

# HAMA'AYAN

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**מב** Mossad Yitzhak Breuer • Yeshivat Sha'alvim



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This Issue of  
HAMA'AYAN  
Is dedicated to the memory of

**Shelley S. Goren, z"l**

ר' שלמה בן אליעזר ז"ל

גלבי"ע ח' סיון תשס"ז

Shelley Goren was a dear friend and patron of Yeshivat Sha'alvim from its earlier years and served as a devoted member of the Board of Governors of American Friends of Yeshivat Sha'alvim.

יהי זכרו ברוך

## Summaries of Articles in this issue of Hama'ayan

Rav A.I. Goldmuntz is an alumnus of the Sha'alvim Yeshiva High School, and is currently learning at the Mir Yeshiva and also is a researcher at The Shlomo Aumann Institute. While researching a manuscript of responsa of the Rashbatz Duran and his students, Rav Goldmuntz discovered a poem written in 15<sup>th</sup> century Algeria by R' Yosef Zimron. This poem is a request to help a Jew from southern Spain wed his daughters. The poem is published here for the first time, prefixed and annotated.

What is the “secret” reasoning of the regulations and decrees of Chazal? According to the Rosh Yeshiva, Rav Yechezkel Yaakobson *shlit”a*, the specific logic given is, frequently, only part of the picture. Chazal’s main motive is an educational one. For example, the essential issue in the prohibition of blowing shofar on Shabbat Rosh Hashana is not the concern lest the individual Jew transgress the Torah prohibition of carrying (“*hotza’ah*”) on one Shabbat every few years. The principle concern of Chazal was, rather, to strengthen the keeping of Shabbat by every Jew all year round.

Dr. Shimon Bollag, an alumnus of Yeshivat Sha'alvim, is a lecturer at Machon Lev in Jerusalem and a member of the board of “*Hama'ayan*”. In his article, Dr. Bollag indexes sources from the Rishonim and Acharonim dealing with the mathematical *sug'iyot* found in the tractate Sukka.

Rav Ze'ev Weitman, the rav of T'nuva, one of the largest wholesale food concerns in Israel, reviews the pros and cons of the “*Otzar Beit Din*” operated by T'nuva six years ago, during the last *shmitta*. He also proposes concrete actions to be taken in next year’s *shmitta* and improvements for those who wish to rely on the “*heiter mechira*”.

Dr. Zohar Amar, of Bar Ilan University, describes the lacquer aphid and the historical development of the use of lacquer. The references of Chazal and the Poskim to lacquer as well as the halachic problems in its use are also examined by Dr. Amar.

*The concept of “Sheidin Yehuda’in” – Jewish demons – and its sources in the Kabbalah and Chassidut are all clarified by Rav Arye Hendler, Sgan Rosh Yeshiva. Also described is the use Chassidic leaders made of “sheidin yehuda’in” as part of their struggle against the rabbis of the mitnagdim.*

Rav Mordechai Immanuel, born in Kibbutz Sha’alvim and an alumnus of the Yeshiva High School there, now serves as a kashrut supervisor in the field of “*Mitzvot Hat’luyot Ba’aretz*”. In his article, he lovingly reminisces of the halachic problems and solutions that arose in Gush Katif, during the *shmita* and every year.

Dr. Yirmiyahu Malchi, of Bar Ilan University, describes the methods applied when researching different versions of Rashi through various manuscripts. Special attention is given to the exceptionally exact manuscript of Rashi, found in Parma, Italy.

The article of Rav Uriel Frank relates to one published in the last edition of “*Hama’ayan*”, which deals with reading a book written in Hebrew in the restroom. Rav Frank analyzes the Rambam’s approach to the sacred Language, as apparent from various sources.

Dr. Yesha’ayahu Bar-Or examines the concept of time, which is both objective and subjective. This analysis is tied to the idea of repentance and our relationship with Hashem.

Dr. Yaakov Altman, a psychologist from Givat Shmuel, deals with the bracha “*she’lo asani goi*”. In his opinion, this bracha is not only a thankful expression to Hashem. Its purpose is also to motivate us to adhere to the mitzvot through a survey of the alternative options.