

**PRE-PURIM BEIS MEDRASH**

Following the success of the last two events, we will be hosting a community Beis Medrash evening in preparation for Purim

All men and Bochorim are invited to join us next Sunday night in the Goldhirsch Hall.

Make a Chavrusa or join one of the shiurim. Learning material provided or bring your own. Enjoy delicious refreshments. Followed by Maariv.

.SHAALOS UTESHUVOS

Can you be Yotzai hearing the Megillah or davening via microphone or telephone?

See how the great Poskim dealt with issues of modern technology and their treatment in Halacha.
9:30-10:15am in the Kollel Beis Medrash. Refreshments served.

PURIM THROUGH THE EYES OF OUR REBBEIM

This Monday night, all men and bochorim are invited to a novel shiur, sharing insights of Chassidus from each of the Rebbeim on Purim and the Megillah.

With Rabbi Y. Johnson

This Monday night, 8:40-9:30pm in the Kollel.

YESHIVAS MORDECHAI HATZADDIK

In a now annual tradition, all boys are invited together with their fathers, zaides, older brothers and friends to Yeshivas Mordechai Hatzaddik learning program on Purim morning. See flyers for details

A collection of Torah thoughts produced by Kollel Menachem

אין בית המדרש בלא
חידוש Chiddush

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The ultimate quality of a leader

A Parsha thought based on the writings of the Tiferes Shlomo of Radomsk

ואתה הקרב אליך את אהרן אחיך ואת בניו איתו מתוך בני ישראל לכהנו לי

You must draw your brother Aharon close to you from among Bnei Yisroel together with his sons

Moshe merited to be the leader of the generation because he took to heart the suffering of the Jewish people and was willing to sacrifice himself (*mesiras nefesh*) for their sake. When Hashem was going to destroy the Jewish people for the sin of the Golden Calf, Moshe threatened that should Hashem not forgive the Jewish people, then his name should be erased from the Torah.

Moshe displayed this quality in his youth as well. In Parshas Shemos, the Torah says that Moshe grew up. The very next Posuk says *"and Moshe grew and went out to his brothers."* Rashi comments that the first verse refers to Moshe's physical growth. The second verse refers to his achieving greatness. What was his greatness? That *"he went out to his brothers."* Moshe saw each Jew as his brother and felt their pain, sacrificing of himself to stand up for them in their suffering.

Dovid Hamelech, who was also the king and leader of the entire Jewish people, shared a similar quality. He too was willing to sacrifice himself on behalf of the Jewish people. At a time when the Jewish people were struck by plague, Dovid asked Hashem to put the suffering on him instead; *"place Your hand against me, for what have these sheep (the Jewish people) done?"*

This is the message conveyed at the beginning of Parshas Tetzaveh when Hashem instructs Moshe to *"draw your brother Aharon close to you."*

As Kohen Gadol, Aharon represented the Jewish people, elevating them and drawing down blessings for them through his service. To truly fulfil this role, he too needed to have the same quality of Moshe; to be able to sacrifice himself for the sake of the Jewish people.

And so, Hashem commands Moshe to bring Aharon close to him, to his level, to teach him that he too must be willing to sacrifice himself for the Jewish people.

The verse continues מתוך בני ישראל. Literally this means to *"draw Aharon from amongst the Jewish people"*. On a deeper level, מתוך means inside. Hashem is teaching that Aharon should be elevated until his מתוך, his inner

core and very being should be *"Bnei Yisroel"* i.e. overflowing with Ahavas Yisroel and devotion to the Jewish people.

In Parshas Emor, the Kohen Gadol is described as הכהן הגדול מאחיו, *"the Kohen who is greater than his brothers"*. On this verse, our sages teach that the Kohen Gadol should be made great by his fellow Kohanim - גדלוהו משל אחיו, by giving him money and status. On a deeper level, the verse is teaching that Aharon's greatness is *"from his brothers"* on account of loving all of the Jewish people as his brothers and seeking out their wellbeing.

This theme is reflected in the Parsha's description of the Bigdei Kehuna, the Priestly garments. Concerning the Choshen breastplate, the Torah teaches;

והיו על לב אהרן בבואו לפני ה' ונשא אהרן את משפט בני ישראל על לבו לפני ה' תמיד

And it shall be on Aharon's heart when he comes before Hashem, Aharon must carry the judgement (*Mishpat*) of Bnei Yisroel on his heart.

The names of the 12 tribes were engraved onto the stones of the Choshen. *Mishpat* refers to Hashem's judgement of the Jewish people. On a deeper level, wearing the judgements of the Jewish people of his heart means that the Kohen Gadol had to constantly remember the Jewish people, to appeal to Hashem to *"sweeten their judgements"* and if required, be willing to carry accept judgements upon himself instead.

The passage describing the Kohen Gadol's robe concludes;

והיה על אהרן לשרת ונשמע קולו בבואו אל הקודש לפני ה' ובצאתו ולא ימות

It must be worn by Aharon when he serves. And its sound will be heard when he enters the Sanctuary before Hashem and when he leaves, so that he not die.

The verse can also be read *"and his voice will be heard"*. When Aharon will sacrifice himself for the sake of the Jewish people, his prayers will be heard and accepted by Hashem. And the Torah assures that in the merit of Ahavas Yisroel, he will emerge from before Hashem in peace and he will not die.

Netilas Yodayim when travelling

Rabbi Yonason Johnson

Washing one's hands before eating bread is a Rabbinic Mitzvah. By Rabbinic decree, hands are considered *Tamei* and a Kohen would not be able to eat *Terumah* without first washing. The rabbis extended the requirement for *Netilas Yodayim* to all Jews (not only Kohanim) when eating any bread (not only for *Terumah*).

Even though the Temple has been destroyed and Kohanim no longer eat *Terumah*, the enactment of *Netilas Yodayim* remains in force. This is so that we will be accustomed to washing before eating in preparation for when the Beis Hamikdash is speedily rebuilt¹.

There are very detailed laws about what type of water and what type of vessel must be used for performing *Netilas Yodayim*.

Netilas Yodayim is an extremely important mitzvah. Chaza"l teach that one who is careful with *Netilas Yodayim* will be blessed with wealth². Conversely, one who is lax with *Netilas Yodayim* will come to poverty³. The Gemara tells of the great *Mesiras Nefesh* of Rabbi Akiva⁴ who when imprisoned would use his water rations for *Netilas Yodayim*.

When travelling or going on trips, one should always ensure to pack sufficient water and a suitable cup for washing in case none will be available while travelling.

The Shulchan Aruch discusses what one should do in a scenario where no water or cup for washing is available.

How far to travel for water

The Shulchan Aruch⁵ rules that if water will become available within the time it takes to walk 4 mil (approx. 72 minutes) one cannot eat before obtaining that water. If one would need to go back or travel out of their way to obtain water, then they are only required to diverge for the time it would take to travel 1 mil (18 minutes).

Consensus among the Poskim is that this refers to an amount of time rather than a geographical distance. Therefore when travelling on the highway for example, if one would reach water (gas station etc.) within 72 minutes drive, he would be obligated to do so before relying on other leniencies (or eating without washing).

If one is travelling in a manner where it would

not be possible to stop or would involve significant cost or effort e.g. on an inter-state bus which will not stop for them, or if one is travelling in a place where it would be dangerous to stop, they are not required to wait.

Netilas Yodayim must be performed using a cup. The time-frames and laws discussed above⁷ regarding water would also apply to being able to obtain a suitable cup.

Taps and plastic cups

One should not rely on washing without a cup by using a tap for *Netilas Yodayim* even if it is turned on and off each time⁷.

Whilst according to many Poskim^{7a}, plastic cups and empty cans may be used, there are Poskim^{7b} who argue that since they are disposable they should not be used. Therefore if another Keili is available this would be preferable.

Dipping in a body of water

Alternatively, in the absence of a cup, there are options of dipping one's hands into water which would qualify as a mikva if available. Examples would be the ocean, natural springs, lakes and rivers. In this case the blessing would be *על ידי שטיפת ידיים* and one would only be required to dip their hands once.

Wrapping one's hands

If suitable water or a suitable cup will not be available as per above, only then would one be able to rely on the leniency of wrapping both of one's hands until the wrists (in gloves etc.) and eating without touching the bread. Note that holding the food in a bag or eating with a fork etc. would not suffice⁸.

Even still, the Alter Rebbe writes that there are those who oppose relying on this leniency even when no water is available and he concludes that one who is stringent is praiseworthy. It would appear from the Alter Rebbe that it is preferable to rely on some of the leniencies in the quality or nature of the washing liquid (see below).

Washing in the morning

The Shulchan Aruch⁹ rules that one may wash their hands in the morning and have in mind that this washing will suffice for eating throughout the day. This applies as long as he maintains concentration throughout the day that his hands do not touch anything which would require re-

washing or wears gloves. If one slept or went to the bathroom the stipulation would no longer work. This condition can be made on any halachically required washing such as *Negel Vasser* in the morning or after going to the restroom.

The Maharsha¹⁰ challenges the leniency of making a stipulation and therefore the Alter Rebbe rules that we do not rely on it unless one is in a situation where no water will be available later¹⁰. Even then, ideally the stipulation should be made in conjunction with covering one's hands while eating.

What liquids can be used?

Netilas Yodayim must be performed using water and no other form of liquid. The water too should not be discoloured.

Where such water is not available and will not be available within the time-frames above, the Alter Rebbe in his Shulchan Aruch rules that one can rely on the lenient opinions which allow washing with juice or other beverages. Discoloured water should not be used in any circumstance. As mentioned above, using other liquids would be preferable to wrapping one's hands (even when employed together with the stipulation method).

Being fed by someone else is not an option either. Even if the person eating is being fed by someone else and not touching the bread themselves, they are still obligated to wash *Netilas Yodayim*. The one feeding the bread would not be required to wash¹¹. ■

¹ Shulchan Aruch Harav OC 158:1

² See Shulchan Aruch Harav OC 158:15 that one should not do so with the anticipation of becoming wealthy, since this is like serving one's Master in order to receive reward.

³ See Sotah 4b and Rashi.

⁴ Eiruvim 21b. When left with only enough water to drink or to wash his hands, Rabbi Akiva chose the latter, preferring to risk his life then violate the law of his colleagues.

⁵ Orach Chaim 163

⁶ Tzitz Eliezer 8:7

⁷ See Piskei Teshuvos 159:19. It is questionable whether water coming through standard taps comes from the koach of a vessel. This is different to a tap on a barrel which may be used by turning the tap on and off. See however Minchas

Yitzchak who is lenient with our taps in a real *חדק* שנת if the water is turned on and off and also one dips their hands in water collecting at the bottom of the sink.

^{7a} Tzitz Eliezer 12:23, Beer Moshe 1:49, Az Nidveru 6:45. Care should be taken that the cup hold at least a Reviis (86ml) and should not be cracked.

^{7b} Igros Moshe 3:39

⁸ Seder Netilas Yodayim Adh"z sec. 22

⁹ OC Siman 164

¹⁰ See Aruch Hashulchan who writes that we have not seen this followed in practise. Chayei Adam raises the concern that this practise could also lead a person to forget the bench, for which the stipulation does not help.

¹¹ Shulchan Aruch Harav OC 163:2