

בעזה"ת.

פתח דבר

לזכרון טוב, ליום כלולת צאצאינו החתן הרה"ת אהרון לייב והכלה מרת שרה שיחיו ראזענבלום, ביום השלישי כ"ה לחודש אדר ה'תשפ"א, וכמנהג אנ"ש בזמן האחרון - על יסוד הנהגת כ"ק אדמו"ר מהוריי"צ נ"ע בעת חתונת כ"ק אדמו"ר והרבנית בי"ד כסלו תרפ"ט - הננו בזה לכבד את כל הנוטלים חלק בשמחתנו, תשורה המובאת בזה.

♦ ♦ ♦

תשורה זו כוללת:

(א) צילום התשורה שחולקה בחתונת הרבי והרבנית.

(ב) "מנהגי יום הולדת", בשייכות לכ"ה אדר (שזכינו בהשגח"פ אשר יום החתונה הוא ביום הולדתה המאה ועשרים של הרבנית הצדקנית חי' מושקא ע"ה) אשר בקשר ליום זה (בשנת תשמ"ח) התחיל הרבי את "מבצע יום הולדת".

וגם חלק משיחה ק' המבאר מעלת ענין מאה ועשרים שנה, וגם אחרי חיי האדם עלי אדמה.

(ג) כמה צילומי כתי"ק, מכתבים, מענות קודש ויחידויות, אליהם זכו יקני החתן והכלה, אשר רובם מתפרסמים כאן לראשונה.

(ג) הגהות הרבי, על מאמרים (באנגלית) שכתב זקן הכלה הרב אברהם סטאן שיחי', עבור עיתון "די אידישע היים", וזכה אשר הוגהו מאמרים אלו ע"י הרבי, ובאים כאן המאמרים עם צילומי ההגהות בכתי"ק.

♦ ♦ ♦

הא-ל הטוב, הוא יתברך, יברך את הממשתתפים בשמחתנו, ואנשי

ביתם יחיו, בתוך כלל אחב"י יחיו, בברכות מאליפות מנפש עד בשר, ואנו תפלה אשר משמחת נישואין זו, ובמיוחד בזמן מסוגל זה - חדש אדר שבריא מזלי" חודש השמחה, נזכה תיכף ומיד ממש לשמחת הגאולה, שלימות הנישואין דהקב"ה וישראל, ובמהרה בימינו "ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה קול חתן וקול כלה", בגאולה האמיתית והשלימה, ונזכה זעהן זיך מיט'ן רבי'ן דא למטה מעשרה טפחים והוא יגאלנו.

מנחם מענדל הכהן ומלכה ריבקין

יוסף יצחק וחנה ראזענבלום

יום שלישי כ"ה אדר, ה'תשפ"א
מאה ועשרים שנה להולדת הרבנית הצדקנית חי' מושקא נ"ע
נו ארלינס לואיזיאנא

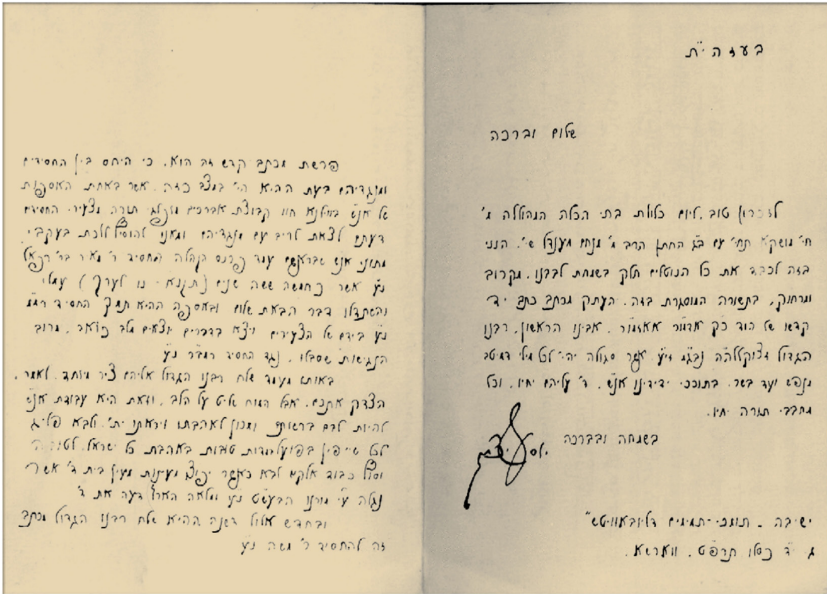


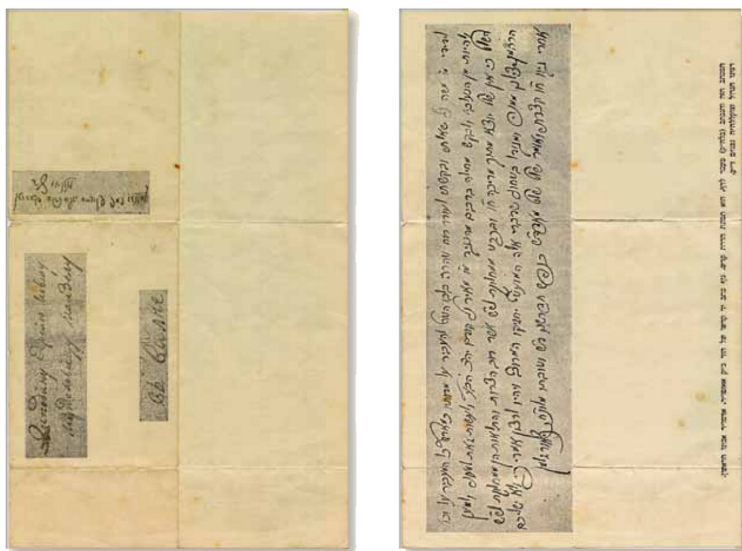
תשורה מהתונת הרבי

לגיליון זה צורף גיליון נוסף שנכפל לשנים: מצד ימין נדפס צילום מכתבו של הרבי הרי"צ - וכתוב בכתב ידו של אחד המזכירים וחתום בגוכ"ק של אדמו"ר הרי"צ - בו הוא מודיע כי מכתב של אדמו"ר הזקן שראה לכבד בו "את כל הנוטלים חלק בשמחת לבבנו, מקרוב ומרחוק . . אשר סגולה יהי לכל מיילי דמיטב מנפש ועד בשר, בתוככי ידידינו אנ"ש, ד' עליהם יחיו, וכל מחבבי תורה יחיו". בצד השמאלי של הגיליון, נדפסה פשר פתשגן הכתב - אף זאת בצילום כתב-ידו של אותו מזכיר - בו מפרט הרבי את הנסיבות בגלגל שלח רבינו הגדול את מכתבו הנ"ל.

באמצע סעודת החתונה של הרבי, בי"ד כסלו תרפ"ט, שעה שהסיבו המסובים ליד השולחנות הערוכים, ציוה הרבי הרי"צ לאחד מתלמידי התמימים, לחלק בשמו, לכל אחד ואחד מהמסובים, תשורה מיוחדת:

גיליון שנכפל לשלושה חלקים. מצדו האחד של הגיליון נדפס צילום "תמונת הדרת-קודש. גוף כתב יד קדשו של כ"ק אדמו"ר. אדמו"ר אבינו הראשון, רבינו הגדול זצוקלה"ה נבג"מ זי"ע", ומצדו השני, כלפי חוץ, נדפסו שלושה צילומי קטעים קטנים, האחד - כתוב בלשון הקודש - אף הוא בגוכ"ק של אדמו"ר הזקן. השניים האחרים נכתבו ברוסית על-ידי אדם אחר.





לידידי מו' משה נ"י שאלתי ובקשתי לעורר רוח טהרה בלבו הטה[ור] להעביר על מידותיו כמארז"ל כל המעביר על וכו' ולהיות מן הנעלבים[ם] ולבקש מחילה ברבים מהנגיר מו' מאיר נ"י קודם יה"כ הבע"ל [יום הכיפורים הבא עלינו לטובה] ולעשות זאת למעני ולמען השלום[ם] כי אין שלו' יוצא מתוך מריבה ח"ו ובפרט ממחלוקת לש"ש [לשם שמים] אשר רוב הצרות והתלאות הן ממחלוקת לש"ש הרחמן יצילנו ומגודל בטחוני שדברי אלה המועטים[ם] יחזיקו המרובים[ם] ויהיו לרצון אמרי פי ולא ישליכם אחרי גיוו ח"ו קיצרתי ואומר שלו' מאדה"ש [מאדון השלום] כנפש תדרסנו ד"ש [דרש שלומן] וטובתו מלונ"ח [מלב ונפש חפיצה] שניאור זלמן

תרגום הכיתוב בתמונה השמאלית למטה - בגוף כתב יד קודש אדמו"ר הזקן:

להרבני מו"ה מייזליש שמש ונאמן דק[הלת] ווילנא

שלוש השורות הנוספות, בשפה הרוסית, נכתבו על-ידי אחר:

לאדון יהודי משה מודדוכוביץ [בן מרדכי] מייזליש בוילנא

בנוסף לחלוקת ה'תשורה' בעת החתונה, שלח הרבי הרי"צ 'תשורה' זו לכמה מחסידיו, וכלשון הרבי באחד ממכתביו: ". . . אשר כ"ק מו"ח אדמו"ר שלחו בתור מתנה לחסידים ואנ"ש בקשר עם חתונתי".

מנהגי יום הולדת*

בקשר לכ"ה אדר, יום הולדת הרבנית הצדקנית חי' מושקא ע"ה

א. לעלות לתורה ביום השבת שלפני יום ההולדת, וכשיום ההולדת חל ביום הקריאה – גם ביום ההולדת עצמו.

ב. להוסיף בנתינת הצדקה לפני תפלת שחרית ומנחה, וכשיום ההולדת חל בשבת או ביו"ט – ליתן בערב שבת או יו"ט (ומה טוב – גם לאחריו).

ג. להוסיף בתפלה – בכוונת התפלה, התבוננות בגדלות הא-ל וכו', וכן באמירת (ספר) תהלים (עכ"פ – ספר אחד).

ד. ללמוד המזמור תהלים החדש שמתחיל לומר ביום ההולדת' – בהתאם למספר שנותיו².

ה. להוסיף שיעור נוסף בתורת הנגלה ובתורת החסידות – נוסף על השיעורים הקבועים, שלשת השיעורים בחומש תהלים ותניא השוים לכל נפש, ושיעור היומי ברמב"ם.

ו. ללמוד מאמר דא"ח³ בע"פ (כולו או חלקו), ולחזור אותו בחבורה (ברבים) ביום ההולדת עצמו, או בהזדמנות הקרובה, ובפרט ביום הש"ק שלאחריו (בזמן סעודה שלישית).

ז. להוסיף בפעולה על הזולת – הפצת התורה והמעיינות חוצה, מתוך אהבת ישראל.

* המנהגים דלקמן (מלבד אלו שצויינו בפ"ע) – נלקטו מ"היום יום" י"א ניסן. ספר המ-נהגים חב"ד ע' 81. אגרות קודש כ"ק אדמו"ר שליט"א ח"ו אגרות: א'תקמח. א'תנתח. ח"ז: א'תצט. א'תקכט. ב'כב. ב'סו. ב'צז. ב'קטז. ב'קמו. ב'רי. ב'רכו. ועוד.

1. נוסף על המנהג "ללמוד בכל ראש חודש .. מהקאפיטל בתהלים שהוא מסומן במספר שנות חייו" – "פסוק אחד". "ואם הוא מרובה בפסוקים אזי לומדים שנים או יותר". ואם הקאפיטל מחזיק פחות מי"ב פסוקים .. אזי כופלים" באופן ש"יעלה כמספר חדשי השנה" (אג"ק כ"ק אדמו"ר מוהרי"צ ח"ה א'שלט).

2. מ"יחידות" לחתני בר-מצוה – ראה לקו"ש ח"כ ע' 578. חכ"ו ע' 347. ועוד.

3. במקום שלבו חפץ, אבל, אדעתי' דנפשי' – אג"ק אדמו"ר שליט"א ח"ז ב'צז (וראה הערה הבאה).

ח. להתבודד ולהעלות זכרונותי⁴ ולהתבונן בהם, והצריכים תקון ותשובה ישוב ויתקנם, כלומר, להתבונן באופן הנהגתו בשנה שעברה, ולקב החלטות טובות לשנה הבע"ל.

ט. לקבל על עצמו זהירות נוספת או הידור נוסף בענין פרטי (לפי ערכו, כמובן)⁵, כמו בראש השנה⁶.

י. לערוך התוועדות של שמחה עם בני ביתו, חבריו וידידיו – שבח והודי' להקב"ה (ובאם אפשר – לברך "שהחיינו" על פרי חדש או בגד חדש), מתוך שמחה של תורה ושמחה של מצוה⁷.



חלק משיחה קדושה בענין מעלת מאה ועשרים שנה

"אין דערויף קומט צו נאך אן ענין:

די שלימות פון ק"כ שנה איז ניט נאר בנוגע צו חיי האדם עלי אדמות, נאר אויך לאחרי ההסתלקות איז דא די שלימות פון ק"כ שנה, והביאור בזה:

אויפ'ן פסוק "והיו ימיו מאה ועשרים שנה" פרעגט די גמרא אין ירושלמי "קרוב לאלף שנה חי' אדם הראשון, ואת אמר והיו ימיו מאה ועשרים שנה"!⁴

און די גמרא ענטפערט: "אלא לק"כ שנה (אחר מותו) הוא חוזר למלוא תרווד אחד רקב" - ווי די גמרא זאגט דארטן אז "מלא תרווד אחד נטל הקב"ה ממקום המזבח וברא בו אדם הראשון", און ווען עס

4. ראה אג"ק הנ"ל ב'רכו: לצייר במחשבתו אחת היחידות מה ששאל ומה שענו לו ואח"כ ללמוד מתורתו.

5. ויש להתחיל בזה בהוספת שיעור בדא"ח - אג"ק הנ"ל ב'סו.

6. ידוע אשר מהנכון לקבל איזה זהירות נוספת בראש השנה, ויש ללמוד מזה ג"כ על ראש השנה הפרטי דכל אחד, היינו יום ההולדת, שאז מתחלת שנה חדשה הפרטית (ראה שיחת אחש"פ תשמ"ח הערה 33) - אג"ק הנ"ל.

7. שיחות: כ"ה אדר, אחרון של פסח (ועוד) ה'תשמ"ח.

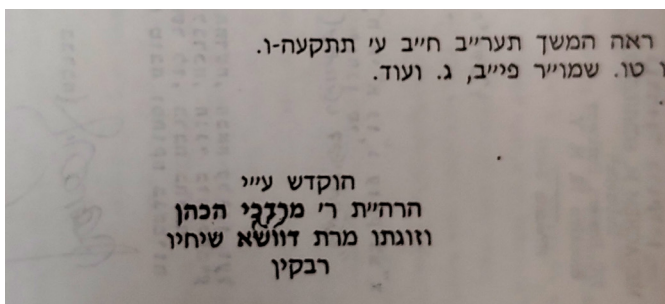
גייען דורך ק"כ שנה לאחר מותו, איז ער "חוזר למלוא תרווד אחד רקב", ווי ער איז געווען בתחילת בריאתו.

דערפון איז פארשטאנדיק, אז די שלימות פון ק"כ שנה איז, (ניט נאר בנוגע צו חיי אדם עלי אדמות, נאר) אויך לאחרי מיתה - וויבאלד אז דער קיום פון דעם גוף לאחר מיתה איז ביז ק"כ שנה, און דערנאך איז ער "חוזר למלוא תרווד אחד רקב", ער קומט צו דער שלימות פון "ואל עפר תשוב" - וואס "נטל הקב"ה ממקום המזבח".

(לקוטי שיחות חלק כ' עמוד 411)



הגהה על שמה של מרת דוואשא ריבקיין ע"ה



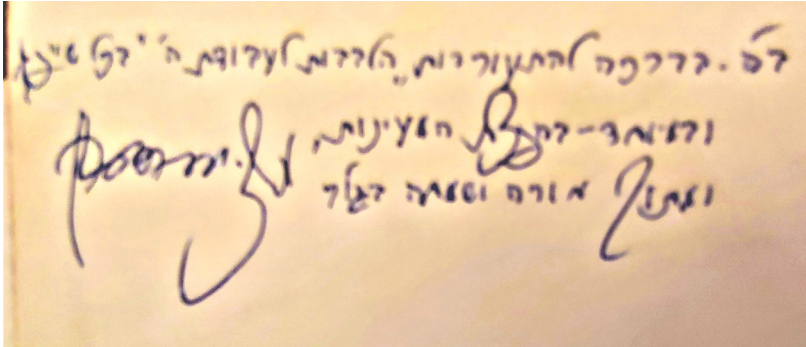
צילום הגהה מד"ה בשעה שעלה משה למרום, שי"ל בקונטרס חגה"ש תנש"א.

בסוף המאמר הוסיף המו"ל הקדשה פרטית ע"ש ר' מרדכי הכהן וזוגתו דוואשא ריבקיין ע"ה, שעזרו רבות בהו"ל של המאמרים שהוגהו בשנים אלו. הרבי הגיה את השם דוואשא שנכתב בלי הא' הראשון והוסיף הא'. בהגהה זו ניתן לראות את הדייקנות הנפלאה של הרבי, שהאיל להגיה טעות שבכתיבת השם בהקדשה פרטית.

הצילום נדפס כבר (בתשורה לחתונה של הורי הכלה יחיו) ובא כאן לחביבותא דמילתא, ובקשר לסיום שנת האבילות ויארציית הראשון שלה.



כתובית בתוך ספר לקוטי תורה, אל ר' מרדכי הכהן ריבקין ע"ה



צילום כתי"ק, כתובית בתוך ספר לקוטי תורה שהעניק הרבי לר' מרדכי הכהן ריבקין ע"ה, בתשכ"ה.

ב"ה. בברכה להתעוררות "הלכות לעבודת ה'" בכל שייפין,
ובמיוחד-בהפצת המעינות,

ומתוך אורה ושמחה בגו"ר [חתימת יד קדש]

בתשכ"ה הדפיסו לקוטי תורה בסידור חדש ועם תיקונים, מראי מקומות והערות. ההדספה עלה לסה"כ שלשים אלף דולר, והרבי בחר בעצמו בעשרה אנשים שיזכו להשתתף כל אחד בשלש אלף, ולכ"א מהם העניק ספר אחד עם כתובת בכתי"ק, יחד עם עוד עשר ספרים. הרבי גם השתתף בעצמו לז"נ הרבנית חנה.

לכ"א מהנ"ל הי' סיבה מיוחדת לזכות זו, ובנוגע לר' מרדכי, אמר לו הרב חודקוב שהי' זו בקשר לעזרתו בהרחבת 770 כמה שנים לפני כן: בתשי"ט, ר' מרדכי התמנה כחלק מהועד להרחבת בנין 770. עקב מחלוקת וכו' בין כמה מחברי הועד התעכב הבניי', ואחר כמה זמן, בהיותו ביחידות תבע ממנו הרבי להתערב ולעשות שלום ולגמור בהבנין, וכך עשה ופעל. וע"ז אמר הרב חודקוב, זכה להשתתפות זו בהדפסת הלקוטי תורה.



שני מכתבים מהרבי אל ר' אפרים ראזענבלום ע"ה, זקן החתן

א.

ראזענבלום - מאנטרעאל

ב"ה, יח' תמוז תשט"ז
ברוקלין, נ.י.

האברך אפרים שי'

שלום וברכה!

במענה על מכתבו המהיר; - בלי הוראת זמן הכתיבה -

בודאי שבענינים כאלו שכותב אחדותם, צריך לעשות כהוראת רופאים מומחים, ובודאי יש למצוא אופן ודרך איך שתרצה ללכת לרופא למשרד שלו, או שעכ"פ תרשה שהרופא יבקר אותה בביתה, וכדאי להתייעץ עד"ז עם הרופא המקומי שמכירה וטפל בה מכבר, והשי"ת יצליחו לבשר טוב בכל האמור ובקרום.

בודאי יש לך שיעור בלימוד תורת הנגלה ותורת החסידות ושומר אתה שלשת השיעורים הידועים החומש תהלים ותניא.

בברכה,

בשם כ"ק אדמו"ר שליט"א,

חתימת א. קווינט

מזכיר

עתה נתקבל מכתבו מח"י תמוז.

וע"פ הכתוב בו צריך להציע להרופא שיעשה שאק טריטמענט ובפרט שבעבר הועיל תיכף. ויה"ר שבכל אופן תתרפא בקרום ממש.

ראה עד"ז כמה מכתבים שנדפסו בתשורה לוינזון - ראזענבלום י"א שבט תשפ"א.



ב.

ראזענבלום - מאנטרעל

ב"ה, ז' שבט תשי"ט
ברוקלין, נ.י.

האברך אפרים שי'

במענה על הודעתו אודות יום הולדת שלו,

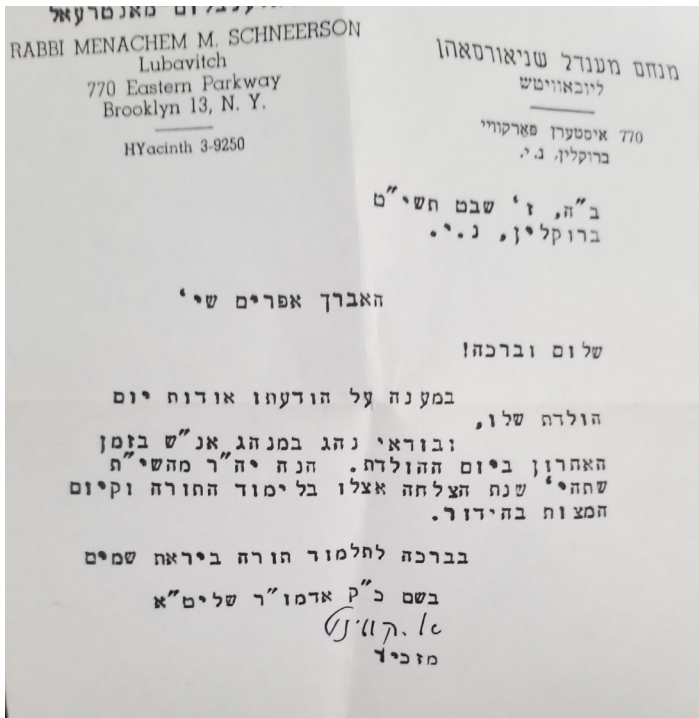
ובודאי נהג במנהג אנ"ש בזמן האחרון ביום ההולדת. הנה יה"ר
מהשי"ת שתהי' שנת הצלחה אצלו בלימוד התורה וקיום המצות בהידור.

בברכה לתלמוד תורה ביראת שמים

בשם כ"ק אדמו"ר שליט"א

א. קווינט

מזכיר



ד"ר מיחידות של הרב אברהם שי' סטאן ליום הולדתו כ"ז תמוז תשכ"א

- בלתי מוגה -

[בהפתק שהכניס כתב על יום הולדתו הי"ט, וביקש עצת הרבי אם להתחיל להניח תפילין דר"ת, וע"ז ענה:]

אויף וואס דו פרעגסט וועגען לייגען ר"ת תפילין איז מסתמא לערנסטו
חסידות-

[ועניתי "יע", ואמר:]

אויב אזוי אנפאנגען לייגען זיי בשעה טובה ומוצלחת

[לקראת שנת תשכ"ב, אז סודרו בפעם הראשונה ה"קבוצה" של תלמידים מאה"ק שהגיעו ללמוד ב770, החליט הרבי לשלוח כמה מהבחורים האמריקאים בשליחות לתומכי תמימים - אה"ק, לוד.

הרב סטאן הצטרף לקבוצה זו ג"כ, וע"ז כתב בפתק "...הצעה מהנהלת השיבה לנסוע לאה"ק עם עוד בחורים אחדים ללמוד בלוד", וביקש עצת הרבי בזה. וע"ז אמר:]

אויף דעם וואס די הנהלה האט דיר מציע געווען וועגען פארען אין ארץ ישראל, איז דאס א גוטע זאך אבער דו זאלסט פריער פרעגען אויב ס'פארט א פאסיקע כתה (מיט וועמען צו לערנען - א חברותא) דארטען מסתמא איז דא, אבער פונדעסטוועגען זאלסטו פרעגן.



מענה - י"ז סיון תשכ"ג

אחרי חזרו משליחות הנ"ל, הכניס הרב סטאן שיחי' פתק זה:

י"ז סיון תשכ"ג

כ"ק אד"ש

הת' אברהם אהרן שיחי' ברוק הלומד עתה בישיבת תומכי תמימים

בכפר חב"ד הו"ל עכשיו שיחות כ"ק אד"ש משנת תשי"א ובקש ממני
למסור חוברת לכ"ק אד"ש

אברהם ארי' בן בתיה עטעל סטאן

וע"ז בא המענה הרבי: (מהעתק)

נת' ות"ח על

טרחתו בהמסירה



הגהות הרבי על עיתון
"די אידישע היום"



The Rebbe's Edits on
Articles from
"Di Yiddishe Heim"

The Rebbe's English Edits On Articles Written By Rabbi Avraham 'שיחי' Stone, Grandfather Of The Kallah

Introduction

Presented here are three articles written by Rabbi Avraham Stone, written for Yiddishe Heim magazine, together with the Rebbe's many comments, additions and changes which he merited to receive. Printed here are the articles together with pictures of the Rebbe's handwritten pencil edits.

The Rebbe's English editing of "Di Yiddishe Heim"

"Di Yiddishe Heim" was a magazine that was published for many years by N'shei U'bnos Chabad in New York. The Rebbe initiated the idea to publish the magazine in 5719. Di Yiddishe Heim was published several times a year, and included articles in both Yiddish and English. The Yiddish side was edited by Mrs. T. Gurary, with editorial approval by Rabbi Hodakav, the head of the Rebbe's secretariat.

The articles in English were edited by Mrs. R. Altein. As English was not Rabbi Hodakov's area of expertise, the Rebbe undertook the editorial approval of these articles, and did so all the years until as late as 5751, when the Rebbe returned an envelope with the articles, writing on it " ... אין הזמ"ג להגי'... ואסמוך על הגהתם וה' יצליחם " - "Now is not the opportune time for proofreading. And I rely on your editing. May Hashem grant you success."

Dr. Susan Handelman, an English professor who taught college writing, and wrote many articles for Yiddishe Heim, once related her amazement at the Rebbe's editing of her English. He not only deepened the Torah concepts, but he took out excess words, amended punctuation, spelling, and syntax, with careful attention to each detail.

Rabbi Stone, author of multiple books and a weekly column in The

Jewish Press for many years, wrote numerous articles for Yiddishe Heim, three of which are presented here.



הגהות הרבי, על מאמרים (באנגלית) שכתב זקן הכלה הרב אברהם סטאן שיחי', עבור עיתון "די אידישע הים"

סקירה קצרה

רבעון "די אידישע הים", שהופיע במשך שנים רבות מטעם נשי ובנות חב"ד בניו יארק, נוסד על פי יוזמת הרבי בשנת ה'תשי"ט. חצי הבטאון כלל כתבות באידיש, ולחלק זה נתמנה עורכת מרת טעמא גורארי', וחציו בשפת אנגלית בעריכת מרת רחל אלטיין.

מאז הוסדו של הבטאון הוגה החלק באידיש על ידי הרב חודקוב ז"ל, ראש המזכירות. מאידך, מכיון שהרב חודקוב לא ידע אנגלית היטב, אמר הרבי שהוא בעצמו יגיה את החלק האנגלי. וכן הי' במשך כל השנים, שהרבי בעצמו הי' מוסיף הערות ותיקונים. וכך המשיך עד סיון תנש"א, אז חזר הרבי מעטפה ובו החומר שהכניסו, עליו רשם "אין הזמ"ג להגי' ואסמוך על הגהתם וה' יצליחם".

הרב סטאן שיחי' כתב במשך השנים כו"כ מאמרים עבור "אידישע הים", ושלשה מהם מוצגים בזה, יחד עם צילומי הערות והוספות הרבי, עם פענוח מלא.



HONESTY AND ETHICS

● Rabbi Abraham Stone

Honesty and ethical conduct are basic ingredients for maintaining a viable and harmonious society. Yet, our seemingly sophisticated world today — which has made major strides in science, electronics, mass communication, etc. — has apparently lost touch with these basic human components. Dishonesty, injustice and immorality are standard, if not readily acceptable practices in business and all social endeavors. Ethical values are ignored, and instead of transmitting them and teaching our youth how to act and how to live, modern educators are more concerned about their “feelings”. Torah, our guiding light throughout the ages, insists upon telling us, again and again, what conduct is right and what is wrong. And when it speaks about honesty and truth, how vital and essential this lesson is for our times!

What does the *Chumash* have to say about honesty? “Keep far from falsehood” — simple and yet such powerful words (*Shmos* 23:7). *Sforno* comments that the Torah teaches us to stay away from anything that may even lead to falsehood, as our Sages warn (*Avos* 1:9), “Be cautious with your words, lest through them others learn to speak falsehood.” Although this instruction is specifically directed to Judges in their interrogation of witnesses or litigants, its message relates to the broad spectrum of all human life and activity.

Reishit-Chachmah, a classical work dealing with Torah values, purity and ethics, discusses the theme of truth and

falsehood, honesty and ethical behavior, at considerable length (*Shaar Hakedusha*, Portal of Holiness, Ch. 12). The following are some pertinent gems from this classic work:

The *Rambam* (Maimonides) describes the terrible lot of liars: One who lies and falsifies is hated and despised by G-d, as is written (*Proverbs* 6:16-19),

“Six things there are which G-d hates, and seven are an abomination unto His spirit. Haughty eyes, a lying tongue, and hands that shed innocent blood. A heart that contrives plans of injustice; feet that hasten to run after evil. A false witness who eagerly utters lies, and one that sows discord among brethren.”

Of these seven aspects, three pertain to falsehood: A tongue of falsehood, plans of injustice and a false witness. Our Sages tell us that these seven evil attributes are all linked with, and derived from, falsehood. How is this? “Haughty eyes” — the basis of pride and haughtiness is falsehood, since one asserts he is wise when he is actually foolish; he claims to be strong when he is really weak; he assumes the role of leadership, when he is really far removed from it. Thus, based on falsehood and deceit, he takes pride in himself before others, as *Tanach* relates of Absalom, who stated (*Samuel II*; 15:4), “Every person who may have any controversy or cause may come unto me, and I will do him justice.” With this he deceived his fellow human beings.

“A tongue of falsehood” — this is

DI YIDDISHE HEIM

13

falsehood per se. And "hands that shed innocent blood" is seen in the case of Yoav, who sent a false message in order to bring Avner back, so that he be killed (ibid 3:26).

"And one that scatters discord amongst brethren" — this, too, stems from falsehood and dishonesty, as is written (*Psalms* 55:10), "Destroy, o G-d, divide their tongue, etc." — then (11-12), "Wrong and trouble are within her, wickedness is in her midst, guile and deceit depart not from her streets."

When we examine Jewish history we see how liars were punished. Geichazi lied and as a result, he and his seed were penalized with leprosy, as related in *Tanach* (*Kings* II:5:25).

Whoever uses words to deceive is regarded as if he worshipped idolatry, as Jacob tells his mother, Rivkah, who wanted him to disguise himself as Esau before his father (*Bereishis* 27:12), "Perhaps my father will feel me and I shall then seem unto him *k'mistataiah*, as a deceiver!" We find the same term used to refer to idolatry (*Jeremiah* 10:15), "They (idols) are vanity, the work of deception, *tatatum*" (from the same root).

Rabbi Isaac Abuhav, in *Menorat Hamaor* explains why deceit and lying are compared to worshipping idols. The followers of idolatry, like others who speak falsehoods, deceive their fellow human beings, by leading them to believe that idols possess supernal powers, etc. — which, of course, is not so.

Said Rabbi Elazar: Everything was created by G-d except for falsehood; G-d did not create it; people made it up on their own.

A scholar once remarked: A person who deceives others is regarded as dead, since people will soon see through his bluff and will pay no heed to his words.

Then his being alive or dead are both the same to others, for they pay no attention to anything he says.

Our Sages state that this is the penalty of a liar: even when he tells the truth people fail to listen to him. When the Prophet Jeremiah admonishes the Jewish people, his major thrust is against the vice of deceit, as is written (*Jeremiah* 9:4), "They have taught their tongue to speak falsehood". Falsehood and dishonesty became so deeply ingrained in their very nature that they found it practically impossible to refrain from it; it had become "second nature".

Said Rav Huna: We find that the Jews were exiled from their land Israel only because they transgressed the admonition — "Keep far from falsehood." The Book of Lamentations alludes to this in three places. In the several chapters there that follow the Hebrew alphabetical sequence, we find that the letter *pey* precedes the letter *ayin* (although *ayin* comes before *pey*); this hints at the fact that they spoke with their mouth (*peh*) that which their eyes (*ayin*) did not see (*Eicha* 2:16-17. 3:46. 4:16).

Dishonest Words

The *Talmud* relates (*Yevamos* 63a):

Rav's wife caused him considerable distress. Whenever he would ask her, "Make me lentils", she would make him peas. If he asked for peas, she would make him lentils. When his son, Chiya, grew up, he would ask his mother the reverse. Thus when Rav would tell his son — "Ask your mother to make lentils," the son would tell her to make peas — and, indeed, she would then make lentils.

Rav was pleased. "Finally", he said to his son, "your mother has changed." "No", said Chiya, "it is I who changed the menu request." Said Rav: "I urge you not to speak in a false manner, for

הגהות בגזכתי"ק
(שייך לעמוד הקודם)

HONESTY AND ETHICS
PART I

Yiddische Heim, Autumn 5744
[Volume 24, Issue 3]

Rav was pleased. "Finally", he said, to his son, "your mother has changed." "No", said Chiya, "it is I who changed the menu request." Rav preferred being served food he did not want to speaking falsely. Said Rav: "This is what people say, the son enlightens his father, for I should have done this (to reverse my food requests); even so I urge you not to speak in a false manner, for it is written (Jeremiah 9:4), "They trained their tongue to speak falsehood." One should always make it a habit to speak only the truth."

השמיט כמה שורות מתוך אריכות הסיפור מהגמרא על
רב ור' חייא.

it is written (*Jeremiah* 9:4); 'they trained their tongue to speak falsehood.' One should make it a habit always to speak only the truth."

Rabbenu Yona in *Shaarei-Teshuvah* declares that this is the deeper meaning of King Solomon's words (*Proverbs* 6:19), "One that contrives deceit; a false witness." One who regularly speaks falsely concerning worldly matters will also be prone to testify falsely for his friend, due to his habitual lies and dishonesty. Such a person cannot be trusted by anyone.

Levels of Dishonesty

Rabbenu Yonah writes that liars may be classified and divided into nine levels, whereas *Menorat Hamaor* reduces it to seven levels, from the top down:

1) A false, deceitful and dishonest person. Not only does he lie, but he harms others through his lies and dishonesty; he steals, curtails an employee's salary, etc. He thereby transgresses such Biblical commandments as (*Vayikra* 19:11), "You shall not deny, or lie..." Likewise (*Shmos* 20:15), "You shall not bear false witness against your fellow being." People who are deceitful and conniving in business matters are also included under this category, such as fooling customers through fraudulent activity. (*Vayikra* 25:17). Thus one who deceives is referred to as "a G-dless person, a man of injustice, who walks with a distorted mouth" (*Proverbs* 6:12).

2) One who falsifies and deceives his friend, but there is no immediate harm from this lie; his intention is to cause some indirect harm. For example, one who fools his friend in order to gain his fullest trust. Once he has gained this confidence, he plans to harm his friend, as is written (*Jeremiah* 9:7) "With his mouth he speaks peacefully with his neighbor, but in his heart he

lies in wait for him..." Following this it states — "For these doings shall I not inflict punishment on them?!" This punishment is given for three causes: For telling a falsehood, for the harm done, and for the monetary loss caused.

3) Someone who deceitfully plots to take away a benefit from his friend. Here, he does not wish to steal or harm his friend, but he anticipates some future benefit accruing to his friend and, through lies and manipulation, he directs the benefit towards himself. For example, his friend has an opportunity to purchase some merchandise at a very reasonable price; he goes to the seller and says, 'I'll pay you more money for this same merchandise; you need not sell it to the other person since we are partners.' Or, one might deceitfully try to receive gifts from his friend through lies and dishonesty, such as: Reuben says to Shimon, 'I would like to purchase that property which I understand you would like to buy' (although Reuben really has no intention of buying it). Shimon then gives Reuben money to rescind his (false) offer. Or, one might falsely say to his friend, "You know I interceded on your behalf with the boss or government official" (when, in fact, he never did). He believes his friend will reward him for this invented favor.

4) Someone who repeats a story he heard but changes some of the facts even though he himself has nothing to gain nor will his friend suffer any loss from the change. While he causes no harm through this deceptive narration, his punishment is great since he employs the evil of lies and falsehood.

The one exception for telling an untruth is when a mitzvah is involved, and when it will bring harmony, as the *Mishnah* rules (*Kesubos* 17a):

"One should offer praises of the

DI YIDDISHE HEIM

15

kallah (bride) in the presence of the *chassan* (groom) and say, "She is beautiful and a wonderful bride," although this may not be an accurate description.

5) If someone deceitfully tells his friend he plans to do him a favor and give him gifts, but really intends to do nothing of the kind, this is also a grave sin, about which it is written (*Psalms* 34:14), "Guard your tongue from evil." Someone who expresses pride in giving gifts or benefits is likened to the appearance of many clouds and wind which make it seem as if sorely needed rain is coming, but no rain falls, as is written (*Proverbs* 25:14) "Like clouds and wind without rain, so is a man that falsely flaunts a gift."

6) One who goes around saying that he did favors for his friend when he actually did not. Not only is he lying, but he is dishonest and thereby fools others. Thus the *Talmud* teaches (*Chulin* 94a):

It is prohibited to fool someone, including a non-Jew. It is forbidden to sell a non-Jew non-kosher meat if he is under the assumption that it is kosher. One is not allowed to sell a shoe from the hide of an animal which died, on the assumption that it was made from the hide of an animal that was slaughtered. One should not pretend he is opening a new vat of wine, etc. for his guest, when he has to open it anyway (to sell it or whatever). One should not offer his friend something when he knows he will not accept. All such acts are prohibited because he is lying, dishonest and deceiving others.

7) Someone who takes pride in a title he does not possess. For example, if he claims he is a leader and comes from noble ancestry, when this is not the case. Not only is he guilty of self-pride, but he is also deceiving others, and about this king Solomon declares (*Proverbs*

17:7), "Over-bearing, extravagant language is not appropriate for a worthless fool." In this vein, if people mistakenly honor one with esteem, calling him a scholar, etc. when he is not, he should be honest and tell them that he is not. Being honest with one's self and with others means one should not take pride in something he does not really possess.

In essence, Torah strongly deplores deceit and dishonesty, and highly encourages the trait of honesty and truth at all times. The many teachings and rules pertaining to honesty and ethics cover every facet of our daily lives and human relationships. By being honest and truthful with others, we hope G-d will reciprocate, and grant us His benevolence, kindness and blessings for a very healthy and happy life.

(To be continued)



THE GOLDEN CHAIN/

(Continued from page 11)

person with one heart" — their unity was perfect, without divisiveness or fragmentation. This oneness evoked their inner essence which is part of the collective Jewish soul.

This is turn effected their being united with G-d's primary Selfhood.

The *Talmud* states (*Mesechta Shabbos*) about G-d's giving the Torah to the Jewish people at Sinai, that G-d said, "*Anochi* — I — אֲנֹכִי is an acronym for אָנָּה נַפְשִׁי כְּתִבִּית יְהוּדִית "I (meaning) My Soul (vested in) written form — have I given (to) the Jewish people." The very essence of His Being — the Torah — He presented to the collective essential identity of the Jewish people.

הגהות בגובתי"ק

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הי' כתוב "אסור להערים אף אחד, אפילו (even) לא-יהודי. ותיקן במקומו גם (including) לא יהודי.

When we examine Jewish history we see how liars were punished. Geichazi lied and, as a result, he and his seed were penalized with leprosy, as related in Tanach (Kings II:5:25) "And Elisha said to him, 'From where do you come, Geichazi?' And he replied, 'Your servant went ~~neither~~ neither here nor there'. And Elisha said unto him, 'My mind was not gone' (and I know

where you went!). Therefore, Elisha pronounced -"May the leprosy of Naaman cleave unto you and unto your seed forever."

Amnon lied and was killed, as related in (Samuel II:13:6), "Amnon said to the king (as a false pretense), 'Let Tamar my sister come and mix some cakes before my eyes...', but Amnon

מחק כמה שורות, אריכות הסיפור אודות גיחזי ואלישע, וגם כל הסיפור של אמנון ותמר.

HONESTY AND ETHICS

● Rabbi Abraham Stone

II

Honesty is an integral attribute in every facet of our daily lives. Being honest and ethical secures the noble identity of the individual and his family, whereas the lack of it is the cause for self-destruction and ruination. Our Sages in the Talmud extol the virtues of honesty and offer us deep insights into this most important trait.

To be sure, honesty is a life-long occupation, as the Talmud declares (*Be-rachos* 29a, *Avos* 2:4) "Do not trust yourself (to be honest, ethical and G-d fearing...) until the day of death". Honesty is a trait which demands constant vigilance and careful attention throughout our entire lives.

How does one maintain one's reputation of being an honest and ethical person? The answer is by *constant* honest behavior and ethical conduct in every act, as the Mishnah rules (*Dmai* 2:2):

"A person who accepts upon himself the status of being trustworthy (in terms of his produce being properly tithed) should tithe everything he eats, everything he sells, and everything he buys."

As Rambam explains, someone who wishes to be trusted that his food products were properly tithed, should accustom himself in the above acts (i.e. to tithe everything he obtains) until he gains a reputation of honesty in this area.

Certainly, this same principle may be applied to the general area of honesty and ethics, wherein one gets into the habit of being demonstrably honest in every act and phase of his/her business activities.

The great importance of honesty in one's business dealings and relationship

with others is underscored in the Talmudic statement (*Shabbos* 31a):

"When the person is brought for trial before the Heavenly Tribunal (after one's demise), the *first* question asked is, 'Have you dealt honestly with your fellow human beings?!"

Historically, our Sages point to the lack of honesty as being a major reason for the downfall of Jerusalem. "Jerusalem was destroyed only because men of honesty were no longer found in it, as the prophet Jeremiah bemoans (5:1), "Roam through the streets of Jerusalem and see, and search in its broad places, if you can find one person, if there be one that executes justice, that searches for truth, and I will pardon it." *Maharsha* comments that Jeremiah is admonishing the Jewish people for their unscrupulous business conduct, theft, etc.

Uncertainty

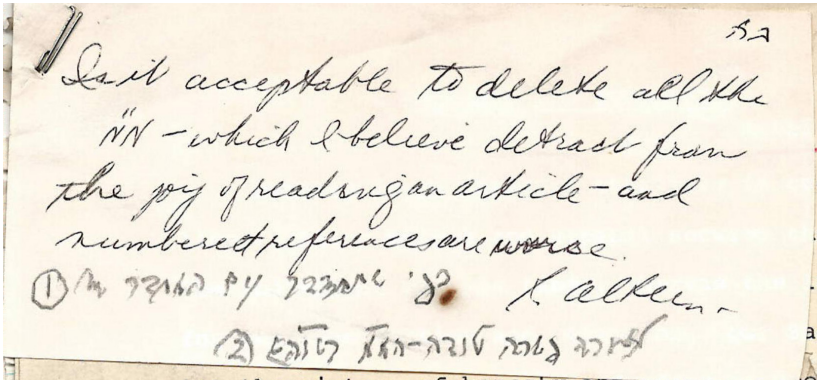
As human beings we need not, and cannot always be certain of everything, and honesty means that we acknowledge this fact. Thus the Talmud states (*Berachos* 4a): "Train your tongue to say 'I don't know' lest you be caught in an error."

For this reason, when Moses told Pharaoh of the tenth plague, the death of the first-born Egyptians, he said it would take place (*Shmos* 11:4), *k'chatzos*, "about midnight". Although Moses knew exactly when midnight is, he used an uncertain term because he was afraid that Pharaoh's astrologers might err about the precise moment of midnight and assume that midnight had come and the plague did not, thus proving that Moses was a liar.

HONESTY AND ETHICS

PART II

Yiddishe Heim, Spring 5745
[Volume 25, Issue 1]



העורכת, מרת ר. א., צירף למאמר זה פתק בה שאלה - "האם זה מקובל למחוק את כל המראי מקומות - שלדעתי גורעים מקלות הקריאה במאמר - ומראי מקומות עם מספרים גרועות יותר".

ע"ז ענה הרבי בכתי"ק:

(1) כפי שיתדבר עם המחבר שיחי'

(2) לכאורה פשרה טובה - המ"מ [מראי מקומות] בשוה"ג [בשולי הגליון]

For this reason, when Moses told Pharaoh of the tenth plague, the death of the first-born Egyptians, he said it would take place (Shmos 11:4), K'chatzos, "about midnight". Although Moses knew exactly when midnight is, he used an uncertain term because he was afraid that Pharaoh's astrologers might err about the precise moment of midnight and assume that midnight had come and the plague did not, thus proving that Moses was a liar.

הרבי סימן קו תחת המילה, about, היינו שמשא אמר לפרעה כחצות הלילה ולא חצות ממש.

Judges.-

The Talmud states (*Shabbos* 10a): Any judge who judges honestly is regarded as being a partner with G-d in the Creation of the world. Indeed, honesty is the foundation of a strong and viable society.

Speech.-

Being honest also means to think first before we say anything, so that we need not retract what was said, as one of the Sages remarked (*Shabbos* 118b) "I never said anything and then retracted what I had said"; he always made sure to make only honest and correct statements in the first place.

To speak falsely is a trait of the Canaanites, as the Talmud relates (*Pesachim* 113b): One of the things which Canaan instructed his children was not to speak the truth. Rashi explains this as meaning that since the Canaanites were known for their falsehood and dishonesty, it is as if their father told them to follow such unethical conduct. We must learn not to emulate such an undesirable "Canaanite" trait.

Training.-

In dealing with children, it is extremely important not to show even the slightest form of dishonesty, even as a joke, as the Talmud rules (*Succah* 46b): One should not say to a child, "Here, I'm going to give you something", and then not give it, since he is teaching the child unethical behavior, as is written (*Jeremiah* 9:4), "They trained their tongues to speak falsehood."

Business Ethics

In business dealings, one must be very careful to keep his word, as the Talmud warns (*Bava Metzia* 48a): "The One Who meted punishment to the generation of the deluge will punish the one

who fails to keep his word" (in a business transaction, etc.) Also a person should be honest in his "Yes" and "No" statements. The Talmud cites the case of a certain Torah scholar who had sesame seeds for sale. Someone gave him money to purchase a certain amount of seeds. Before the seeds were delivered, they went up in price. The scholar claimed that since he had agreed to the sale at a specific price, he would not, he could not go back on his word even though he was thus incurring a great monetary loss.

Indeed, the Talmud states (*Sanhedrin* 89b) that the punishment of the liar and dishonest persons is that even when they do tell the truth no one believes them!

"Whoever goes back on his word or fools someone is regarded as worshipping idolatry!"

It is related that there was once a city Kushta (Truth), where none of the inhabitants ever went back on their word. As a result, all its people lived to a ripe old age.

One of four groupings which are not accepted by G-d is liars, as is written (*Psalms* 101:7), "He that practices deceit shall not dwell within My house; he that speaks falsehood shall not succeed before My eyes".

Truth, *emes* (*aleph, mem, tof* — and its related aspects of honesty and ethics) is the seal of G-d, inasmuch as *aleph* is the first letter of the Hebrew alphabet, *mem* is the middle letter (when the five "final" letters are included in the number) and *tof* is the final letter, a reference to G-d Who is "First and Last" (*Shabbos* 55a).

By conducting ourselves in a truthful and honest manner, we thereby emulate the attributes of G-d Himself.

הגהות בגזכתי"ק

Adverse Effects. The far-reaching effects of dishonesty and falsehood may even cause nature to be dishonest, as the Talmud relates (Taanis 9b):

Ulla came to Babylon and he saw clouds in the sky. "Take in your vessels, since it's going to rain", he told them. However, no rain came. "Ah," said he, "just as the Babylonians

-4-

are dishonest, so, too, is their rain dishonest!"

בתחילה נכתב סעיף שלם עם כותרת "השפעות שליליות", המביא סיפור בגמרא וכו'. הרבי מחק את כל הסעיף.

Truth, emes (aleph, mem, tof-and its related aspects of honesty and ethics) is the seal of G-d, inasmuch as aleph is the first letter of the Hebrew alphabet, mem is the middle letter, and tof is the final letter, a reference to G-d Who is "First and Last" (Shabbos 55a).

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When the five "final" letters are included in the number

על זה שהביא, אשר אמת הוא חותמו של הקב"ה, מכיוון שא' הוא האות הראשונה של האלף-בית, מ' הוא האות האמצעית ות' היא האות הסופית, ושייך להקב"ה שהוא "ראשון ואחרון".

הרבי עשה חץ מהמילה "אמצעית", לכוכבית שבשוה"ג, וב הוסיף:

בצירוף ה' אותיות הסופיות מנצפך

שדוקא אז עולה מספר האלף בית ל27, ואות מ' נעשית אות האמצעי. וראה התוועדות פורים תשל"ב (שיחה ב' בתחילתו), ביאור בענין זה.

TORAH FOR WOMEN

● *Rabbi Abraham Stone*

As we come ever closer to the end of *galuth* (exile) and the advent of Moshiach, we also come to a heightened awareness and observance of the final Commandment in the Torah, the 613th Mitzvah: Writing a Sefer - Torah. Throughout the ages, it was always deemed a great *zechus* (merit) for the individual or community that had a new Sefer-Torah written. However, not everyone has the financial means to have a Torah Scroll written for himself / herself. For this reason, this particular Mitzvah has largely not been fulfilled even by the most observant and devout individuals.

Today, through the directives of our revered Rebbe Shlita, every Jew and Jewess can participate in the writing of a new Sefer-Torah, by purchasing a "letter" in one of the several Scrolls presently being written for the sake of Klal Yisroel. Although each individual purchases only one letter, he or she thereby becomes a partner in the writing of the entire Torah-Scroll, together with thousands of fellow Jews the world over. Each Sefer-Torah contains over 300,000 letters.

There are, indeed, many facets and meticulous details in the writing of a Sefer-Torah. We shall focus, briefly, upon the role of the Jewish woman in the observance of this Mitzvah. At the outset, however, it should be noted that although in the realm of Halacha a woman is not obligated to write a Sefer-Torah, the participation of every woman in the purchase of a "letter" is

a noble merit, as per the wishes of the Rebbe Shlita.

The *Rambam* sets the Halachic rule (*Hilchoth Sefer Torah* 7:1):

It is a positive Biblical commandment for every Jew to write a Sefer-Torah for himself, as is written (*Devorim* 31:19), "And now, write for yourselves this Song" (referring to the "song" of Haazinu). This means, write the entire Torah which contains this "song". Even when one has inherited a Sefer-Torah from his ancestors, it is still a Mitzvah to write his own. If he himself writes the Scroll, it is regarded as if he had received it from Mt. Sinai. If, however, he does not know how to write it, others may write it for him. Anyone who corrects a Sefer-Torah, even if it be only one letter, it is as if he had written the entire Torah (*Talmud Minachoth* 30a).

In this Halacha, *Rambam* does not specify whether a woman is obligated to have a Sefer-Torah written for herself. *Shaagas-Aryeh*, in his renowned *Responsa* (35), analyzes this subject, whether or not women are obligated in the observance of this Mitzvah just as men:

Although women are exempt from the precept of Torah study (*Kiddushin* 34a), this does not bear upon the Mitzvah of writing a Sefer-Torah, inasmuch as these are two separate and independent Commandments.


Yet, *Shaagas Aryeh* notes, the *Rambam* in his *Sefer HaMitzvoth* writes (18), "We were duly commanded that each individual write a Sefer Torah for

TORAH FOR WOMEN

Yiddishe Heim, Summer 5742

[Volume 23, Issue 2]

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 Rabbi Abraham Stone

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מחק את המילה neglected וכתב במקומו **.not fulfilled**
היינו שלא שהשתמטו ממצוה זו, אלא רק שלא קיימו אותו.

There are, indeed, many facets and meticulous details in the writing of a Sefer-Torah. ~~In our theme~~ We shall focus, briefly, upon the role of the Jewish woman in the observance of this Mitzvah. At the outset, however, it should be noted that although in the realm of Halacha a woman is not ~~clearly~~ obligated to write a Sefer-Torah, the participation of every woman in the purchase of a "letter" is ~~a~~ "must" ^{fulfilled} and a noble merit, as per the wishes of the Rebbe Shlita.

מחק את המילה clearly, היינו שע"פ הלכה אין האשה חייבת בכתיבת ס"ת.
וכן מחק את המילים "must" and a "must", שאין זה בהכרח אלא זכות.

himself". At the conclusion of enumerating the 248 positive Commandments, *Rambam* lists the Mitzvoths from which women are exempt, and he writes — "As for Mitzvah 18, women are not obligated". Here, *Shaagas-Aryeh* raises the question: On what does the *Rambam* base this exemption? While there may be some possible reasons for exempting women, upon closer study they don't seem to be decisive.

Rabbenu Asher — *Rosh* — implies that the main reason for writing a Sefer-Torah is in order to study from it. Hence, one might deduce, since women are exempt from Torah-study, they are also exempt from writing a Torah.

Yet, *Shag"á* points out, the rule is that women do recite the *Bircas Ha-Torah* (the daily morning benediction of the Torah, in the Siddur), since they are obligated to study all of the Mitzvoths which apply to them (Beth-Yosef, Orach Chaim 47. HoRav, *ibid*: 10). Now, one may argue, perhaps women are exempt from writing a Torah since they are exempt from many of the Commandments written therein. As we know, women are exempt from all positive Commandments which are limited to a certain time factor, etc. But using this reasoning, we should exempt everyone from the Mitzvah of writing a Sefer-Torah, since there are numerous Mitzvoths which are only applicable for a *Kohain*; moreover, even an ordinary *Kohain* is exempt from many Mitzvoths which apply only to the *Kohain Gadol* (the "High Priest"). And there are even Commandments which apply to *no one else* except the King! Obviously, *Shag"á* asserts, we do not follow the reasoning that someone who is exempt from specific Commandments of the Torah is exempt from the Mitzvah of writing a Sefer Torah. The obligation

of each Jew to write a Sefer-Torah is not contingent upon his obligation of observing all the Mitzvoths. Therefore, this is no reason to exempt women from the Mitzvah of writing a Sefer-Torah.

Another possible reason for exempting women — which *Shag"á* refutes — is the following Talmudic rule (*Gittin* 45b):

"A Sefer Torah, Tefillin or Mezuzah which were written by any one of these individuals — an apostate, a non-Jew, a slave, a woman or a minor... are *possul*, unfit for use, as is written (*Devorim* 11:18), "And you shall bind (the Tefillin)... and you shall write". Whoever is obligated in the precept of "binding", is likewise fit for "writing", but those who are not obligated in the "binding" are not fit for the "writing". (By deduction it would seem that just as a woman may not write a Torah-Scroll, so, too, is she exempt from having one written for her).

Shag"á, however, disproves this deduction: Let's take the case of *Mezuzah*. Women may not write a *Mezuzah*, although they are certainly obligated to observe the Mitzvah of *Mezuzah* (and to have one posted on each doorstep of their homes). As the Talmud states (*Berachoth* 20b): "The Mitzvah of *Mezuzah* prolongs life. Certainly, just as men need life, so do women too!" Thus, the Halachic disqualification of a woman from writing a *Mezuzah* is not linked with her observance of the Mitzvah itself. She observes it by purchasing a *Mezuzah* written by a competent male. Similarly, although women are Halachically not permitted to write a Sefer-Torah, they may still carry the obligation of having a Sefer-Torah written for them. Thus — *Shag"á* contends — the basis for the *Rambam's* ruling in exempting women in this case is unclear.

הגהות בגובתי"ק

Yet, Shaaqas Aryeh notes, the Rambam in his Sefer HaMitzvoth writes (18), "We were duly commanded that each individual write a Sefer Torah for himself." ~~But~~ At the conclusion of enumerating the 248 positive Commandments, Rambam lists the Mitzvoth from which women are exempt, and he writes - "As for Mitzvah 18, women are not obligated." Here, Shaaqas-Aryeh raises the question: On what does the Rambam base this exemption? While there may be some possible reasons for exempting women, upon closer study they don't seem to be valid *decisive*.

מחק את המילה valid ותיקן במקומו *decisive*.
היינו שאי"ז שטעמים אלו אינם אמיתיים, אלא שלא
מסבירים היטב.

The Last Words

When the Sofer comes to the completion of writing a Sefer-Torah, it is a time of great joy and merrymaking. It is then customary to honor various individuals and communal leaders to fill in the letters of the final three words - L'eynei Kol Yisroel ("in front of the eyes of all of Israel"). But how does a non-Scribe write these letters? The Scribe makes an outline of each letter, leaving the inside blank, and each individual fills in the blank spaces with a special quill and ink.

מחק המילה three, ותיקן במקומו *especially the words*.

throughout the ages.

(#160): There is an interesting Halacha that when the Sofer completes the last words in the Scroll, he must see to it that the last word is in the middle of the line (Talmud, Minachoth). Why? This symbolic rule teaches us that we can never attain the very end and completion of Torah. Indeed, the more we study, the more we realize how endless Torah is. In essence, then, we never "finish" writing or studying Torah but, throughout life, we are always in the "middle" of study, acquiring more Torah wisdom with each passing day.

כתב סימן שאלה (?) בסוף הסוגריים, היינו לציין המקור בדיוק.

DI YIDDISHE HEIM

3

Birkei-Yosef refers to other Codifiers who, like the Rambam, exempt women from writing a Sefer-Torah. But he, too, offers no reason for this exemption. *Minchat-Chinuch* cites *Alfasi* who does include a woman in the Mitzvah of writing a Sefer-Torah (613).

A "Letter" In The Torah

When the Sofer is ready to complete the writing of a Sefer-Torah, it is a time of great joy and merrymaking. It is then customary to honor various individuals and communal leaders to fill in the letters of the final words — especially the words *L'eynei Kol Yisroel* ("in front of the eyes of all of Israel"). But how does a non-Scribe write these letters? The Scribe makes an outline of each letter, leaving the inside blank, and each individual fills in the blank spaces with a special quill and ink.

It is self-understood that each letter must be written with a deep sense of purity and *lishma*, for the explicit sake of writing a Sefer-Torah. As such, it is not permissible to allow one who publicly desecrates the Shabbos, or other individuals who are unfit for such a sacred task, to fill in any letter (Responsa *Minchat Elazar* 11:24). Likewise, if a minor wrote even only one letter, that letter is *possul*, invalid; the Sofer must then erase it and write it over. This only refers to the actual writing;

but every single Jew and Jewess, young and old, can — and should — purchase a letter in a Sefer-Torah written to unite all Jews.

Sefer Taamei Haminhagim, a volume devoted to the reasons for the many diverse customs of Jewish life, offers deeper insight in several aspects of a Sefer-Torah:

(#157): Why are there no vowels in a Sefer-Torah:

The reason, according to Rabbenu *Bachye*, is in order to enable the individual to express limitless elucidations on each word and sentence. Without the vowels, each word lends itself to numerous pronunciations, interpretations and teachings, as seen in the vast Torah literature expounded by our great Torah luminaries throughout the ages.

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הגהות בגזכתי"ק

A "Letter" In The Torah

Today's "Sefer Torah Campaign", as noted above, certainly includes all women as well as men. The purchase of a "letter" and the active participation in the writing of a Sefer-Torah elicits great merits and blessings for the individual, as underscored in the Mishna (Avoth 2:1): "All your actions are inscribed in a Sefer" (lit. a "book"). Upon this the Arizal comments: Each sin which one commits, G-d forbid, is inscribed in a "Sefer Torah". Thus, through writing a new Sefer-Torah one is able to rectify his or her previous wrongdoings, thereby erasing the iniquitous slate.

In light of this, we can better understand the meaning of the verse - V'ATA, "and, now, write unto yourselves this song" (which is the basis for the Mitzvah of writing a Sefer-Torah). The question is raised, why is the Torah called shirah, a "song"?

לכתוב
באורי
בגזכתי"ק
זמאע
בגזכתי"ק

בתחילה נכתב קטע המסביר את המשמעות של קניית אות בספר תורה לאור תורת האריז"ל, קודמות. על על ענין זה הרבי העיר:

בתחילה נכתב קטע על הייחוד של קניית אות בס"ת ע"פ תורת האריז"ל שכל חטא שעושה רשום ב"ספר תורה" ולכן גם בכוח כתיבת ספר התורה לתקן ולמחוק עבירות.

על זה סימן בחץ וכתב לציין המקור בדיוק או להשמיט כל הענין וכן העיר כנ"ל בגירסה הסופית.

שייך לעמוד הבא:

אחרי שהכינו כבר את גירסה הסופית, הרבי הוסיף עוד:

על מש"כ שאלה למה נקראת תורה בשם שירה, כתב:

היפך פס"ד [פסק דין] הרמב"ם הל' [הלכות] ס"ת [ספר תורה] ר'יש [פ"ז ופ'ירוש] רש"י וכו' [ולכאורה הכוונה למה שביאר הרמב"ם שם ההלכה שנלמד מזה שתורה נק' שיר, ופרש"י ש"השירה הזאת" מוסב על פרשת האזינו בלבד.]

אחר כך עשה קו למחיקה תוך כל הקטע וכתב: צע"ג [צריך עיון גדול] איך יפרשו כ"ז [כל זה] הקוראות

ולא כדאי להכנס בשקו"ט [בשקלא וטריא] בזה ולפעול כל הקטע לא נדפס.

Respect For Torah

Once the Torah is finished and brought to the Shule (or elsewhere), there are various laws regarding the respect we must show to the Torah-Scroll. As we all know, the Scroll is covered with a mentele, and upon taking it out of the Ark on Shabbos, a special Crown and/or silver holders are placed upon it. These "holders" usually have small bells upon them. What is the significance of these "bells"?

Shaarei-Ephraim, a work dealing exclusively with the laws of Torah reading, etc., gives the following reason (10:3):

When the Sefer-Torah is taken out of the Ark, everyone in the Shule is obligated to rise, and to remain standing until it reaches its place (on the Bimah) or until one no longer sees it. Some opine that it is incumbent to rise as soon as one hears the sound of carrying the Torah, although he/she may not actually see it.

For this reason it is customary to hang bells upon the "holders" of the Sefer-Torah, whose tinkling sound will let the congregants know that the Torah has been taken out, and will ~~so they can~~ immediately rise in its honor.

Magen-Avraham, and Shulchan-Aruch HoRav state that although it is forbidden to make any musical sounds on Shabbos, the use of these "bells" is permitted, as it is done: A) Unintentionally (the bells sound by themselves); b) It is not really a musical sound; c) It is done for the sake of a Mitzvah. (TORAH-CHAIM #338:1).

The Sefer Zichron Yerushalayim writes that these Sefer-Torah bells are reminiscent of the bells attached to the High Priest's robe (Shmos 28:35). The Torah states that when these bells were sounded, they indicated to the congregation that he was entering the Sanctuary to perform his sacred duties.

בנימין אברהם
22
ה'תש"ב
בנימין אברהם

בתחילה נכתב סעיף שלם המפרט המנהג בנוגע לכתר ותכשיטי כבוד של הס"ת, וביאור הצדדים להתיר את זה אפי' בשבת.

עשה קו למחיקה תוך כל הקטע וכתב:

כמדומה שבכו"כ ק"ק אין נוהגין בהיתר זה ולכן להשמיט

BY YIDDISHE HEIM

Birkel-Yosef refers to other Co-hlers who, like the Rambam, exempt women from writing a Sefer-Torah. But he, too, offers no reason for this exemption. *Minchat-Chinuch* cites *Alfasi* who does include a woman in the Mitzvah of writing a Sefer-Torah (613).

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Today's "Sefer Torah Campaign", as

noted above, certainly includes all women as well as men. The purchase of a "letter" and the active participation in the writing of a Sefer-Torah elicits great merits and blessings for the individual, as alluded to in the *Mishna* (*Avoth* 2:1): "All your actions are inscribed in a Sefer" (lit. a "book").

Homiletically, we can now understand the meaning of the verse — *V'ATA*, "and, now, write unto yourselves this song" (which is the basis for the Mitzvah of writing a Sefer-Torah). The question is raised, why is the Torah called *shirah*, a "song"?

We find that in the recital of *Viduy*, the Order of Confessions, it is customary for everyone to sing it. This is an accepted *minhag* in most communities; the recital of the "Confessions" on *Yom-Kippur* is sung in unison. Why is singing appropriate when enumerating one's sins? The reason given is that when one repents out of love (this being the purpose of confession), all of his/her iniquities are transformed into merits (Talmud, *Yoma* 86b). In our text, regarding the writing of a Sefer-Torah, it begins with the word *V'ATA*, which denotes repentance (*Medrash Braishis Rabbah* 21:6). Here the Torah tells us, through participating in the writing of a Sefer-Torah you will be empowered to rectify the past, this being the cause for *shira*, true singing and rejoicing!

Indeed, *V'ATA* — NOW — is the time to enlist each and every Jew and Jewess in purchasing a letter in a universal Sefer-Torah, which will herald the speedy advent of our Righteous *Moshiach*.

Corrected part of
article - Torah for Women
Rabbi Abraham Stone

Handwritten notes on the right side of the page, including a vertical line and some illegible text.

