

The transcribing of this Shiur is L'zchus Refuah Sh'leimah for Avraham Shimon ben Rasha Baila.

### 1 – Topic – Using Shabbos Afternoon Properly.

As we prepare for Shabbos Parshas Vayakhel – Pekudai and Parshas Hachodesh and as we prepare for the month of Nissan which begins on Motzoei Shabbos. Parshas Vayakhel has a very fascinating Yalkut Shimoni with which it begins. The Yalkut says the following. It says that this Parsha begins with Vayakhel and there is no other Parsha in the Torah where HKB”H gathered Klal Yisrael to teach them the Mitzvah with the expression of Vayakhel. Now certainly Moshe always gathered Klal Yisrael and taught them Kol Hatorah Kulo. He taught them as the Gemara says in Eiruvim 54b that Moshe Rabbeinu gathered all of the people and taught them. But here it says Vayakhel and then he teaches them the Halachos of Shabbos.

The Yalkut Shimoni says why is this so? Why did the Torah express the Vayakhel, the gathering of the people? It says to teach us for Doros, for generations ( עשה לך קהילות גדולת ודרוש לפניהם ברבים הלכות שבת, כדי (שילמדו ממך דורות הבאים להקהיל קהילות בכל שבת ושבת ולכנוס בבתי מדרשות ללמד ולהורות לישראל דברי תורה). That it is very important for Klal Yisrael to always come together and learn Hilchos Shabbos. Because Hilchos Shabbos is an intricate set of Halachos. It is involved and there are many Peratim, and therefore, it is really the job of the Tzibbur, of the Rov that he is teaching, to constantly be reviewing Hilchos Shabbos.

The Tur in Orach Chaim Siman Reish Tzaddik brings the following. As you know, it is a Halacha Sefer which doesn't usually bring Agadata. The Torah complained that when Klal Yisrael enters Eretz Yisrael (אמרה תורה לפני הקב"ה רבש"ע כשיכנסו ישראל לארץ זה רץ לכרמו וזה רץ לשדהו ואני מה תהא עלי). To go into Eretz Yisrael and they will be busy with the agriculture, with growing their crops and they won't be learning. HKB”H responded (יש לי זוג שאני מזווג לך ושבת שמו שהם בטלים ממלאכתם ויכולין לעסוק בך) I have the day of Shabbos. They won't be busy with their crops. Shabbos they will be busy learning. Shabbos is associated with people coming together to learn.

There is an incredible Mishnah in Maseches Shabbos which says that at one point of time the Rabbanan Assured learning Kesuvim on Shabbos afternoon. That means to learn Daniel, Ezra, Nechemia and Divrei Hayamim, to learn Kesuvim they Assured. Why? Because of Bitul Beis Hamedrash. Bitul Beis Hamedrash? Learning Kesuvim is not learning? No. Because Shabbos Rashi says is going to be a Bittul of learning Inyanei Halacha. Shabbos is a day when people are supposed to get together and learn Halacha. Learning Halachos is more important than learning Kesuvim. Many people do this Ad Hayom. They are Makpid not to learn Kesuvim on Shabbos afternoon.

That is why the Haftorah is always from Neviim and not from Kesuvim because there was originally such a Takana. My point is not not to learn Kesuvim, my point is that Chazal expected Shabbos afternoon to be a time that people come together and learn, especially learn Halacha.

Rabbeinu Bachya in Shemos 20:8 says on the Posuk in Tehillim 119:97 ( קָל-הַיּוֹם, הַיּוֹם ) ( קָל-הַיּוֹם ), that it says ( קָל-הַיּוֹם ) with the Hei Hayidi'a. ( תּוֹרַתְךָ: קָל-הַיּוֹם ) which day is it the whole day ( הַיּוֹם ) ( שִׁיחֲתִי )? Hayom is Yom Hashabbos. My point is, that Shabbos is supposed to be a day that is Kavua for learning and specifically for learning Halacha together.

That may be why it says regarding Shavuot L'kulai Alma, everyone agrees that Mattan Torah was on Shabbos. It is a Machlokes which day of Sivan, but everyone agrees that it was given on Shabbos. Anyway, the point is that Shabbos afternoon is supposed to be a day of coming to the Beis Medrash and

learning. Too much of Shabbos afternoon is spent Drei'ing around the house, napping, reading the newspaper, eating a nosh. Terrible! That is not what Shabbos is made for.

This coming Motzoei Shabbos we will switch to Daylight Savings Time. Everyone is going to gain an hour. That hour must be used for more Limud Hatorah. Pretend that the clock was not changed. Shabbos afternoon must be used for Limud Hatorah. That is what it is made for. This insane Drei'ing around in circles is awful. It is terrible. It is not good for Sholom Bayis, it is not good for your diet and it is certainly not good for your Neshama. And so, we learn from Parshas Vayakhel that there needs to be a commitment of the Kehillos B'rabim, of Klal Yisrael coming together to learn Shabbos afternoon and specifically to learn Hilchos Shabbos.

## **2 – Topic – A Chiddush on the obligation of Chinuch from Rav Elyashiv.**

With Pesach coming upon us and Pesach is the Yom Tov of Chinuch, I want to share with you an incredible Chiddush that I saw that Rav Elyashiv says in his Ha'aros to Maseches Rosh Hashana on Daf Lamed Gimmel. Rav Elyashiv has a Shaila. A person has a choice, he can either blow Shofar for a child, one of his children who didn't make it to Shul, or for an adult who is not well and he is infirm, he is at home and he couldn't come to Shul. Is it better to blow Shofar for a child who is Yegi'a L'chinuch or for an adult? Somebody has an Esrog and can give it either to his young child or to his friend an adult who doesn't have an Esrog.

I would think that either a person who is Mechuyav in Mitzvos an adult or a child who is Yegi'a L'chinuch is a no brainer that you should give it to an adult. Rav Elyashiv says a Chiddush that being Mechaneich your children is a Chiyuv Al Karkafta Didei, it is a personal obligation that you have to be Mechaneich your child. There is a Mitzvah of Arvus, Kol Yisrael Areivim Zu La'zu. You have to make sure that all Jews can do Mitzvos. It is not a personal Mitzvah, it is a Mitzvah on all of Klal Yisrael.

Says Rav Elyashiv I will give you a Mashul. Let's say you owe someone money and you are also a guarantor on your friend's loan who owes money. You have enough for only one of the two payments. What do you do pay the money you owe or pay to where you are a guarantor for your friend? Obviously you should pay what you borrowed first.

Zagt Rav Elyashiv, Chinuch is your obligation. You have Arvus, you are a guarantor on the rest of Klal Yisrael. Therefore, your obligation to be Mechaneich your child takes precedence to enabling another Yid to do a Mitzvah. What a gigantic Chiddush.

Rav Elyashiv's son in law in Chashukai Chemed also on Rosh Hashana Daf 33b on page Taf Ayin Zayin, asked a Kasha. In Shulchan Aruch Siman Taf Reish Nun Ches S'if Vav it says that a person should not give his Lulav and Esrog to a Kotton. Once he gives it to him the child cannot give it back because as we know a child can accept, acquire things and be Kon'e and not be Makneh. So therefore, it says that on the first day of Sukkos when you need Lachem don't give an Esrog to your child until you yourself were Yotzei.

In the Biur Halacha Dibbur Hamaschil Kodem, he says ( יש מאחרונים שסוברין שאפילו לאחר שיצא בו אין כדאי ) (לתן לקטן במתנה, שמא יזדמן לו אחד שיבקש ממנו לתן לו לצאת בו לדאל מינימ, it is not K'dai to give it to a Kotton because maybe another adult will come and need to do the Mitzvah and once you give it to a child no other adult can do it. It seems from there that even a Safeik obligation to an adult takes precedence over Chinuch to a child. That is a difficulty with Rav Elyashiv's Psak.

So Rav Zilberstein says to answer this question well maybe in Siman Taf Reish Nun Ches it is talking about a Kotton as it doesn't say Beno. It is talking about a child. Your child is an obligation on you. So there it may well be that it takes precedence. It is not Mashma that way from the Bi'ur Halacha and he should have said so. Tzorech Iyun. However, my point is the Etzem Psak, the incredible Psak of Rav Elyashiv regarding Chinuch.

### **3 – Topic – A Fascinating Halachic Discussion Regarding Kiddush on Yomim Tovim and Havdala**

I had lost my sense of smell over the Corona episode. Boruch Hashem, Hashem was very kind to me and I was not ill, I never knew that I had Corona but I did lose my sense of smell many months ago, probably 8 months ago and I have high antibodies. Boruch Hashem the Chesed of Hashem.

When it came to Havdala I can't make the Beracha of Borei Minai Besamim as it says in the Shulchan Aruch in Siman Reish Tzaddik Zayin S'if Hei (מי שאינו מריח אינו מברך על הבשמים). So what do I do? I have had someone else at the table make the Beracha of Borei Minai Besamim. I make Havdala and stop and he says Borei Minai Besamim. I had a Shaila should I answer Amen.

What I have done is that I have been answering Amen because in my mind I compared it to an Igros Moshe. Rav Moshe writes in a Teshuva that when a woman lights candles on Yom Tov and says Shehechyanu which is the custom in most circles. Then the woman is Yotzei with Kiddush from her husband later that evening. What does she do? The husband makes Kiddush and says Shehechyanu, does she answer Amen? That Amen for her should be a Hefseik!

Says Rav Moshe it doesn't matter. Since the Shehechyanu is part of the Kiddush so you can answer Amen because it is part of the Kiddush. I felt the same thing for Borei Minai Besamim that I could answer Amen because it is part of Havdala. This is what I was doing.

Rav Daniel Kleinman was by the Rosh Yeshiva Rabbi Shmuel Kamenetsky, and Rav Shmuel disagreed and sent me the following message. He said no it is not like the Igros Moshe. In Rav Moshe's case the Shehechyanu is part of the Kiddush of the person making Kiddush. The person making Kiddush is saying Shehechyanu so the woman can answer because it is part of the Kiddush with which she is being Yotzei.

It is not similar to my case. In my case I am the one making Havdala and the Borei Minai Besamim is someone else in the room who is making a Borei Minai Besamim. That Amen has no connection to me and I shouldn't be answering. Therefore, I have switched what I am doing.

Ayin Shemiras Shabbos K'hilchasa Cheilek Beis, Perek Samech Gimmel, I think it is Os Tes who discusses this Shaila and there is a fascinating back and forth. There is a lot to talk about this but the time is up so we will talk more about it some other time (or you can get a recording of the Friday Shiur in YTV on Friday Parshas Ki Sisa 5781 (March 5, 2021)). Either way it makes for a good Shabbos table discussion.

I want to wish everybody an absolutely wonderful Shabbos, a Shabbos of Aliyah, a Shabbos of sitting and learning, a Nisht G'wasted Shabbos. Please, make use of the gift that HKB"H gave us, Shabbos Kodesh. Kol Tuv!