



Bet Horaah

בית הוראה

Shaare Ezra

שערי עזרא

Parshat Beshalach
Zmanim for Chicago:
Candle Lighting: 4:50pm
Shabbat ends: 5:53pm
R"Y: 6:22pm

Shaare Ezra is a one of a kind, multi-faceted organization that's there for the community. Under the leadership of HaRav Shay Tahan שליט"א, Shaare Ezra feels that proper Halachic guidance should be accessible to everyone, therefore we offer the community the opportunity to call, text, WhatsApp, or e-mail any halachic questions they may have, through the Bet Horaah, where qualified, trained and ordained Rabbis are available to answer your questions in English, Hebrew and Russian. Shaare Ezra is from the community—for the community.

Call/Text:

347-918-4088

WhatsApp:

347-666-3467

Email: askhala-

cha1@gmail.com

Website:

www.askhalacha.com

Rabbishaytahan.com

Blessings to our generous donor for allowing the continuation of our newsletter to be available around the NY tristate area, Monsey, Miami, and more. May he and his wife merit to see much Nachat from their children and see them grow to be big Talmidei Chachamim!

WALKING BETWEEN TWO WOMEN

RABBI SHAY TAHAN

SUBSCRIBE TO OUR NEW EMAIL NOW PARASHADELIGHT@SHIURENJOYMENT.COM
 SUBJECT RABBISHAYTAHAN

The Gemara (פסחים קיא, והוריות יג,ב) teaches us that a man isn't allowed to walk between two women and a woman isn't allowed to walk between two men. (In this article we'll focus on men walking between two women, but the same applies vice versa).

This is not merely brought down just as good advice, but it's stated as Halacha, codified by the Shulchan Aruch Harav (שמירת הגוף והנפש ס"ט) and Kitzur Shulchan Aruch (סימן ג' פנחס אות יז) Ben Ish Chai (ס"ח) and many more.

Chazal tell us two reasons for this Halacha: first, that walking through the two women causes one to forget the Torah he was learning, and a second reason is that sometimes an evil spiritual power (הנקראים שדים) might be there and can badly harm the person and sometimes even kill him.

The Ben Ish Chai (בספרו בן יהודע פסחים קיא) writes that this latter reason isn't applicable in our times because those powers aren't common, and they also lost much of their strength. However, the first reason of forgetting one's learning is still applicable, and thus one must observe this Halacha.

Are there any leniencies found in the Poskim for scenarios in which one finds himself in a place that he can't avoid passing through women?

The Gemara says that if one came to such a scenario, he should try to find another path to go to avoid walking between two women, but if there is no such option, he should have another man come along with him while holding hands.

According to the way the Ben Ish Chai writes this Halacha, it seems that it's sufficient for two men to walk alongside each other without actually hold-

ing hands.

Some say (הגר"ז מקלם הובא בשמירת הגוף והנפש) that it applies only to married women but not to single girls. The majority of Poskim however, wrote that there is absolutely no difference, and the Zohar says so explicitly, that it applies to all women, married or not, Jewish or not (מהרש"ם ח"ד קמ"ח).



If there is about six feet (אמות 'ד) between one woman and the other, it is permitted to pass between them (בן איש חי שם).

It's also permitted if the women are not directly across one another, but rather one is on a higher plane than the second. For example, if one is on the top of the steps while the other is on the bottom (בן איש חי שם).

It's permitted to walk past two women that are also walking, since the restriction is only for standing or sitting women (שו"ת שלמת חיים ח"ב סי' לב).

Some say (הרב שלזינגר מובא באהל יעקב הל' יחוד עמוד) that this applies even if one of those women are his wife, daughter, or another family member since the Gemara didn't permit passing between any women. (הגר"ח קניבסקי מובא בשמירת). (הגה"ב סי' קיא ס"י ובחוט שני הל' צניעות בסוף ענינים)

Some say (שו"ת שלמת חיים סי' תתס) that this doesn't apply in one's house, only outside.

A very important observation to point out is that we need to teach our girls and women not to stand at two ends of an aisle, as to force men to walk between them. Some places are very careful with teaching these important ways of life. I remember when I lived in Monsey, many times I experienced that when a woman—

Sponsorship /Dedications available!

Text: 347-918-4088

WALKING BETWEEN TWO WOMEN

even a young girl—would walk in the street and she would notice that she is in front of a man, she would move to the side, and wait until he would walk ahead of her. This is due to a proper teaching and Chinuch which I didn't find in other places. For example, when walking in Brooklyn and a woman happened to walk out of her house, car, or store, she'll walk right

ahead of the men.

The Sefarim (שו"ת ויברך דוד ח"ב סי' קבב) say that one should teach his children these Halachot because children should also not forget what they learned in Yeshiva, and furthermore, as part of Chinuch since they will have to follow that Halacha when they become Bar Mitzvah.

ADDING INSULT TO INJURY

Right after the splitting of the Yam Suf, Bnei Yisrael arrive to a place named "Mara". The name Mara means bitter. The pasuk explains that the place was given such a name because the water there was bitter and undrinkable. When Bnei Yisrael saw that they had no water to drink, they cried and pleaded to Moshe that he should ask Hashem to provide them with drinkable water. Hashem then instructed Moshe to perform a miracle: take a piece of wood and throw it into the water. Doing so would turn the bitter water sweet! Moshe did as Hashem told him, and miraculously, the water became sweet, and the nation had water to drink. After the miracle, Hashem also gave over special Torah laws to learn and elevate the people. These laws included topics such as Shabbat, Para Aduma and some other laws.



When the Torah records, in Parashat Mas'ei, the journey of the nation, it mentions that one of their stops at the journeys was at Mara, to teach us that that name Mara—bitter, stuck to the place. But why is this place called Mara? It should have been called sweet after the miracle of the sweet waters, and the sweetness of the Torah that was given over! Why focus on the negative past, the initial bitter waters, instead of the positive outcome?

We find a similar question in last week's Parsha, Bo. Before Makat Bechorot, Hashem gave Bnei Yisrael special instructions: to smear the blood of the Korban Pesach on their doorposts. The Pasuk describes these doorposts with two different names: the Mezuzot, which are the sides of the doorpost, and the Mashkof, which is the top of the doorpost. Rashi explains that the term Mezuzot means in Hebrew זקוף- 'standing straight by the entrance'. He then tells us that the top is called Mashkof, משקיפה- חבטה, because it gets slapped by the door every time it is opened and closed. The question here, is why would the Torah call the top in such a negative name, the fact that it gets abused?

Additionally, we can further ask about the Mezuzot, which are also similarly slapped when the door is opened and closed. Still, the Torah does not name the Mezuzot in a negative name, but rather names it in the way it's described. Why then do the Mezuzot get a respectful name while the Mashkof does not?

The answer to the above is very inspiring. Whoever is on top isn't bothered by negativity.

The more important one is, the less name-calling would bother him; but the lower one is and the less important he feels about himself, the more he'll be bothered by people

calling him names.

Hence, since the Mashkof is on top, it isn't bothered by the seemingly negative name. The Mezuzot on the other hand, are on the bottom and if given any name that isn't most respectful, they would be bothered and hurt.

Similarly, the location 'Mara' is so elevated due to all the amazing things that happened there: the miracle of the sweet waters, and the Torah that was given over. Therefore, Mara does not care that it is given what appears to be a negative name!

True elevation is reaching spiritual heights. It is NOT ego, as ego actually causes the opposite effect, where someone will become even more bothered by negativity than a regular person. We see this to be true with Haman, who had such an overinflated ego, that the small fact that Mordechai didn't bow down to him caused him extreme distress. Real elevation is not just about feelings, but about reaching a high level with To-

rah, Mitzvot, and serving Hashem. When someone accomplishes this, everything else becomes very small.

Here is another example: when we take a flight in an airplane, at the runway all the buildings and houses, trucks and buses look very big; but as we rise above ground level, everything becomes smaller and smaller until it disappears entirely. Similarly with life, if we elevate ourselves spiritually, any insults thrown our way will become insignificant—and even disappear. People's opinions and words won't matter anymore, only Hashem's!

**Mehudar Tefilin & Mezuzot
Sell & Check**

Rabbi Shay Tahan
3476663467

CUT FRUITS AT A HOTEL

It's winter vacation for many, and every Jewish person knows that one of the many "Yiddishkeit" concerns on vacations is to make sure we find Kosher food at our destination.

When staying in a hotel, many are familiar with the breakfast, normally offered complementary as part of the accommodations. And although most of the food in a non-exclusively Jewish hotel is not Kosher, and we thus know that we can't eat it, but there are few things that we look forward to seeing at the breakfast dinette that are permissible, such as cereals (with a reputable hechsher) and of course the coffee. Another common food item we expect to see there are fruits, since those are fine to eat. Many times, those fruits are presented to the guests cut and therefore many just stay away from them since they were presumably cut with a knife that wasn't kosher.

But is that the correct approach halachically?

Let's examine the possible concerns with the knife that was used to cut the fruits.



Maybe the knife wasn't clean?

The knife was used with non-kosher food items and residue of that food was left on the knife and when the fruit was cut, that residue went to the fruit.

The Halacha isn't concerned with such things for several reasons. First, there is a concept that the Goyim keep their utensils very clean. Thus, the assumption is that the knife was thoroughly cleaned before used to cut those fruits. This concept is brought down in the Gemara (עבודה זרה ל'): **״נכרים- נהי דאאיסורא לא קפדי, אמנקיותא קפדי״**

And repeated many times by the Poskim:

וכן הוא בדרכי תשובה (סי' קכב ס"ק טז) בשם הפר"ח (סי' צד ס"ק כה), והמנח"י (כלל נט סק"א) דסתם כלי עבו"ם הם בחזקת נקיים, דגם אם אין ידוע אם הם נקיים סמכין אחזקה דסתם כליהם הם בחזקת מנוקים (ודלא כדעת הבכור שור, חולין קיא,ב).

Second, the fact that the place is made to serve a large number of guests, even if the knife was not cleaned before cutting the fruits, the assumption is that the residue got wiped clean after cutting the first few fruits. We also aren't concerned that those first cut fruits ended up on our plate since we say they are nullified **בטל** with

the rest of the fruits.

This Halacha is explicitly written in the Shulchan Aruch (יו"ד סי' צו ס"ד) who allows buying cut lemons from a Goy even though he used a non-kosher knife to cut them.

Rav Elyashiv (אהל יעקב הל' בשר בחלב סי' צו ס"ק טז) said that the hotels are very careful to use special knives to cut fruits to make sure that there won't be any after taste from other foods that will affect and possibly ruin the taste of the fruits.

Another reason to allow it, is that many large hotels have special people in the kitchen who oversee fruits exclusively, and they have their own special knives to work with which doesn't get mixed with the rest of the kitchen utensils.

Ok, so we assume the knife was cleaned, but what about the fact that the knife was a non-Kosher knife? How can we eat the fruits that were cut with a non-Kosher knife?

The rule of thumb is that whenever the food was not hot, the clean knife doesn't have any effect on it. Although lechatchila one isn't allowed to use such a knife to cut his fruits, Bedieved that the fruit was already cut it is permitted. This is with the exception to using sharp foods such as onions and garlic that were cut, since with them the sharpness withdraws the forbidden flavors from within the knife.

What about the fact that the knife was not Toveled—dipped in the Mikvah?

Only utensils which belong to a Jew must be taken to the Mikvah, while a gentile's utensils may be used (if not treif) without dipping. That is precisely the reason that many Poskim permit to sell to a Goy electric utensils and ask him to borrow them and use them, thus exempting the utensils from Tevila.

Another relevant point is that even if the fruits were cut by a knife of a Jew which wasn't dipped, the fruits are permitted, since the obligation of dipping is only lechatchila, but once the knife was used, the fruits are permitted. (ביאור הלכה או"ח סי' שכג ד"ה מותר להטביל).

נשיאת נשק בשבת

מוקצה מחמת חסרון כיס, שהוא כלי שמקפידים עליו שלא להשתמש בו לשום צורך אחר מלבד השימוש אליו הוא נועד, לדוגמה טלפון יקר ערך, סכין של מילה וכדומה. מוקצה מחמת גופו, והוא כל דבר שאינו כלי ואינו מאכל, וכגון עצים ואבנים וכדומה. מוקצה משני סוגים אלו אסורים בכל טלטול בכל אופן.

כלי שמלאכתו לאיסור, שהוא כלי המיוחד לשימוש באופן האיסור בשבת, וכגון כל סוגי הטלפונים כיוון שאסורים בשימוש בשבת. סוג מוקצה זה מותר בטלטול לצורך גופו ומקומו. ונחזור לעניננו. כמו שביארנו לעיל, כלי נשק הוא כלי שמלאכתו לאיסור ולכן מותר לטלטלו לצורך גופו, ובכלל זה לשאת אותו על מנת שיהיה זמין לשימוש בעת צרה ח"ו.



לגבי דין הוצאה לרשות הרבים כתב השולחן ערוך (סימן שא ס"ז): "לא יצא איש לא בסיף ולא בקשת ולא בתריס (פירוש מגן) ולא באלה ולא ברומח ולא בכלים שאינם תכשיט, ואם יצא חייב חטאת". ואם כן יוצא שאסור לצאת בכלי נשק כיוון שמוציאם שלא כדרך מלבוש, וכן הסביר הגר"ש אלישיב (באותה התשובה דלעיל). והנה הערוך השולחן (סימן שא סעיף נא) סבר שהאיסור הנ"ל נאמר רק לסתם בני אדם, אבל לוחם ושוטר וכדומה רשאים לשאת נשק כיוון שהם נחשבים כבגדיהם, אלא שהגר"ש אלישיב כתב שאין דבריו נכונים להלכה ולכן אין לזה היתר. ונמצא שההיתר היחיד הוא לישא את הנשק במקום שיתכן בו אירוע ביטחוני, שאז ודאי משום פיקוח נפשות רשאים לעשות ככל הנצרך, וכל זה הוא בעיר שאין בה עירוב, אבל בעיר עם עירוב אין שום איסור לישא את הנשק לצורך הגנה עצמית אם יש סיכון אפילו קטן לפיגוע.

שלום לרב. בעקבות הארועים הקשים בשבת שעברה, ובהינתן העובדה שניצלו חיי אנשים רבים בזכות אזרחים שהיה להם נשק ויכלו על ידי כן לנטרל את המחבלים, רציתי לשאול אם מותר למי שיש לו רשיון לנשיאת נשק לקחת איתו את הנשק בשבת קודש לבית הכנסת?

שלום לכם. השאלה כאן מתחלקת לשניים. האחת היא שאלה של מוקצה, אם מותר להזיז נשק בכלל. והשאלה השניה היא שאלה של הוצאת מרשות היחיד לרשות הרבים במקום שאין בו עירוב. בספר קובץ תשובות (ח"ג סימן נא) להגר"ש אלישיב כתב שכלי נשק דינו ככלי שמלאכתו לאיסור ומותר לטלטלו לצורך גופו ומקומו. הבה נסביר את הדברים.

כתב הרמב"ם: "אָסְרוּ חֲכָמִים לְטַלֵּל מִקְצַת דְּבָרִים בְּשַׁבַּת בְּדֶרֶךְ נְשִׂיאָה עוֹשֶׂה בְּחָל. וּמִפְּנֵי מֵה נִגְעוּ בְּאִסוּר זֶה. אָמְרוּ וּמֵה אִם הִזְהִירוּ בְּבָיִים וְצִוּוּ שְׁלֵא יִהְיֶה הַלּוֹבֵךְ בְּשַׁבַּת כְּהַלּוֹבֵךְ בְּחָל וְלֹא שִׂיחַת הַשַּׁבַּת כְּשִׂיחַת הַחַל שְׁנֵאמַר: "וְדַבֵּר דְּבָר" קַל וְחֹמֶר שְׁלֵא יִהְיֶה לְטַלֵּל בְּשַׁבַּת כְּטַלְטוּל בְּחָל בְּדֵי שְׁלֵא יִהְיֶה כִּיּוֹם חַל בְּעֵינָיו וְיִבּוֹא לְהַגְבִּיהַ וּלְתַקֵּן כְּלִים מִפְּנֵי לִפְנֵיהַ אוּ מִבֵּית לְבֵית אוּ לְהַצְנִיעַ אֲבָנִים וְכִיּוֹצֵא בְּהֵן שְׁהָרִי הוּא בְּטֵל וְיוֹשֵׁב בְּבֵיתוֹ וְיִבְקֵשׁ דְּבָר שִׁיִּתְעַסֵּק בּוֹ וְנִמְצָא שְׁלֵא שָׁבַת וּבְטֵל הַטַּעַם שְׁנֵאמַר בְּתוֹרָה: "לִמְעַן יִבּוֹחַ:" הַרֵאב"ד הוֹסִיף שְׁגָדְרוּ כֵן מַחֲשַׁשׁ שְׁמֵא יִשְׁכַּח וְיוֹצֵא אֶת הַדָּבָר שִׁמְטֵלְטֵל בִּידוֹ לְרִשׁוֹת הַרְבִּים. וְהֵנָּה יִשְׁנֵם כִּמְהָ קַטְגוּרִית שֶׁל מוֹקֵצָה וּלְכָל קַטְגוּרִיהַ יִשְׁנֵם דִּינֵים וְהַלְבוֹת שׁוֹנוֹת, וְנִמְנָה שְׁלֹשָׁה סוּגִים אֹלָם יִשְׁנֵם יוֹתֵר.

Get Your Megilah Early.
Don't Wait Until The Last Moment.

Rabbi Shay Tahan
347-666-3467

Do You Have A HALACHA QUESTION?
CALL OR TEXT Us
(347) 918-4088

Under The Leadership Of
Rabbi Shay Tahan

Rabbishaytahan.com
askhalacha.com

Special thanks to our dearest friend Rabbi Nissan Rehanian for heading the Monsey distribution. May he and the Rebbetzin see much Nachat from their beautiful!