

**סאת הגאון מו"ר חרב ברוך הירשפלד שליט"א,
ראש כולל עסרת חיים ברוך, קליבלנד הייטס**

3) What if the above situations occur with a microwave oven? Is that called cooking? **R' Moshe ז"ל** in *Igros Moshe* (O.C. 3:52) regarding cooking on *Shabbos*, rules that once it became a normal way of cooking, it is prohibited just as regular cooking on a fire. This is also the opinion of **Rav Elyashiv ז"ל** (quoted in *Shvus Yitzchok* Laws of Microwave 5). However, **R' Shlomo Zalman Auerbach ז"ל** (*Minchas Shlomo* 2-3) argues slightly that it is not a certain *Torah* issue, but rather similar to Y.D. 87:6, where there is a doubt if cooking in natural hot spring water is called cooking. Even according to his opinion, one is not allowed to do so.

4) There can be cases where one who is in the armed forces is assigned to kitchen duty and can come upon these problematic situations. To be continued.

New Series: Kashrus and the Kitchen (2)

Problematic Situations: In our kosher kitchens, this *issur* rarely happens because of the separation between milk and meat. However, there are still a few cases for us to be wary of:

2) One who works in a non-kosher eating facility such as a hotel

איסור ואכילה, says that after I eat the first half of the שיעור, if I eat the second half I will have completed an איסור. So, Since the חצי שיעור is fit to be combined with the rest of the שיעור, it is considered איסור. Although it is חצי שיעור אסור מן התורה ר"י paskens like רמבם that a whole שיעור must be consumed. The חצי לאיסטרופי? For example, if one ate the first half of a פסח before Pesach is already over, would that be considered לאיסטרופי or not?

אחנתן explains that this *svara* of לאיצטרופי is a סיבה (reason), or a סימן (proof) for this *halacha*. If it is the reason for the *issur*, then eating the first half one second before מוצאי י"ב would not be התורה אסור מן הדין. אסור מן הדין also (ממהד"ק ס' קנ"ד חקירה *klers*) and says that it is possible that it would be מותר which would be a new חידוש, but he *bleibs* with a *לדינא* *ע"ז*.

The **מנחת חינוך** [מצוה לב' מוטן שבת אור לט'] discusses the dilemma of an **אסופי**, an abandoned child that grew up in a town that is populated by 50% *Yidden* & 50% *Goyim*, and we don't know if the child is a Jew or a Goy. When he grows up, it should be **אסור** for him to keep שבת because he might be a *Goy* & **חייב מיתה**. Or maybe he's a *Yid* & he must keep שבת. What should he do? The **תורת הדין** says according to those that hold that one applies to **חצי שיעור** **איסורים** & **not** other **איסורים**, he has a solution! This **אסופי** should do a **חצי שיעור** of מצוות שבת. If he is a **גוי**, then he was **מחלל שבת** because *shiurim* were not given to him & they are **חייב ערה** on **חצי שיעור** so he isn't **חייב מיתה** because he didn't rest. If he is a **ישראל**, then he was **מחלל שבת** because he only did a **חצי שיעור**.

osef B'shem Nachlas Yaakov Yehoshua) would say:

“וְתִלְחָץ אֶת רֶגֶל בִּלְעָם אֶל הַקִּיר - There is a saying, ‘*Sheker ein lo raglayim*’ - ‘Falsehood has no feet’- which means that lies cannot ‘stand up’ for long. Eventually truth prevails and lies dissipate. Bilaam was permeated with falsehood. His lust for glory and money, so blinded him that he thought that he could even deceive *Hashem*. Therefore *Hashem* caused the donkey to injure his foot as a message that his attempts to hurt the Jewish people would be short-lived.”

A Wise Man once said: “The most important ingredient in the formula of success is knowing how to get along with people.”

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**מאת חגית רבי גמליאל חתן רבינוביץ
שליס"א, ר"י שער השמים ירושלים עירי**

בני מראש צרים אראנו ומנבעות אשורנו חן עם לבדרד ישכן ובגוים לא יתחשב (נז-מ) - ההתבדלות מן האומות בכח סממני היהדות

פרש"י זה עם לבדד ישכון – הוא אשר זכו לו אבותיו לשכון בדרד, כתרוממו לגוים לא יתחשב... דבר אחד כשהו שמחין אין אומה שמחה עמהם, שנאמר (דברים כ"ב, י"ה) בדרד יתנונו. וכשזאמות בטובה, הם אוכלין עם כל אחד ואחד ואין עולרם חסר מן החשבון, וזהו, ובגוים לא יתחשב. המכון הפשוט בדברי רש"י אלו הוא על דעות ישראל כ'עולם הבא', ותמצית הדברים הם, שאבותינו זכיו אותנו לשכון בדרד עולם הבא. מבלי שיעולם הם האומות חלק בטובותם או.

אולם יכולים לפרש בדיוק גם על מהותם של ישראל בעולם הזה, דהנה אבותינו קדושים ויכו אותנו באתות' המבדילים אותנו מהאומות, ובכך ויכו אותנו לשכר דד ולא להימשך אחר הבל האומות, ותוצאת מכך אין אנו מתחשבים בין האומות לומר, אין האומות מעדיכים אותנו כאומה גדולה בין האומות, וזוכים גם ככפלים גם האומות מתרחקים מעלינו. ואין זוהמת צושה בנו רשם.

ומתחילה עלינו לדייק בלשונו של רש"י באמרו: 'כִּשְׁחָן שִׁמְחָן אֵין אֹמֵה שִׁמְחָן'. וכשהואמות בטובה הם אוכלים אם כל אחד ואחד' ע"כ, הנה כשמדבר בטובת ישראל אומר ש"אין אומה שמחה עמה, וכשמדבר בטובת האומות אומר 'שישראל וכלים עם כל אחד ואחד', ולא אמר כמקודם שישראל שמחים עם כל אחד ואחד. ואפשר שגלבר המכון הפשוט המדבר על התנאה במקדש המרובים, כיוון רש"י לדרג עם גלגל הדעות שישראל מתרבוים על דם מאומות, כי אין שמחה ביישראל בשמחה באומות, ושישראל שמחים אין האומות שמחים עמם, כי אין שמחה באומות אלא סדיבוי

**ליסודים נטות חרב אברחם דניאל
אבשיץ שליט"א, בעמ"ס שדח אברחם**

תן עם כלביא יקום ובארי יתנשא לא ישכב עד יאכל טרף ודם חללים
ישתה ... (בג-בד) - ק"ש מגין מכל צדה - אין עוד מלבדו

פרש"י: "הן עם כלביא יקום וגו' – כשהן עומדים משנתם שחרית, הן מתגברין לביא וכארי לחטוף את המצות, ללבוש טלית לקרוא את שמע ולהניח תפילין. לא נסבב – בליה על מנתו עד שהוא אוכל ומחבל כל מוץ הבא לטרפו. כיצד, קורא את המע על מנתו ומפיק רוחו ביד המקום, בא מחנה גי'ס להניקם, הקדוש ברוך הוא וזוהר גולחם מלחמותם מפל'ס חללים", עכ"ל. וע' במדרש רבה שאר"ך טובה בענין יום שמואל ק"ש ברוך וממליך הקב"ה, הרי הוא נשמר מכל פגע רע, וכי שמואל ק"ש וממליך הקב"ה הרי הוא נשמר כל חלית, ע"ש ברברים הנפלאים.

ובעזרת נראה לבאר זה, הדנה מהותו של ק"ש הוא עדות שאנו מעדיף שאנו
אמנים שה' אחד - ואין עוד מלבדו. והו העדות שמעיד כל יהודי כל ימי חייו בכל
קר ובכל לילה. וכתב הספרו (דברים יד) ביאר נפלא על הקשר "שירא ה'
לקנו ה' אחד" וז"ל, "אלקינו" הוא נבחר שבנבדלים אצלנו אנו מקו להשיג
פניו ב לי אמצעי, ומצד היותו עלינו כבוד וברא הנה לו לבדו ראו להשתחוות
פניו שממנו תקונו בלי אמצעי ראו שאלי לבדו נתפלל ונעבוד" עכ"ל. הרי, איכלל

ומי שבטוח בהש"ת ואינו בוטח על אחר, זוכה להשגחת הש"ת ואין שום רע יכול לשלוט בו. וידוע שזהו הסגולה שכתב הנפש החיים (שער ג', פרק י"ב) וז"ל: "כשהאדם קובע בלבו לאמר הלא ה' הוא האלקים האמתי ואין עוד מלבדו יתברך שום כח בעולם וכל העולמות כלל והכל מלא רק אחדותו הפשוט ית"ש. ומבטל בלבו ביטול גמור ואינו משגיח כלל על שום כח ודיוצן בעולם. ומשעבד ומדבק טוהר מחשבתו רק לאדון יחיד ב"ה. כן יספיק הוא יתב' בידו שממילא יתבטלו מעליו כל הכחות והרצונות שבעולם שלא יוכלו לפעול לו שום דבר כלל". עכ"ל. הרי, רק אחר שקובע בדעתו, שאין שום כח אחר, רק הכל הוא בהשגחת השמ"ת, אז זוכה שאין שום רע יכול לשלוט בו! וזהו כוונת חז"ל דמי שאומר ק"ש ומליך הקב"ה, והוא מאמין "אחד" – "ואין עוד מלבדו", הרי הוא נשמר מכל רעה, שזהו סגולת אין עוד מלבדו!

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מעשה אבות סימן לבנים

ויבא אלקים אל בלעם לילה ויאמר לו אם לקרא לך בנא האנשים קום לך אתם ואך את הדבר אשר אדבר אליך אתו תעשה ... (כב-ג)

In 1583, Emperor Rudolf II of Austria moved his imperial court to Prague and proceeded to transform the city into one filled with astronomers, alchemists, artists, craftsmen, and humanists. He was fascinated with any sort of new knowledge, whether it was in science or the occult. He was also prone to mood swings and wild dreams, and he became unpredictable in his later years. Emperor Rudolf’s relationship with the Jewish community was positive on the whole - he changed laws to allow Jews fair trials and removed restrictions on trade. But he was most fascinated by the chief rabbi of Prague, the **Maharal, R’ Yehudah Loewy ז”ל**, who was known to be well versed in Kabbalistic knowledge and mystical texts.

In *sefer Tzemach Dovid*, a work on history by **Rav Dovid Ganz ז”ל**, a *talmid* of the *Maharal*, we read the following: “The famous Emperor Rudolf, in his great kindness, invited Hagaon Harav Liva bar Bezalel and he welcomed him beautifully, and spoke to him face to face, as one would talk to his friend. The content and account of what was discussed at the visit are sealed and hidden. This took place in Prague, Sunday, the third of *Adar* 5352 (1592).”

There are numerous speculations about that meeting and the following story is believed by some and discounted by others. It goes as follows: Although the Emperor had never actually met the *Maharal*, both Jews and non-Jews knew that he was a holy man and they respected him greatly. The Emperor was predisposed to deal kindly with the Jews. However, this upset the courtiers of the Emperor who planned to drive the Rabbi out of Prague and send him and his flock into exile. Knowing that the Emperor would not immediately agree to anything of the sort, they enlisted the help of the Empress, who promised to induce the Emperor to carry out the plan. That evening, the Empress handed papers containing the harsh decree to her husband and demanded that he sign them at once. He told her he would “sleep on it,” and deal with the papers in the morning.

That night, the Emperor had a strange dream. He was waging war, but was captured and placed in prison. For many years the Emperor remained in prison, living on bread and water, no one believing who he was or taking any interest in him. One day an old Jew passed the prison. The Emperor called out to him. The old man stopped and looked at the prisoner behind the bars. “I am the Emperor,” the prisoner exclaimed. “Don’t you recognize me?”

“You have changed, Sire,” the old man replied.

“I swear to you that I am Emperor Rudolph. Please get me out of here,” the prisoner begged desperately.

The old man knocked at the prison wall with his cane, and immediately there appeared a passage in the wall. The Emperor walked out and went with the old man to his home. “You cannot return to the palace in this state,” the old man told him, “for no one will recognize you. I will send for a barber and a tailor to groom you and to prepare royal robes for you. In the meantime, lie down and rest.” With tremendous gratitude, the Emperor asked, “How can I ever thank you?”

The Emperor awoke and his thoughts turned to his strange dream. “Only the great Rabbi Loewy, whom I’ve heard so much about, could explain the meaning of my dream,” the Emperor thought. “Request Chief Rabbi Loewy for an audience immediately!” the Emperor called to his Royal Chamberlain. This is the backdrop to that fateful meeting in February.

As soon as the *Maharal* entered the royal chamber, the Emperor recognized him as the old man he had seen in his dream. He was shocked. “Please tell me about my dream,” the Emperor said, challenging the *Maharal*. Instead, the *Maharal* smiled and replied, “What do you have under your pillow?” The Emperor now remembered that the Empress had placed a decree against the Jewish community under his pillow, to be ready for his signature first thing in the morning.

Awed by the presence and insight of the *Maharal*, Emperor Rudolph announced, “I promise you no harm will befall the Jews of Prague.” He sent for the papers and immediately tore them, shredding the cruel decree.

“You spared my brethren much suffering,” the *Maharal* said cryptically, “but you have spared yourself even greater pain.”

זכר נא מזה יצין בללך מלך מואב ... מן השמים
עד הנגלה למען דעת צדיקות ה' ... (מכח-ו-ה)

A PENETRATING ANALYSIS OF THE WEEKLY
HAFTORAH BY R' TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות

Balak, King of Moav, recruited the infamous prophet, Bilam, to help ensnare *Klal Yisroel* to sin through immoral activity. Ironically, when recalling these events, *Micha HaNavi* states, “*From Shittim to Gilgal, may you recognize the righteous deeds of Hashem.*” Yet, until this point, Shittim is only mentioned in conjunction with the illicit activity of the *Bnos Moav* – surely not a place which would bring the nation to “recognize the righteous deeds of *Hashem.*”

R’ Shimon Schwab ז”ל (Ma’ayan Beis Hashoeva) explains that prior to entering *Eretz Yisroel*, *Yehoshua bin Nun* sent spies to scout the entry points, and although Shittim was not situated on the border, Yehoshua specifically sent off the spies from there. Furthermore, upon entering the land, the

spies went straight to the house of Rachav who was infamously involved in immoral activity. Why did they go there?

The spies understood that leaving from Shittim denoted another aspect of their mission in *Eretz Yisroel* – the rectification of *Klal Yisroel’s* sin with the *Bnos Moav* in Shittim. Thus, by starting the holy conquest of the land from Shittim, the sin would be uprooted and *Klal Yisroel* would have some protection from further sins of the kind. Additionally, by acting with holiness in Rachav’s home, the spies managed to not only stop her nefarious activity, but they also got her to convert to Judaism thereby beginning the process of rectifying *Klal Yisroel’s* previous sins while removing the means for such sins to reoccur when they enter the new land.

לא הביט און ביעקב ולא ראה עמל בישראל
ה' אלקיו עמו ותרועת מלך בו ... (נב-בא)

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOFMAN ZT”L

מחשבת הלב

This *posuk* is prominently displayed in the *Musaf davening* of *Rosh Hashana*. It is one of the *posukim* portraying the theme of *Malchiyos*. The question is: what is in this *posuk* that connotes the kingship of *Hashem*, aside from the word *melech*, which is found in many other *posukim*? **Rashi** offers two explanations here. First, Rashi explains the *posuk* based on **Targum Onkelos** who says that the *Torah* is lauding the *Yidden* for not following idol-worshippers. Rather, they follow *Hashem* - “*Hashem Elokav imo*”. This is clearly an obvious and integral part of *Malchiyos*. The second *pshat* Rashi quotes is that although *Klal Yisroel* have sinned and sometimes even go to great lengths to do so, one doesn’t glance at every evil action, at every nuance of the sin. This can only be done by the King Himself, not a servant or judge. That too is *malchus*.

There is an additional *machshava* which is pertinent as we go into the summer, and then into *Elul* soon after. Rashi explains that the words “*Truas Melech bo*” mean that *Hashem* is our friend and loves us. But then it would have been more accurate to say “*Truas Melech Alav*” - *Hashem’s* love is on him, not in him? My *machshava* is as follows: Why does *Hashem* disregard and choose not to look so closely at all of our pitfalls? It is because He knows that it’s not really us, it’s not who we really are. We are intrinsically His and we possess an immense love of *Hashem*. We all have a *pintele yid* which is sometimes buried and sullied with the grime of *aveiros*. But that grime is not who we are - it is superficial. Thus, says the *posuk*, “*Lo hibit aven b’Yaakov v’lo ra’ah amal B’Yisroel*” - of our sins. You know why? Because the “*Truas Melech bo*” - our love for *Hashem* is always there. We all love *Hashem* and deep down we are always remorseful.

As the summer arrives with all its *nisyonos*, we must prepare to battle our *yetzer hara* at every turn. But even if we or our children falter, *ch’v*, let us remember that we still have within us what it takes to pick up and move on and stay close to *Hashem*!

משל למה הדבר דומה

וישם ה' דבר בפי בלעם ויאמר שוב אל בללך ובה תדבר ... (כג-ה)

משל: In a *shmuess* on refined speech, **Rav Avraham Pam ז”ל** once verbalized a few expressions that were anathema to him. For example, “You did a lousy job” is not how a *ben Torah*, or any Jew for that matter, should speak.

Certainly, calling someone a “fool,” a “moron,” or an “animal” is far from *lashon neki’ah*, pure, clean speech.

When a parent tells a child, “You’re so clumsy,” or other statements that are demeaning, they inflict psychological damage upon the child. In later years, they may decide that the child is in need of professional help. And never let a child “steal” the *Afikomen*. “*Zug nisht ganvenen; beser zug tzunemen*” (Don’t say stealing; better to say snatching.)

In one *shmuess*, Rav Pam added a new word to the list of those that should not pass our lips: “Whatchamicallit.” He

said, “*Velech’e sort vort is dos?*” (What kind of word is this?)

When a *talmid* in *Yeshivah Torah Vodaas* asked his *Rebbi*, “What’s wrong with ‘Whatchamicallit’?” Rav Pam replied, “Don’t you understand? How can one speak without thinking? If you don’t know what you want to say, then think before letting a word out of your mouth. But what kind of a word is ‘Whatchamicallit’?”

משל: Bilaam, the wicked prophet, went out to curse the Jewish people and each time he opened his mouth, words that he never intended to say came tumbling out. Blessings, rather than curses, were heaped upon his enemy! *Hashem* filtered his unclean mouth and would not allow unclean words to come out. In the end, he blessed *Bnei Yisroel* and caused a *Kiddush Hashem* in the world, but it came about because he opened up his mouth to say bad words and had no idea what really was coming out!

מה טובו אהליך יעקב
משכנותיך ישראל (כד-ה)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

The above are the profound words of the gentile prophet Bilaam at the remarkable sight of the encampment of the Jewish people. He saw the way they lived with each other and he was impressed. With these words, we begin our daily prayers and will forever go down in history as the description of *Tznius* - the modesty of *Klal Yisroel*.

The word *Tznius* conjures up images of hemlines and necklines, or at best, a refined manner of behavior and speech. Modesty, however, goes way beyond any of these, as we see from the words of Bilaam. *Tznius* is really a definition of the “inner self.” It is the real ME, the person I am at my core - and it applies equally not only to women, but to men as well.

The root of the word “I” or “Me” in Hebrew is “אני”. What does “*Ani*” mean? **R’ Yechiel Yaakov Sohn *shlit’a*** explains that just as we form the conjunction “בני” from the words “הבן שלי” - “*my son*,” we can similarly denote that the word “אני” is a combination of the words “האן שלי”. What is an “אן”? It defines a destination, as in the word “לאן” which means to where are you going? The real “*Ani*” is the inner goals and aspirations of a person. The real ME is where I want to go! When a person’s desired destination is to be close to *Hashem*, then that is who he really is and his level of modesty will reflect that.

Small people can have GIANT aspirations that can lead them to greatness. “מה טובו אהליך יעקב” - the simple “אהל” of Yaakov, which symbolizes the Jewish home of every individual “Yankele” can result in a “משכן ישראל” - a dwelling place for the *Shechina*, as an example for all of Israel.

The innate privacy, humility and modesty of the Jewish people, was, and will always be, our true source of blessing. It is truly what separates us from the other nations of the world. May we look into our inner selves and aim our “destination” to create our homes and ourselves to truly be *Hashem’s* sanctuaries.