**Kol simcha torah gazette**

**For parshas va’eschanan 5784**

 Volume 8 Issue 47 (Whole #407) 13 Menachem Av 5784/ August 17, 2024

**Printed L’illuy nishmas Nechama bas R’ Noach, a”h**

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**Requesting and Expressing Gratitude and Remorse**

**By Rabbi Shimon Gruen**

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**Rabbi Shimon Greun**

In Parshas Va’eschanan, Moshe Rabbeinu continues his last speech to Klal Yisrael and tells them, “Anochi omed bein Hashem uveineichem — I stand between Hashem and you.”

A classic Chassidic interpretation of this passuk from the Zlotchover Maggid explains that it is the “Anochi — I,” the feeling of self-importance, that comes between a person and Hashem. It’s the person’s own ego that gets in the way of connecting to Hashem.

It’s so simple and so profound.

This is true in personal relationships as well. When a couple has shalom bayis, the Shechinah rests in their home. But if the spouses’ egos create friction between them, this will come between them and Hashem and drive the Shechinah away from their home. All too often, ego centered battles are provoked over minor issues.

Once someone is struggling with something, it doesn’t seem petty to him, no matter how small it may be. This is why it’s important to get an outside opinion to make sure it’s not just an ego inflating matter.

Reprinted from the Parshas Va’eschanan 5783 edition of Torah Lessons for the Home.

**Rav Avigdor Miller on**

**Respecting the President**

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**QUESTION:** How should the Jewish people react to the new president, President Ford, specifically the incident when General Brown made a negative statement about the Jewish lobby and President Ford refused to fire him?

**ANSWER:** I am not the leader of a big community. I have a very little shul here and I’m not that important to give directives for the Jewish people.

But privately if you would ask me I would say that we have to react with restraint. President Ford is not an individual. He represents a great part of the American people. And therefore, we have to use the utmost discretion in dealing with such a president.

**How Can You Blame Him?**

Everybody knows that Ford has many friends among the Orthodox Jews, personal friends. He has done many favors to Orthodox Jews. Ford entered the presidency in a time of terror, a reign of terror. He came in shivering and doing his best not to get in wrong with anybody. And therefore, how much can you blame him if he yields to the pressure of the majority and he is now not so favorable to Israel as was expected?

Now, if you can use legitimate pressure on public officials then there’s no reason why not. But it should be done in a quiet manner. But if it’s done demonstratively and it’s done insolently like the man who wrote an article with a big caption ‘Ford must go,’ that’s very bad manners. Jews always respect authority. And we shouldn’t follow the vandals and the revolutionaries that feel it’s smart to be impudent to people in authority. We should respect the President no matter what. If you can accomplish something quietly why not? But don’t do it insolently.

And General Brown? It could be that Ford was not in the position to fire Brown. I’m sure that quietly he met him and told him he should change his way of speech, that he should soft-pedal his words. And it could be that Brown didn’t exactly mean what he said.

And therefore, whatever our reaction is it should be done quietly, with respect for authority.

*Reprinted from a recent email of Toras Avigdor (Tape #75 – October 1974).*

**Thoughts that Count**

**for Our Parsha**

*Let me go over, I pray You, and see the good land that is beyond the Jordan* (Deut. 3:25)

The Torah portion of Va'etchanan, literally "and I besought the L-rd," contains the Ten Commandments. According to our Sages, Moses prayed no less than 515 times to be allowed to enter the Land of Israel. The connection between the two is that when the Jewish people keep the Ten Commandments, it hastens the time when Moses' request will be granted in full, and all Jews will enter the Land of Israel with Moshiach. (The Lubavitch Rebbe)

*Let me go over...and see the good land* (Deut. 3:25)

Why did Moses ask to "see the good land"? If G-d would permit him to enter the Land of Israel, wouldn't he automatically "see" it? The point, however, is that a person should always pray to be shown only the positive aspect of things. With these words, Moses was asking to see the inherent goodness of the Land of Israel. (Ohel Torah)

*Go up to the top of Pisgah...and behold with your eyes* (Deut. 3:27)

Had Moses actually entered the Land of Israel it could never have been conquered or destroyed. Even the "air" that Moses could see from a distance always retained its holiness, even after the destruction of the Holy Temple, as our Sages said, "The air of the Land of Israel makes one wise." Moses' looking at the land caused a lasting spiritual impression. (Der Torah Kvall)

*And you shall teach them diligently to your children, and you shall speak of them* (Deut. 6:7)

If you will teach your children Torah, "you will speak of them when you sit in your house and when you walk by the way," i.e., you will always have something in common to talk about. By contrast, if your children are taught only secular wisdom to the exclusion of Torah, they will sit at your table like strangers, and you will struggle to find a topic of conversation. (Beit Yitzchak)

*Reprinted from the Parashat Va’etchanan 5761/2001 edition of L’Chaim,*

**The Comfort of Hashem**

Be comforted, be comforted My people (Haftarah of Shabbos Nachamu - Yeshaya 40:1)

The Yalkut Shimoni (Yeshaya 443) relates that the greatest Nevi’im attempted to console Klal Yisrael after the churban, as did the Avos and Moshe Rabbeinu, to no avail. Only once Hashem joined personally in comforting them were they comforted.

נחמוה נחמוה עמי - Comfort them together with Me.

Surely, the nation was trusting of the words of the great Nevi’im; why then was it necessary for Hashem personally to comfort them Rav Yeruchem Olshin shlit”a quotes the Maharal (Netzach Yisrael 9) that explains that the churban and resulting exile are a result of the breakdown in the relationship between Hashem and his chosen nation.

The various sins only resulted in galus once it reached a point where the covenant and connection were considered broken. According to this approach, Rav Shneur Kotler zt”l explains that in essence, the devastation of galus felt by the nation was the separation from the Almighty. Therefore, for the words of consolation to be truly felt, they needed to hear from Hashem Himself that the relationship and closeness will be reattained once again.

*Reprinted from the Parashas Va’eschanan 5783 email of Tidbits.*

**Rabbi Berel Wein on**

**Parshat Vaetchanan 5784**



This Shabat is Shabat Nachamu, the Shabat that begins for us a cycle of comfort and consolation after the weeks of sadness and mourning over the past tragedies of the Jewish people. These next seven weeks of healing comfort will lead us into the bright, new year that awaits us. In this week’s parsha there is to be found, so to speak, the short course and synopsis of all of Judaism – the Ten Commandments, the Shema and the explanation of the Exodus from Egypt to be given to the wise son.

In a general sense, the entire structure of Torah and Jewish life is encapsulated for us in the parsha of the week. Since this Shabat is invariably also Shabat Nachamu, it is not difficult to see that the Torah is teaching us that comfort and consolation are spiritual values and attainments and not necessarily dependent upon material wealth or worldly success. Our society, so rich in material goods and advanced technology, suffers greatly from all sorts of mental and social dysfunction. Depression is the “black dog” (Churchill’s words for his recurring bouts of depression) that affects over a third of the citizens of the Western world! True comfort and serenity within human beings are difficult to achieve and most precarious to maintain.

**The Three Principles of the Jewish Faith**

The Torah in this week’s parsha, in order to help and guide us, gives us a formula to achieve this elusive goal of contentment. And it lies within the parameters of those three principles of Jewish faith outlined in the parsha of the week.

The Ten Commandments create for us a structure of belief and morality that every individual can aspire and ascribe to, no matter how decadent the society in which one finds oneself enmeshed in. The moral strictures that protect life, property and person are the basic rules of Jewish faith and life. The dysfunction between parents and children, a 24/7 commercial world, accepted robbery and corruption as a social norm, daily murders and a completely sexually dissolute society – how can one avoid being depressed in such a milieu?

**The Connection of Our Soul with**

**the Creator Who Gave Us Life**

All of civilization teeters on the fulcrum of those Ten Commandments. They point the way out of the social morass that sucks us down to destruction. The Shema is the vehicle of connection of our soul with the Creator Who fashioned us and gave us life. The belief in the one and universal G-d Who rules and is omniscient and omnipotent is the greatest gift of the Jews to the human race. It gives us discipline and security, purity and nobility, the whiff of immortality and the security in knowing that life is never in vain.

And finally, the understanding of the uniqueness of Israel in G-d’s scheme of things, as represented in the story of the Exodus from Egypt, gives structure and perspective to our national and personal lives. But it takes wisdom and knowledge – a wise son – to appreciate and treasure this memory of the distant past. Memory alone can also give us a sense of comfort and well-being and contribute towards the consolation and contentment we so ardently seek.

Shabbat shalom

*Reprinted from the current website of rabbiwein.com*

**The Uniqueness of the Jewish People in Showing the World**

**the “Greatness” of G-d**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



In this week's Torah portion, Va'etchanan, Moses addresses G-d: "O L-rd G-d," Moses opens his prayer, "You have begun to show Your servant Your greatness and Your strong hand..." With these words, Moses establishes that it wasn't until his generation that G-d began to reveal His greatness in the world.

The Zohar asks how this can be possible. Many years before, it points out, there was a great tzadik (righteous person) named Jacob, who was one of the three Jewish Patriarchs. In fact, Jacob is called "the chosen" of the Forefathers, and he merited to see many G-dly miracles. So how could G-d have first begun to show His greatness only in Moses' time?

**The Special Aspect of Moses**

The Zohar answers its own question: "That which Moses had, was had by no other human being: many thousands and tens of thousands of Jews, etc."

In Jacob's time the Jewish people was very small in number, far fewer than the several million who existed in Moses' generation. From the "seventy souls" that went down to Egypt at the beginning of the exile, by the time of the Exodus they had already multiplied to 600,000 men between the ages of 20 and 60, not counting women and children and men in other age groups, .

It was not until Moses' generation, when the Jewish people had become "great" also in number, and stood together in unity and oneness, that the true "greatness" of G-d was manifested.

**Striving to Increase One’s**

**Love for Fellow Jews**

This contains a practical lesson for the Divine service of every Jew: Every individual, regardless of age, must do everything he can to strengthen Jewish unity and make the Jewish people more cohesive. Every person must strive to increase his love for his fellow Jew, and connect himself to as many Jews as possible.

This is one of the reasons we preface our daily prayers with the words "I hereby accept upon myself the positive commandment of 'You shall love your fellow as yourself.'" Before we ask G-d to fulfill a personal request, we identify and connect ourselves to the totality of the Jewish people.

**Every Jew is Connected to**

**All Jews Throughout History**

Indeed, it is then that the "greatness" of the Jew is expressed. A single Jew is not alone, nor is a single Jewish family or Jewish community. Every Jew is connected to every other Jew, and to all Jews throughout the generations.

As the Zohar explains, the process of showing G-d's "greatness," initiated by G-d in the generation of Moses, will reach its culmination with the coming of Moshiach, who will redeem not only the Jewish people but also the entire world. At that time, we will experience wonders and miracles far greater than those witnessed during the Exodus, and indeed, incomparable to anything experienced in history.

*Reprinted from the Parashat Va’etchanan 5761/2001 edition of L’Chaim, a publication of the Lubavitch Youth Organization in Brooklyn. Adapted from the Lubavitcher Rebbe’s talk on 7 Menachem Av 5740/1980.*

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Honor your father and your mother, as Hashem commanded you. (5:16) Why does the Pasuk say as Hashem commanded you? The Torah is teaching us we must observe even the logical Mitzvos like honoring one’s parents, with the mind set of as Hashem commanded you and not because it makes sense.(Rabbi Yosef Feimer)

*Reprinted from this week’s email of R’ Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn, NY.*

**Hashem is our G-d**

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**Rabbi Elimelech Biderman**

Hashem tells the navi, עמי נחמו נחמו, that he should console the nation. But how are we consoled? The answer is אלקיכם יאמר, the awareness and the joy that Hashem is our G-d is our condolence. We can compare it to a child at an amusement park but afraid to go on the roller coaster, Ferris-wheel, and other tall rides.

People ask the child, "Why are you afraid? It is totally safe. Millions of people ride on it." But the child, nevertheless, is afraid. Only one thing will calm the child and remove his fears, and that is if his parents will ride with him.

**Our Guarantee that Hashem**

**will Always Be with Us**

Hashem is our G-d and is always with us. That is our condolence. That is our guarantee that there is nothing to fear. There is a pasuk in Shir HaShrim (4:8), which promises that Hashem will always be with us; when we go to galus and when we return for the Third Beis HaMikdash.

It states, תבואי מלבנון אתי כלה מלבנון אתי, " With me from Lebanon, my bride, with me from Lebanon shall you come." Rashi explains that Hashem says, מלבנון אתי, "I will be with you when you are exiled from the Beis HaMikdash. תבואי מלבנון אתי, and I will be with you when you return to the Beis HaMikdash.

*Reprinted from the Parshas Va’eschanan 5783 email of Rabbi Elimelech Biderman’s based Torah Wellsprings.*

**What You Need to Know About Shabbat in the Hospital**

**By**[**Yehuda Shurpin**](https://www.chabad.org/search/keyword_cdo/kid/15169/jewish/Shurpin-Yehuda.htm)



***Art by***[***Sefira Lightstone***](https://www.chabad.org/3159160)

Whether you’re a patient staying in a hospital over Shabbat, or you’re a visitor, there are common issues that arise. Here are some pointers for keeping Shabbat in a hospital.

Before getting into specific scenarios, it’s important to point out that in Jewish law, there are different categories of sick people, and each has their own specific rules about what is permitted or prohibited. (Spoiler: the more serious the condition, the more room for leniency).

The following is a brief overview of the different categories and what is generally permitted for the care of each one:

**Life-threatening illness (*choleh sheyesh bo sakanah*)**

**The highest priority is saving a life, so one can perform virtually any action needed to treat people with life-threatening illnesses.**

Patients need not be medically classified as “critical” to fall into this category; it includes anyone whose condition could become life-threatening if not treated immediately. Even if there is uncertainty about whether the condition is life-threatening, the patient is included in this category.1

For example, a woman in active labor (and within the first three days postpartum) falls in this category.2

**In danger of having a limb lost or damaged *(sakanat eiver)***

If a patient's condition risks the loss or damage of a limb, a non-Jew may be asked to perform any action needed to treat the patient immediately on Shabbat.

Jews can also take necessary actions, as long as they are done with a*shinui*, i.e., in an unusual manner. Actions that are ordinarily forbidden by rabbinic decree may be done even without a *shinui*.3

If there is concern that this condition may worsen and become life-threatening or lead to blindness, the patient would fall into the first category, life-threatening illness.

**Non-life-threatening illness*(choleh she'ein bo sakanah)***

This category includes those who are so sick that their whole body is affected, or who are bedridden or can’t function—but aren’t in danger.

In this case, a non-Jew may be asked to perform any action needed to treat the patient immediately on Shabbat (no hinting necessary).

A Jew may do any necessary rabbinically prohibited action with a s*hinui.*In cases of great need, any action is permitted with a *shinui*.4

(There are additional categories of illness, such as minor ailments that cause discomfort but do not significantly affect overall health *[miktzat choli]*, or general discomfort *[meichush].*5 However, we can assume that no one goes to the hospital over such minor issues.)

OK, so now that we’ve outlined the various halachic categories of illness, we can address the common issues that arise in hospitals.

**Automatic Doors**

Ideally, use manual doors on Shabbat. However, many hospitals have automatic doors (either with an electronic eye or a button), so wait until a non-Jew opens the door.6

If you legitimately need to fulfill a mitzvah (e.g., you need to tend to the patient) or you’re in need of the restroom, you may directly ask a non-Jew to open the door.7 If a non-Jew is not readily available to help you, the next best option is to activate the sensor in an irregular manner, such as by walking backward.

Of course, if you’ve just arrived with the patient on Shabbat (for example, if your wife is in labor), don’t wait for a non-Jew to open the door.

Stairs and Elevators

The use of elevators on Shabbat (even “Shabbat elevators”) raises various halachic issues, so it’s best to use the stairs.

But stairwells come with their own issues. Doors may have electronic alarms or electromagnetic locks, and pressing these may trigger an alarm or use electricity. So if you need to use the stairs, you can ask a non-Jew to open the door. This is preferable to using an elevator.8 However, if the stairways have motion-activated lights, the elevator may be preferable to the stairs (unless a non-Jew is walking ahead of you to your floor).9

**Important Guidelines**

Since you’re involved in the [mitzvah](https://www.chabad.org/library/article_cdo/aid/1438516/jewish/Mitzvah.htm) of caring for the sick, you can be lenient and use the elevator if necessary. The guidelines are as follows:10

* If the elevator stops at all floors automatically (also known as a Shabbat elevator), enter and exit the elevator as soon as the door opens, and avoid blocking the doorway to prevent activating the electric eye mechanism.
* If it does not automatically stop, and your presence at the hospital bed is not required immediately, enter the elevator when a non-Jew pushes the button in order to ride the elevator themselves. However, you may only get off at the floor where the non-Jew stops and may not ask them to press a button for your floor. Additionally, you must enter the elevator while the door is already open and hasn't started closing (your presence can keep the door open, but not cause the door to open). It’s best to enter in an irregular manner (walking on your heels, etc.). You may not ride the elevator if you know that the person pushing the button is Jewish.

**Automatic Lights in Restroom**

If the lights turn on automatically as you enter the restroom, it’s best to find another restroom without that issue. If no other restrooms are available, ask a non-Jew to walk in first to trigger the light switch. If no non-Jew is readily available, you can enter in an irregular fashion (e.g., walk backward or on your heels, etc.). When the light is triggered by simply opening the door, open the door in an irregular fashion, and then enter regularly. You can leave the restroom in an ordinary fashion.11

**Motion-Activated Toilets**

The issue here is that when you get up to leave the toilet, you’ll trigger the sensor and cause the toilet to flush. If there are no other options, then, to preserve basic human dignity, you can get up and walk away in an unusual manner, such as on your heels or on the sides of your feet.12

Alternatively, place a tissue or paper towel over the sensor before walking away. Even though it’ll eventually fall off by itself, your movement will not have directly activated the flush.13

**Motion-Activated Sink**

This is an issue. Ideally, use a bottle of water or another cleanser for washing your hands.

If this isn’t possible, then:14

**After using the bathroom**, you may rub your hands with a cloth or other material.

**Before prayer**(but not after using the bathroom or touching parts of your body normally covered), you should simply rub your hands together. If you did use the bathroom or touch normally covered parts of the body and now wish to pray, you may ask a non-Jew to fill a cup with water for you.

**Washing before bread or upon awakening**is a mitzvah, so you may ask a non-Jew to fill up water for you.15 If no non-Jew is available to help obtain water for washing before bread, you should cover your hands with gloves or something similar while eating.16

Note: If the patient has a compromised immune system and is under "contact precautions” and you need to come in contact with the patient, you can wash normally if there are no alternatives.

**Security Cameras and Sensors**

**Metal Detectors**: It’s permitted to pass through a metal detector on Shabbat as long as you’re not carrying any metal items that would trigger it.

**Security Cameras**: Generally, it’s best to avoid being recorded by video cameras on Shabbat. However, in places such as a hospital where it’s challenging to avoid this, it’s permissible to walk past the cameras.17

**Call Button**

If it’s difficult to find a nurse in person and there is a pressing need (for example, the use of the bathroom, or something for the patient's recovery), one can use the call button in an irregular fashion (e.g., using the back of your hand or elbow).18

**Warming Food on Shabbat**

It’s permitted for a non-Jew to heat food on Shabbat for ill patients,19 but not for visitors. If a hot meal is brought for a visitor, wait until the food has cooled to room temperature before eating it.20 Even if the hot meal was initially intended for the patient, visitors should refrain from eating it until it has cooled down.21

**Carrying**

As long as one does not go outside, one is generally permitted to carry within the confines of the entire hospital building. If the hospital is surrounded by a perimeter wall, carrying within those grounds is also permitted.

**Shabbat Candles and Kiddush**

Lighting Shabbat candles is an obligation that applies even to someone who is in the hospital. Since hospital regulations generally forbid the actual lighting of candles in the room, one should [light an electric incandescent lamp](https://www.chabad.org/library/article_cdo/aid/484179/jewish/How-about-electric-bulbs.htm) or flashlight in the hospital room.22

If wine or grape juice is not available on Friday night, you may wash your hands and recite [Kiddush](https://www.chabad.org/library/article_cdo/aid/484181/jewish/What-Are-the-Kiddush-basics.htm) over challah (or even a slice of bread), substituting the blessing of Hamotzi instead of Borei Pri Hagafen. If bread is also unavailable and you’ll be returning home extremely late and can’t wait to eat, you may eat without making Kiddush.23

**Discharged on Shabbat**

Thank G‑d, things are on the mend and the patient has been discharged from the hospital. One problem, it's still Shabbat!

If possible, arrange for the patient to remain in the hospital until the end of Shabbat (hospitals are often willing to accommodate). If staying in the hospital is very difficult or there is a great need to return home on Shabbat, the patient may be transported home by a non-Jew. This is also permissible if the patient needs assistance only available at home, is especially vulnerable, requires a conducive environment to recuperate, can only receive necessary follow-up healthcare at home, or if there are small children at home who would otherwise be unattended or not cared for properly.24

Family members or caregivers may accompany the patient only if the patient’s needs cannot be met without their assistance—there is no *carte blanche* to hitch a ride. The patient’s condition that led to the hospital stay is irrelevant; all that’s relevant is the patient’s needs upon discharge.25

Let us hope and pray that our hospital visits are only for joyous occasions, and may all those who are ill be blessed with a speedy recovery!

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**Footnotes**

[1.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef1a6529598) *Shulchan Aruch, Orach Chaim*, 328:1-10; *Shulchan Aruch Harav, Orach Chaim* 328:2.

[2.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef2a6529598) *Shulchan Aruch, Orach Chaim*330:1,3. [3.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm#footnoteRef3a6529598) *Shulchan Aruch, Orach Chaim*, 328:17; *Shulchan Aruch Harav, Orach Chaim* 328:19.

[4.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef4a6529598) In this instance, although there are many halachic authorities who only permit a Jew to do a rabbincally prohibited action, but not a biblical one (see *Mishnah Berurah* 328:57), the *Shulchan Aruch Harav* (*Orach Chaim* 328:19) is of the opinion that in this instance a Jew may do even a biblically prohibited action in an unusual manner.

[5.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef5a6529598) *Miktzat choli*(minor ailments) refers to minor illnesses that cause discomfort but do not significantly affect overall health. Remedies that do not involve violating Shabbat prohibitions are allowed, though non-prescription medications are generally prohibited unless there is significant discomfort. Examples include mild headaches, minor colds, and small cuts or bruises. Lastly, *meichush*(general discomfort) covers non-specific aches and pains. Most *melachot* remain prohibited, but remedies not involving Shabbat violations are permitted.

[6.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef6a6529598) *Shulchan Aruch, Orach Chaim* 276:1;*Shulchan Aruch Harav, Orach Chaim* 276:6; see *Shemirat Shabbat Kehilchata* 40:19 (new ed.); *Torat Hayoledet*, ch. 25.

[7.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef7a6529598) See *Shulchan Aruch Harav, Orach Chaim* 307:12.

[8.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef8a6529598) Hospitals in Halachah, p. 54.

[9.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef9a6529598) See, for example, *Igrot Moshe, Yoreh De’ah* 1:173; *Hospitals in Halacha*, p. 54, fn. 219\*.

[10.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef10a6529598) See *Shemirat Shabbat Kehilchata* 23:58-60 (new ed.).

[11.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef11a6529598) *Hospitals in Halacha*, p. 60-1.

[12.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef12a6529598) *Hospitals in Halacha*, p. 62; Rabbi Braun, *Spending Shabbos in the Hospital.*

[13.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef13a6529598) *Ibid*.

[14.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef14a6529598) *Hospitals in Halacha,* p. 63; Rabbi Braun, *Spending Shabbos in the Hospital.* [15.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm#footnoteRef15a6529598) *Ibid.* [16.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm#footnoteRef16a6529598) *Shulchan Aruch, Orach Chaim* 163:1; *Shulchan Aruch Harav, Orach Chaim* 163:1.

[17.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef17a6529598) See, for example,*Orchot Shabbat*, ch. 15, fn. 55; *Shut Shevet Halevi* 9:69.

[18.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef18a6529598) See *Shemirat Shabbat Kehilchata* 40:23 (new ed.).

[19.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef19a6529598) See, for example, *Shulchan Aruch Harav, Orach Chaim*, “Summary of the Laws of Insulation,” which appears after sec. 259.

[20.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef20a6529598) If, however, the food was actually cooked by the non-Jew, then it may not be eaten by the visitor or caregiver even after Shabbat is over.

[21.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef21a6529598) See *Shulchan Aruch, Orach Chaim*318:2.

[22.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef22a6529598) Although there is a debate whether one should recite the blessing over electric lights, Rabbi Raskin of London relates that Rav Dvorkin ruled that one can recite a blessing even over fluorescent lights.

[23.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef23a6529598) See *Shulchan Aruch Harav, Orach Chaim* 289:3. If, however, you are well (e.g., you are the caregiver) and you **know** that you’ll get wine or bread **before** halachic midnight, then you should ideally wait for the wine or bread to make Kiddush. If you don’t know whether you’ll obtain it before halachic midnight, then you don’t need to wait.

[24.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef24a6529598) See *Shemirat Shabbat Kehilchata*40:53 (new ed.).

[25.](https://www.chabad.org/library/article_cdo/aid/6529598/jewish/What-You-Need-to-Know-About-Shabbat-in-the-Hospital.htm%22%20%5Cl%20%22footnoteRef25a6529598) see *Shulchan Aruch Harav, Orach Chaim 328:19.*

*Reprinted from the current website of Chabad.Org*

**How Hashem Can Comfort Us**

This Shabbat is known as “Shabbat Nachamu” after the first word of the haftarah. R’ Chaim of Krasna z”l (18th century; one of the early followers of the Ba’al Shem Tov) offers the following homiletical interpretation of the haftarah’s opening verse:

That verse (Yishayah 40:1) states: “‘Comfort, comfort, My people,’ says your G-d.” R’ Chaim relates this verse to the discussion between the Jewish people and Hashem which is recorded in the midrash. In that discussion, Hashem says (Zechariah 1:3), “Return to Me and [then] I will return to you.”

The Jewish people respond (Eichah 5:21), “Return us, Hashem, to You and [then] we will return.” In other words, Hashem and the Jewish people disagree over who should take the initiative in order to bring about a reconciliation between us and Him. Hashem says that we must return to Him, but we maintain that He must reach out and draw us in.

Hashem’s desire is also expressed in Hoshea (14:2): “Return, Yisrael, to Hashem, your G-d . . .” What He asks is that you make Him “your G-d.”

Returning to the verse from our haftarah, R’ Chaim explains (by repunctuating the verse): We ask, “Comfort?” How can we be comforted? Hashem responds: “Comfort [when] My people says, ‘Your G-d’.”

He tells us that He will comfort us when we call Him, “Our G-d.” In reality, however, these words themselves comfort us, for He has called us, “My people,” and thus taken the first step. (Mishnat Chassidim)

*Reprinted from this week’s email of R’ Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn.*