarah. Why does Yirmiyahu call it two evils?

The answer begins in the previous pasuk:

"Has any nation ever exchanged its gods—even though they are not really gods? Yet My people exchanged their glory for something worthless." Yirmiyahu is pointing out something remarkable. Even idol worshippers rarely replace their idols. Human beings naturally become attached to whatever defines their identity. A nation doesn't casually replace its flag. A true sports fan doesn't switch teams every season, even after years of losing. People hold on to what they believe in. But Klal Yisrael did something entirely different. They exchanged the greatest treasure imaginable—the Source of Living Water—for something completely worthless. The Dubno Maggid illustrates this with a beautiful mashal.

A wealthy merchant wanted to teach his young son-in-law how to do business. He gave him a large amount of cash and sent him to the marketplace. The young man returned proudly after buying ten wagonloads of animal horns for making shofaros. His father-in-law was shocked. Who will ever buy so many?

Question: This Shabbos we will, b'ezras Hashem, bless the upcoming month of Av. Should we announce "Rosh Chodesh Menachem Av" or simply "Rosh Chodesh Av"?

Answer: The actual name of the month is simply Av. The title "Menachem Av" is a later custom, often used in letters and greetings as a blessing of comfort. However, in halachic documents such as a ketubah or get, the month should be written simply as Av.

The Aruch HaShulchan writes that when announcing the new month in shul, there is certainly room to say "Rosh Chodesh Menachem Av," and this is indeed the custom in many communities. Others say simply "Menachem," while some use the expression "Av HaRachaman."

That said, saying "Rosh Chodesh Av" is also perfectly correct, and there is no reason to correct the chazzan or create an argument over the wording.

A beautiful explanation is given for the name "Menachem Av." The kinnos of Tishah B'Av are arranged according to the Alef-Beis, and we pray that Hashem will bring comfort for all the sorrow expressed through those letters.

One final thought: Chazal say it is better to walk behind a lion than behind a woman. The mazal of Av is a lion, while the mazal of Elul is a maiden. The message is clear: don't wait until Elul to begin doing teshuvah. Start now, in Av.

As Chazal also teach, Mashiach comes when we least expect him. The best time to prepare is today.

0584810910 **לשאלות**

Every town only needs a few shofaros, and they last for years."

He decided to give him another chance. Once again he sent him with a fortune in cash. This time the son-in-law returned with ten wagonloads of feathers used for bedikas chametz. Again, the merchant couldn't believe it. "Who buys feathers? Everyone can find one at home!"

Trying to recover at least some of his loss, the merchant hired two experienced traders. He sent one east with the horns and the other west with the feathers, instructing each to exchange his merchandise for anything of greater value.

Months later, the two traders met on the road. One traded his horns for the other's feathers, and the other traded his feathers for the horns. Each returned with exactly the same worthless merchandise the other had been trying to get rid of.

When they came home, the merchant paid them both.

The son-in-law was confused. "When I came home with horns and feathers, you scolded me. But these men receive their full wages?"

The merchant answered, "There is a huge difference. You took cash—something genuinely valuable—and traded it for something worthless. They only traded something worthless for something equally worthless. They didn't gain anything, but they also didn't lose anything precious."

That, says Yirmiyahu, is the difference.

The nations of the world may exchange one false belief for another. One idol for another. One illusion for another. But they never possessed the Source of Living Water.

Klal Yisrael committed two evils.

The first was "They abandoned Me." They walked away from the greatest gift imaginable—a relationship with Hashem, the true Source of life.

The second was "They dug for themselves broken cisterns." They didn't simply leave the truth. They exchanged it for something that could never satisfy them, something that could not even hold water. This is no longer just the tragedy of sin. It is the tragedy of making the worst trade imaginable.

Yirmiyahu's message is just as relevant today. We all possess incredible treasures—Torah, emunah, family, and a relationship with Hashem. The question is whether we sometimes trade those eternal gifts for things that only appear valuable, but ultimately leave us empty. May we never exchange our Source of Living Water for a passing illusion—or for nothing at all.



RA'ANANA
COMMUNITY
KOLLEL

TORAH BYTES

IN MEMORY OF:

Rose Reizel bat Asher Friedman a"h
Sarah Edel bat Eliyahu Besser a"h
Michal bat Shlomo Friedman a"h
Miriam bat Shiya Kaplan a"h
on their yartzheits

מטות מסעי תשפ"ו | 20:31 יציאה | 19:30 כניסה | מהדורה עברית-אנגלית | גיליון: 143



A KOSHER STEAK AT PETER LUGER? RABBI DOVID HORWITZ

The following story is fictitious and for illustration purposes only. There was a religious Jew who kept kosher his entire life but he had one weakness. He loved eating in good steakhouses. Lucky for him he lived in Manhattan and enjoyed the plethora of good kosher steaks in quality kosher restaurants. However, he heard about a non kosher steakhouse that was supposedly a cut above any steakhouse he had ever eaten in. The temptation was too much to resist. He went to this non-kosher steakhouse and ordered their best steak. The steak was grilled to perfection and he savored and relished every bite. "Now this is the steak to end all steaks! If I had to break the rules just once in my lifetime, this steak was well worth it!" He insisted on meeting the chef and complimenting him on serving him the best steak of his life. The Jew said, "I have to confess, I normally only eat kosher steaks but I could not leave this world without having tasted what surely was the best steak of my life!" The chef sheepishly confessed back, "I have to tell you that we ran out of our regular steaks, and seeing as I had no choice, I quietly went across the street to the kosher butcher and bought more steaks from him. Strictly speaking, you did not break your kosher laws for what you ate was a glatt kosher steak prepared on a BBQ grill!"

Assuming that the steak was indeed kosher and did not become defiled by the grill or the cutlery (a different discussion) does the Jew need forgiveness from Hashem? Technically, he did not eat non-kosher food! The answer can be found in Rashi at the beginning of Parshat Matot. The Torah states that "if a woman makes a vow and her husband revokes it, her vow will not stand and Hashem will forgive her..." Rashi is bothered, if the husband truly revoked her vow, then why does she need forgiveness? He explains that the verse is referring to a woman who, for example, made a vow not to drink wine. Unbeknownst to her, her husband had revoked her vow without telling her. She later walks by a wine store and, unable to control herself, buys some wine and drinks it. When her husband comes home later that night, he finds his wife depressed and upset. She tells him she broke her vow and drank some wine. Her husband cheerfully tells her that he had revoked her vow before she drank,

therefore she did not break her vow. It is this scenario where the Torah is telling us she needs forgiveness, for she thought she was transgressing!

The question is, why does she need forgiveness if, in the end, she did not violate her vow? The answer is that even though she did not ingest forbidden wine, she is still guilty of "rebellious" against Hashem! When a person vows not to drink wine, it is as if Hashem has commanded that person not to drink wine. When the woman drank the wine, or when the man ate the steak believing it to be a non-kosher steak, they demonstrated that they did not care about Hashem's will, rather they only cared about their own. This itself, irrespective of whether the meat or wine was technically kosher, is an offense against Hashem that needs forgiveness.

We see from this Rashi an important lesson. It is not enough to keep Hashem's commandments technically, rather we must keep them in spirit as well. Eating kosher with improper thoughts and motives is also deemed to be a sin.

Hashem doesn't want us to just keep the Torah. He wants us to fulfill His will. He wants us to observe the spirit behind the commandments. This perhaps brings us to the end of the parsha of Matot.

The tribe of Gad and Reuven chose to take their inheritance on the east of the Jordan river because the pastures there were lush and perfect for the amount of cattle they possessed. Was their choice a violation of the letter of the law? No! But was their decision a violation of the spirit of Hashem's will? Definitely! Hashem promised the holy land of Eretz Yisrael to Avraham, Yitzchak and Yaakov! How could Yaakov's descendants settle for anything other than G-d's own land, and for material motives at that? Due to their animals they settled for less than the absolute will of Hashem!

Indeed we see later on that the east of the Jordan was not the best place for raising G-d fearing families. They required the same number of cities of refuge as all of Israel combined because human life was less valued in those parts, leading to many accidental deaths and murders.

Hashem gives us the 613 commandments because He knows what is best for us. Trying to keep the mitzvot on the surface, will circumventing them in spirit, is a recipe that usually leads us to fall way short of the mark, requiring us to seek forgiveness from Hashem.



BE CONSISTENT! RABBI RAPHAEL STOHL



Our פרשה opens with the concept of making a נדר, an oath. Why would a person make a נדר? After all, if a person wants to do something, he can just do it. And if he wants to refrain from doing something, he can simply stay away. What's the point of making an oath?

The answer is both simple and profound: We are human. We have ups and downs – moments of inspiration and moments of dullness. If we would act based on our feelings alone, we would lead inconsistent lives. We would progress when we "feel it", and we would regress when we "don't feel it". But that's no way to live! Life is about responsibility and meaning... not short bursts of effort. An oath is a way to promise ourselves that we will remain consistent. We want to grow; the oath forces us to do so.

Today, we refrain from taking oaths. But the concept of נדרים exists nonetheless. We need to pause... realize what's good for us... and take a serious step towards our goal. It's on us to come up with a plan for consistency... and keep to it. We got this.



POINT FOR GROWTH, ANYONE CAN DO THIS BEN GOLDSTEIN, DIRECTOR

Fourteen American bochurim chose to spend their summer with us. They could have traveled, relaxed, and enjoyed their time off in America. Instead they chose Torah. Teaching kids, learning with baalei batim, strengthening a community. Not because they had to. Because they wanted to. The Torah doesn't measure people by what they achieve. It measures them by where they put their best energy. That is what defines a person. The Summer Kollel is coming to a close this week. To the Stohl family and every single one of these incredible bochurim, yasher koach! You are leaving behind more than learning. You are leaving behind a living example.

We are already going to miss you. And yasher koach to the entire RCK team who made it happen. Organizing, hosting, giving everything from day one. Together we built the very first Summer Kollel in Eretz Yisrael. That is not a small thing.





שאל את הרב הרב שבתי יגל שליט"א

שאלה: האם ניתן לברך 'שהחיינו' על לידת בת גם בימי בין המצרים?

תשובה: כן, מאחר ואין ה'תזמון' תלוי בנו, וכמו שמברכים שהחיינו בימים אלו בברית מילה ובפדיון הבן, ואין זה דומה לברכת שהחיינו על בגד חדש או פרי חדש שניתן להמתין עד שבת, או עד לאחר תשעה באב.

שאלה: השבת נברך אי"ה את חודש אב.

האם יש לומר 'ראש חודש מנחם אב יהיה ביום הששי' או לומר 'ראש חודש אב יהיה ביום הששי'?

תשובה: השם האמיתי של חודש אב הוא רק 'אב' לבד, ללא תארי לוואי, אולם באגרות ומכתבים נוהגים לכתוב 'מנחם אב' או 'אב הרחמן' ועושים זאת לנחמה וברכה, אבל כאשר כותבים את שם החודש לצורך הלכתי כמו בשטר כתובה, או לחילופין בגט כריתות, יש לכתוב לכתחילה רק 'אב' ללא תוספות. לפי זה כתב ערוך השולחן שכאשר מברכים את החודש אין מניעה להוסיף את המילה 'מנחם', וכך אכן נוהגים רבים לומר 'ראש חודש מנחם אב יהיה ביום הרביעי' וכך מעיד ערוך השולחן שכן רגילים לעשות* (ויש אומרים רק 'ראש חודש מנחם' ויש מכנים אותו 'אב הרחמן').

כמובן שאין הדבר מעכב, ואם אמר 'ראש חודש אב יהיה ביום הרביעי' גם טוב, ואין צורך לתקן את החזן ולעורר מהומות על כך. וראיתי פירוש יפה לצמד המילים 'מנחם אב', שהנה הקינות שאנו אומרים בתשעה באב הן מיוסדות על סדר הא"ב, ולזה אנו אומרים 'מנחם א"ב' שנוכח לנחמה על אותן קינות.

ואסיים בעוד רעיון שראיתי בלוח 'דבר בעתו' שהנה חז"ל אומרים שמוטב ללכת אחורי ארי (אריה) ולא אחורי אישה, והנה חודש אב מזולו 'אריה', וחודש אלול מזולו 'בתולה', ועדיף לשוב בתשובה בזמן חודש אב (אחורי ארי) ולא להמתין עד חודש אלול (אחורי אישה).

ושלושה מגיעים בהיסח הדעת, משיח, מציאה ועקרב (סנהדרין צ"ז) לרמז לך שאם מסיח את דעתו מלשוב בתשובה בחודשי אב ואלול, עלול הוא למצוא את עצמו במהרה בחודש 'עקרב' (מזלו של חודש 'מרחשון') לאחר ימי הרחמים והסליחות ללא ששב בתשובה.



למה ירמיהו סופר שני חטאים? רב משה אריאל מרגי

בהפטרה השנייה מהתלתא דפון עונותא ירמיהו הנביא אומר לעם ישראל תוכחה חריפה:

"כִּי שְׁתִּים רְעוֹת עָשָׂה עִמִּי: אֶתִּי עָזְבוּ מִקּוֹר מִיָּם חַיִּים, לְחַצֵּב לָהֶם בָּאֵרוֹת - בָּאֵרֹת נִשְׁבְּרִים אֲשֶׁר לֹא יָכֻלוּ הִמָּם."

ולכאורה יש כאן קושי. הרי מדובר בחטא אחד: עם ישראל עזב את הקב"ה ופנה לעבודה זרה. אם כן, מדוע ירמיהו מונה כאן "שתיים רעות?"

כדי להבין זאת, צריך לשים לב לפסוק שקודם לתוכחה:

"הִהְיִמִּיר גּוֹי אֱלֹהִים וְהִקָּה לֹא אֱלֹהִים: וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלוֹא יוֹעִיל."

ירמיהו הנביא מצביע כאן על תופעה אנושית עמוקה. גם עובדי האלילים לא ממערים להחליף את האלילים שלהם. כך טבעו של אדם: הוא נקשר למה שמגדיר את זהותו. כשם ששום אומה אינה מחליפה את דגלה, וכשם שאוהד כדורגל אמיתי אינו מחליף קבוצה גם לאחר שנים של הפסדים. כי ככה זה, בני אדם נאחזים במה שהם מאמינים בו - גם כשהסיבה ממזמן כבר לא רלוונטית.

"אבל עם ישראל כן החליף. ולא סתם החליף - הוא המיר את הדבר היקר ביותר במשהו חסר כל ערך: את 'מקור המים החיים' ב'לא יועיל'.

את הפער הזה ממחיש המגיד מדובנא במשל נפלא.

סוחר עשיר ביקש להכניס את חתנו הצעיר לעולם המסחר. הוא מסר לו סכום כסף גדול ושלח אותו לשוק. החתן חזר נרגש לאחר שקנה עשרה קרונות מלאים בקרניים המיועדות לשופרות. החם הזדעזע: "מי יקנה ממך כמות כזאת? הרי בכל כפר די בשופר אחד, והוא נשאר לשנים רבות."

אבל הוא החליט לתת לו הזדמנות נוספת. שוב שלח אותו עם כסף מזומן, ושוב חזר החתן מרוצה - הפעם עם עשרה קרונות של נוצות לבדיקת חמץ. החם תפס את ראשו: "נוצות לבדיקת חמץ? הרי לכל אדם יש תרנגול בחצר או נוצה שזרקה על הרצפה. מי יקנה את זה?"

"כדי לחתוך הפסדים, שכר החם שני סוחרים ממולחים.

שאלה: ב"ה בשעה טובה ומוצלחת נולדה לנו בת בכורה.

האם יש ברכה שמברכים על לידת בת כדי לבטא את רגשי הלב העולה על גדותיו מרוב רגשי שמחה והודאה לה' יתברך?

תשובה:

בגמרא ובהלכה מבואר שכאשר מתבשרים על לידת בן זכר, יש לברך 'הטוב והמטיב' מדין שמועות טובות שמברכים עליהם שהחיינו, ומאחר ויש כאן שני שותפים לשמועה הטובה, אבי הבן והיולדת, הרי שיש לברך 'הטוב והמטיב' - טוב לי ומטיב לאשתי.

וכן היולדת תברך (לאחר נטילת ידיים) ברכה זו - הטוב לי ומטיב לבעלי.

אמנם לא תיקנו ברכה מדין 'שמועה טובה' על לידת בת.

אך חידש המשנה ברורה שמכל מקום כאשר רואה את ביתו התינוקת בפעם הראשונה יש לו לברך 'שהחיינו' וכמו שמצינו שמי שפוגש את חברו לאחר שלושים יום מברך עליו שהחיינו (וכן היולדת תברך כאשר רואה את ביתה בפעם הראשונה).

ומאחר וברכה זו היא מדין 'הרואה' אינו יכול לברך ברכה זו 'שהחיינו' מיד עם היוודע הבשורה על לידת הבת, אלא רק כאשר רואה את התינוקת בפעם הראשונה, מה שאין כן בלידת בן זכר שהברכה היא מדין 'שמועה טובה' יכול לברך מיד כאשר מקבל את הבשורה מפי צוות חדר הלידה.

ויש לדעת שיש שפקפקו על דין זה של המשנה ברורה, שאין כל כך דמיון בין המלמד לנידון, אך מכל מקום בוודאי שלמברך יש על מי לסמוך - על הכהן הגדול מאחיו - ה"ה מרנא החפץ חיים ז"ל ע.

לשאלות 0584810910



את האחד שלח מזרחה עם קרונות השופרות, ואת השני שלח מערבה עם קרונות הנוצות, וביקש מכל אחד מהם להתפטר מהסחורה תמורת כל מוצר אחר שיציעו להם.

כעבור כמה חודשים נפגשו השניים בדרך. והם הגיעו לעסקה: זה ייתן את השופרות ויקבל את הנוצות, וזה ייתן את הנוצות ויקבל שופרות. כל אחד חזר עם אותה סחורה חסרת ערך שהשני ניסה להיפטר ממנה.

כשהגיעו לביתו של החם, בחריקת שיניים שילם לשניהם את שכרם. התפלא החתן: "עלי צעקת כשחזרתי מהשוק עם קרניים ונוצות, ואילו להם אתה משלם?"

השיב לו החם: "יש הבדל עצום. אתה לקחת כסף מזומן - נכס אמיתי ובעל ערך - והחלפת אותו בשטויות. הם לקחו שטויות והחליפו אותן בשטויות אחרות. הם אולי לא הרוויחו, אבל גם לא איבדו דבר יקר."

זה בדיוק מה שאומר ירמיהו.

אומות העולם מחליפות הבל בהבל. פסל אחד בפסל אחר. טעות אחת בטעות אחרת. אבל מעולם לא היה בידיהן "מקור מים חיים".

אבל עם ישראל עשה שתיים רעות.

הרעה הראשונה היא "אותי עזבו" - הם ויתרו על האוצר היקר ביותר, על מקור החיים, על הקשר עם הקב"ה. והרעה השנייה היא "לחצוב להם בורות נשברים" - לא רק שהם עזבו את האמת, הם גם בחרו בתמורה חסרת ערך.

הם החליפו את מקור המים החיים בבור שאפילו מים אינו מסוגל להחזיק. "זו כבר אינה טרגדיה של חטא; זו טרגדיה של עסקה גרועה.

ירמיהו הנביא קורא לנו לעצור ולשאול את עצמנו: האם גם אנחנו מחליפים לפעמים את ה'מזומן' הרוחני שבידינו - תורה, אמונה, משפחה וערכים - בדברים שלפעמים נוצצים, ולפעמים אפילו זה לא, 'בורות נשברים' אשר לא יכילו המים!

שלא נוותר על מקור המים החיים בשביל אשליה חולפת, או בשביל כלום.