

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך, קלילנד הייטס

2) Since children use the salt shakers, they might touch them with greasy hands, or actually press the top of the salt shaker directly onto the food. This can happen by adults too.
Salt Shaken Over a Steaming Pot or Food. If one did shake salt over a steaming item, *b'dieved* he can still consider the salt *parve*. It is not that probable that steam would get into the holes of the salt shaker since salt is also exiting out of those holes. Even if some would get inside, it is so minute that wherever it would end up, would be nullified in sixty. Also, we can combine the opinion of the **Bach** (3) that steam in an open area does not count. Even though many argue, it can still combine with the other reasons (4).
Ketchup and Mustard. Because of the second reason that we mentioned above, it is advisable to have separate containers (dispensers) for ketchup and mustard and to mark them as meat and dairy before using.
Pitchers and Glasses for Cold Drinks. One can use the same pitchers for cold *parve* drinks at both meat and dairy meals. Regarding glasses, even though there are a number of reasons to permit one set if they are washed well between types, the custom is not to rely on this and to have two sets. A few decades ago, there were many who only had one set but since glasses have become so cheap these days, the custom has become to have two sets.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (24). Separation of Meat and Dairy. Separating Meat and Dairy. We continue with *halachos* and customs of meat and dairy kitchen items, and when it suffices to use one for both types. As explained, some requirements are *halacha* and some are customs or just recommendations.
Salt Shakers. In the olden days, salt was kept on the table in small open bowls and the RM'A (1) rules that two bowls are needed because they would dip food or greasy fingers into the bowls, leaving grease residue on the salt which may get onto the other type (meat or dairy), unless there is a separate salt bowl. Today, we use covered salt shakers and this is not a problem. However there are reasons that make it highly recommended to have two.
 1) Steam from liquid and even solid food is like the item itself as is well known from the **Teshuvos HaRosh** (2). If a person would add salt to a steaming pot or food it might get into the salt shaker and dampen the salt. This would be a problem even if the steam was not fully hot any more. Even if the shaker was held high it would be a problem if the steam is thick enough before dispersing to be seen. It is recommended to shake salt into one's hand and then drop it into the steaming dish. If one is always careful to do so, one could have one shaker for all. But since one might forget or others might do the salting, it is better to have two.

בין הריחיים – תבלין מודף היומי – מגילה דף כא.

"תרי קולי הלל & מגילה" - The *Gemara* says that הלל & מגילה are different than קריאת התורה, for although we normally say יעשה קורין" yet even 10 people can *lain* the *Megillah* simultaneously & we are not concerned that the listener will get confused because we say "כיון דחביבה יהיב דעתייהו". **Rashi** [ר"ה כו.] explains, since it is something new & happens infrequently, people listen more intently & are able to decipher the 2 sounds & concentrate on the voice they want to hear. Similarly, the **ש"ע** [ב' ש"ע] says that when one receives an *Aliya* for *parve*, he must read along with the קורא, he must read along with the קורא, he must read along with the קורא, he must read along very quietly. The **מ"ב** explains, that even though we normally say "תרי קולי לא משתמעני", since he is reading along very quietly, it isn't a concern. **Tosfos** here says that originally the *parve* would read the portion he was called up for. **ט"ז** [ש"ע] says that one that doesn't know how to *lain*, we have a *Baal Korei* - *lain* the entire *Parsha* for everyone. The **רא"ש** says we are not concerned about embarrassing those who cannot *lain*, because people will learn how to *lain* if the *halacha* states that you have to *lain* your portion. The issue we are trying to avoid is someone who thinks he knows how to *lain* & will get an *Aliya* & not *lain* properly & as a result, we won't be יוצא. To avoid the uncomfortable situation of telling certain people that their *laining* isn't up to par, we appoint a קורא to handle all the *laining* duties.
 The קורא says that many *Poskim* hold that if one can't *lain* along with the קורא, he may not get an *Aliya*, because otherwise his *bracha* will be in vain. Others bring a *ירושלמי* that by *Megillah*, one may make the *brachos* & another can *lain*. If so, this should hold true by קרה also. The קורא could make his *brachos* & the קורא can *lain*. This seems to be a proof to those who hold [מהרי"ל] that one need not read along! The **n"n** says he does not agree with this comparison at all. By *Megillah* there is a *chiyuv* on every individual to read, so one may be *chayiv* others with *chiyuv*. But the *chiyuv* is to hear it but not for each person to *lain* it, therefore, when the קורא makes a *bracha*, **ציבור**, & on listening alone, the *chachamim* never instituted to make these *brachos*.

הוא היה אומר

The **Baal HaTurim** writes:
 The words, 'מי ומי ההלכים', - 'לכו עבדו את ה' אלקיכם מי ומי ההלכים. ואמר משה בנעריו ובזקניו נלך' - The words, 'לכל ובן נון'. Pharaoh was telling Moshe, 'I know your plan is to bring the Jews to the Land of Israel but you are wasting your time, because they will all die in the wilderness, and only Kalev and Bin Nun (Yehoshua) will live to reach the land. Moshe replied, 'בנעריו ובזקניו נלך' - Do not worry, for all those who are now under 20 or over 60 will also survive the wilderness and come into the holy land of *Eretz Yisroel*."

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הדלקת נרות שבת – 4:60 | זמן קריאת שמע / מ"א – 9:06 | זמן קריאת שמע / הגר"א – 9:42 | סוף זמן תפילה / הגר"א – 10:29
 זמן לתפילת מנחה גדולה – 12:33 | שקיעת החמה שבת קודש – 4:45 | מוצש"ק צאת הכוכבים – 5:35 | צאה"כ/לרבינו תם – 5:57

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פעמים גם לא חס על כבודו ומפני ההכרח קרא למשה לבקשו שיעתור בעדו, בכל זאת היתה סכנה למשה להיות עומד במחיצתו של הרשע. ואם במשה עסקינו על אחת כ"כ שאנשים פשוטים כערכנו מסכנים את עתידם ע"י התחברותם עם הרשעים, וע"כ שומר נפשו ירחיק עצמו מהם, ואף זה הבו לו להרשע, ונדמה לו שאין ביכולתו של הרשע להשפיע עליו, לא יתחכם להתקרב אליו, כי אין האדם הכשר מכיר בפנימיותו של הרשע, ואין הוא יודע עד היכן עמקו ונתעקמו רעיוניו מדוב רשעו, ורק בהתקרב אליו והלה משמע באונו את הבלוי המהבילים את הנפש אז יוסיף דעת להבין את הנחיצות להתרחק ממנו, אולם בד בבד יוסיף מכאוב, כי יבין שכבר איחד את השעה והרשע הצליח כבר להטביע בו את ארסו ר"ל.

והנה בימינו זמנינו ובמדינה ניכרת נתבצרה החלומה ביותר בין שומרי התורה לבין ההמונים שפרקו מעליהם עול תורה ומצוות ר"ל. אולם כשראה הציץ שהרא את ה' כבר בא לידי חוקה שהינו שמוד מדעת הרשעים, לא שקד על שמדיו, ובדורות האחרונים המציא המצאה חדשה, האך להודיר בין הסדקים בתוך המתנה, וזאת ע"י פנעי הטכנולוגיא, כל הכלים שהאינטרנט המכוער מעורה בתוכו, האינטרנט הזה הוא בחינת רשע ערומי המצליח לכסות ארסו, והצליח לראבוינו להודיר את הרוח המסואב השודר ברחוב החלוני גם בין בני" הכשרים, והרבה מאדונו שבתומם בקשו להמציא צדקיהם ופרנסתם באמצעותו ניכרו קשות בגדלתו, ואין זה סוד שכמה וכמה נשמות נשרפו ונידחו מכרם בית ישראל כתוצאה מהשימוש באותו כלי משחית, וזו הרשע שעליו להתרחק בימינו אנו! עלינו לדעת שהרשע מוליך גוונים מתקופה לתקופה, אולם ברבות הימים אוד שבודדות האחרונים הוכר זה הרשע והנחיצות, והחדדים לדבר ה' התחילו להתבצר בתוך מחניהם. מצא הציץ המצאה חדשה האך לטמא נשמות כשרות, ובאותה המצאה זומם לקעקע ביצתו של ישראל ר"ל.

מנץ ראשון שני תשליש וגו', ולא ע"י שמות שעי" זה זיכר נס הגדול של יציאת מצרים וכמו שבכל ימות השבוע דש מצוה זכור את יום השבת לקדשו, וכל ימות השבוע יש מצוה לזכור את יום השבת, ובאיור הרמב"ן (שמות כ-ח) הטעם לזכור את יום השבת, ז"כ בזכרונו אתו תמיד נזכר מעשה בראשית בכל עת, וגודה שיש לעולם וכולם להתחייב לחדש הראשון זיכר הנס הגדול שנעשה ביציאת מצרים.

ולבאר דבריו, נקדים מה שכתב במק"א (סוף הפרשה) וז"ל, זמן הנסים הגדולים המפורסמים אדם מודה בנסים הנסתרים שהם יסוד התורה כולה, שאין לאדם חלק בתורת משה רבינו עד שנאמן בכל דבריו ומקרינו שכולם נסים אין בהם טבע ומנהגו של עולם, בין ברבים בין ביחוד, אלא אם יעשה המצות יצליחנו שכרו, ואם יעבור עליהם יכריחנו ענשו, הכל בגודת עליון, עכ"ל. הרי מבואר מדברי הרמב"ן, שנתחבלת בהנחית הש"ת, ואין שום כח אחרת, וא"כ מובן הייטב מדוע התורה התייחס לכל החדשים לזכור חודש הראשון שנעשה בו הנסים, דרך על ידי זה שייך להיות מאמץ אמיתי בהשגת, שזו העיקר הגדול שחייב כל יהודי להאמץ, שהש"ת הוא מנהיג כל המפע, וכל ראו ענינו ביציאת מצרים, וע"כ כל השנה כולה, בכל חודש וחדש אנו זוכרים מה שנעשה בחודש הראשון, שביצא מצרים ונעשה כל הנסים הגדולים.

טיב התבלין

סאת הגאון רבי גמליאל חסן רבפניץ שליט"א, ר"י שער השמים ירושלים נעדין
 ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו... (י-א) - הרהק מן הביעור ומן הדומה לו ש' לדייק בלשון 'בא' שהוא כאחד האומר לחבירו: 'בוא ונלך יחד'. ונמצאת אומר שאמר הקב"ה למשה שיתלווה עמו בעת הליכתו אל פרעה, ויהיה ניצב עמו בעת עמדו לפני פרעה. וזאת מסיבת השמירה היתירה שזוקק לה האדם השווה במחיצת הרשעים, כי הללו מטמאים בהבל פיהם ר"ל, ובפרט רשע כפרעה שהתורה העידה עליו (לעיל א, ח) שלא ידע את יוסף, היינו את מידתו הקדושה של יוסף, והיה שקוע מאוד בטומאת מצרים, וכפי שרואים שכבר בפעם הראשון שהופיע משה לפניו כבר השמיע באונו דברי כפירה, ושנה ושילש על הדברים באמרו (לעיל ה, ב): 'מי ה' אשר אשמע בקולו' ושוב אמר: 'לא ידעתי את השם' ואף שממלא כבר ידיענו שאינו הפץ לשלח את ישראל ביקש לשלש את הדברים באמרו ז"ל את ישראל לא אשלח, וזאת כדי לקרר את האמונה התמימה של משה רבינו, כי אחר ששמע אדם דברי כפירה לראשונה יאחז בו חיל העדה, ומבין מאליה שלא יתצו להשלים עם המציאות המ' שיש כופרים בעולם, אולם אחר שיכנסו ג' פעמים דברי כפירה באונו כבר תהיה 'חוקה' לדבריו ועי"ז יעשו חלילה שביתה בלב... ואף שהעומד נכחו לא היה כי אם משה רבינו אבי הנביאים, בכל זאת לא היה בטוח בעצמו שאם יציץ בפני אותו רשע לא יפגע, והיה זקוק שהקב"ה יתלווה אליו ויגן עליו מדעת אותו רשע, ועל אף שזה הציווי היה אחר שכבר עברו על פרעה שבע מכות נאמנות, וכבר הודה בעצמו שהבל דיבר בשעה שכפר בעיקר, וגם משה כבר השכיל לדאות את השפלתו ואת אפסיותו, מאחר שלא היה ביכולתו להתחכם על המכות, וכמה פעמים גם לא חס

עדותיך אתבונן

החדש הזה לכם ראש חדשים ראשון הוא לכם (יב-ב) - בענין חדשי השנה ד'המבין כתב לבאר הטעם שחדשי השנה מתחיל מחדש שיצאו כלל ישראל מארץ מצרים וז"ל, ז"טעם החדש הזה לכם ראש החדשים, שימנו אותו ישראל חדש הראשון, וממנו ימנו כל החדשים שני ושלישי עד תשלום השנה בשנים עשר חדש, כדי שיהיה זה זכרון בנס הגדול, כי בכל עת שנזכר החדשים יהיה הנס נזכר. ועל כן אין לחדשים שם בתורה, אלא יאמר בחדש השלישי (יט-א), ואומר יהי בשנה השנית בחדש השני נעלה הענן (במדבר יג-י), ובחדש השביעי באחד לחודש וגו' (כט-א), וכן כולם וכמו שתהיה הזכירה ביום השבת במנותנו ממנו אחד בשבת ושני בשבת, כאשר אפשר (כ-ח), כך הזכירה ביציאת מצרים במנותנו החדש הראשון והחדש השני והשלישי לגאולתינו, שאין המנין היה לשנה, שר"י תחלת שנותינו ממש, דכתיב (לד-כב) ותג האסף תקופת השנה, וכתיב (כג-טז) בצאת השנה, אם כן כשנקרא לחדש ניסך ראשון ולתשרי שביעי, פתרונו ראשון לגאולה ושביעי אליה. וה טעם ראשון הוא לכך שאינו ראשון בשנת, אבל הוא ראשון לכך שנקרא לו לזכרון גאולתינו, עכ"ל. הרי מבואר מדברי הרמב"ן שכל הענין של החדשי השנה, שמות לזכירת כל הגדול שנעשה בחדש הראשון, שהוא "יציאת מצרים" וע"כ התייחס התורה להחדשים בדרך

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מעשה אבות ... סימן לבנים

ותהי צעקה גדלה במצרים כי אין בית אשר אין שם מת ... (יב-ל)

The city of Lodz, located about 85 miles southwest of Warsaw, contained the second largest Jewish community in prewar Poland, after Warsaw. At the turn of the twentieth century, the *Rav, R' Eliyahu Chaim Meisels zt"l*, was sought after for his sagacious wisdom, piety and righteousness, and he earned the respect and affection of both the *Chassidische* and *Litvish* communities residing in the city, a feat nearly unmatched at the time. Lodz was a city dominated by a clique of prosperous, assimilated industrialists and merchants. In addition to overseeing the provision of basic religious needs, the *Rav* worked energetically to convince many of his community's wealthiest assimilated members to join in organizing a series of institutions to serve the growing numbers of impoverished Jews drawn to economic opportunities in Lodz.

Stories about R' Elya Chaim credit him with preventing pogroms in Lodz and protecting Jewish interests in the city and beyond. One specific story stands out and was spoken of with awe and incredulity, among the citizens of Lodz. It is recorded in old *Chevra Kadish* records from that time-period and it recounts the following incident.

In the late 1800's, a calamitous plague - most likely Typhus - broke out in the city of Lodz, affecting its residents and the nearby environs. The plague swept across the area felling Jews and gentiles alike. Accounts from local newspapers from those days reported that the plague prowled among the citizens and villagers in a terrifying way and there was almost no house without someone ill. Mortality was huge and carpenters around the city and nearby towns did nothing but build coffins. "People walk around apathetic because there was no way to prevent the plague," wrote one Polish newspaper. Another delivered an even more dramatic account: "Funerals usually take place without crying, because often the whole family of the deceased lies in a fever and there is no one to cry over the coffin. It often happens that a mother lying unconscious in a fever does not know that her dead child is being taken away from the house." Often death came very quickly. "In the morning you are healthy, in the evening you are gone" one could hear constantly back then.

R' Elya Chaim remained healthy throughout the terrible days when the plague ravaged his community and he worked above and beyond to care for and assist all those in need. He called for public fasts and demanded even more charity from those who could afford it. He practically didn't sleep as he was called from house to house to soothe his constituents and often say *Viduy* and recite *Krias Shema* with them before they passed away.

Finally, R' Elya Chaim decided that enough is enough and he must be more proactive if he wished to remove this terrible catastrophe from among his midst. One day, he suddenly appeared in the middle of the day, wearing the special white *kittel* that he only wore on *Yom Kippur*, as well as his *Talis* and *Tefillin*. As curious bystanders watched in awe, R' Elya Chaim marched to the Lodz Jewish cemetery and halted as he reached the front gate. Then, in an ethereal voice that sounded almost other-worldly, he announced: "I will not allow the *Malach Hamaves* (angel of death) to take one more person from my city. Hear me now. It is either you or me! Either you go or I will go!" With that, he walked silently into the cemetery and laid himself down inside the front gate. He took out a *sefer Tehillim* and began to *daven* with copious tears streaming down his cheeks that *Hashem* remove the plague from the city. He didn't care if onlookers watched him with their jaws agape. He needed to stop the plague right now and he intended to make sure that happened.

Members of the *Chevra Kadisha* were called and they were the first ones to testify that their great and holy rabbi's efforts bore fruit. R' Elya Chaim insisted that he would not leave until the plague was gone and he did not have to wait long. Within a short while, the infections began to drop and soon nobody was becoming sick anymore. And those who were sick, started to get better and their symptoms faded, almost overnight. People in Lodz would comment with a mixture of love and devotion, that their holy Rabbi literally forced the angel of death to leave the city of Lodz. (Ish L'Rayahu, Shemos 5763)

הרבכה כושל ... ונשבה אל עמנו ואל ארץ מולדתנו מפני הרב היונה (רמ"ב מו-מז)

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

תורת הצבי על הפטרות

Comparable to the downfall of the Egyptians at the time of the exodus, *Yirmiyahu HaNavi* describes the punishment *Hashem* visited upon Egypt centuries later at the hands of Nevuchadnezzar, King of *Bavel*, and he relates how the Babylonians conquered land "from before the sword of the oppressor." Interestingly, *Chazal* note that strangely the word "עונה" – which means a dove and is a symbol of peace and tranquility, is the word used by *Yirmiyahu* to describe the oppressors of the land of Israel. A word that symbolizes peace should be used describe oppressors? Why is that?

R' Dovid Feinstein zt"l (Kol Dodi) explains that human nature is such that when one reaches his pinnacle of achievement, he often begins to lose focus on what actions

and measures he used to get him there in the first place, or why he ever set out to achieve his goal at all. Upon conquering *Eretz Yisroel* from the Assyrians while simultaneously destroying the Egyptians, Nevuchadnezzar and the Babylonians were at the top of the world and so he adopted the Assyrian flag with the symbolic dove woven into it as his own, to show that despite all the bloodshed, he was still a peace-loving monarch. Of course, this was a farce, but he had adopted this idea from the Egyptians who had lulled the Jews into complacency with promises of support in the event of an attack but never showed up when the time came.

Therefore, it is not just strength that one projects which makes him who he is, but what he does through his actions.

החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה ... (יב-ב)

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

מחשבת הלב

The *Gemara (Shabbos 147b)* relates a most fascinating and unfortunate incident that befell Rav Elazar Ben Aruch. He went to a place known for its luxurious trappings, exotic wines, and waters. He was "lured" into these pleasures and as a result forgot all his learning. When he was able to finally extract himself and return, he got up to read from the *Torah*. But instead of reading the words "החדש הזה לכם", the words came out "החרש היה לכם". His fellow *Rabbanim* davened for him and his *Torah* wisdom returned. Many *meforshim* discuss why was this particular *posuk* chosen as the example of his loss of vast *Torah* knowledge?

There's a *pshat* from the *sefer Tzror Hamor* which can possibly give us some insight to this. He says that the *Torah* is teaching us an eternal message. "החדש הזה"- this month in which *Klal Yisroel* was presented with their first *mitzvos* – "לכם". That, is what you can call yours. *Torah* and *mitzvos* remain with us for all eternity, in this world and in the next - not our material possessions or monetary acquisitions. In place of putting his efforts on his spiritual assets, aiming higher, Rav Elazar sought pleasure in this world as well. Thus, he ended up reading, "החרש היה לכם" and not "החדש הזה לכם".

There is another *pshat* in "החדש הזה לכם". The ability for one to constantly renew oneself is exclusive to *Yidden*, who throughout all generations personified this immortality. So although Rav Elazar had lost his infinite *Torah* knowledge, he sought to reconnect by pleading "החדש הזה לכם". Lastly, the **Seforno** explains this *posuk* as such. For the first time, the *Yidden* had their own time and weren't controlled by Pharaoh. When we follow in *Hashem's* ways we can be free. If, however, we become steeped in *Olam Hazeah*, we're constantly running after everything else, we become slaves to our animalistic instincts.

Thus Rav Elazar said "החרש היה לכם" because he became enslaved to the physical world. As Rosh Chodesh Shevat commences this week, let us focus on leading lives of *ruchniyus* which will forever remain with us. שבט - ששמע בשורות טובות.

משל למת הדבר דומה

הוא הלילה הזה לה' שמרים לכל בני ישראל לדרתם ... (יב-בב)

משל: As a source of *chizuk* to people, **R' Yisroel Belsky zt"l** would tell the following parable: On December 7, 1941, Pearl Harbor was attacked and thousands of American naval officers and seamen were killed. The U.S. declared war on Japan. They then mounted a counter-attack and drove the Japanese back until they neared the Japanese mainland.

The military high command planned the attack which they hoped would end the war, but soon they encountered a problem. The Japanese had fortified the beachheads and taken up positions on many Pacific islands which served as a barrier to any possible invasion. One island in particular seemed very heavily fortified, as if this island was the Japanese staging ground for most of their firepower. Japan could not be invaded unless that island was first conquered.

ויהי ה' את לב פרעה ויא' שלח את בני ישראל ... (יב-ב)

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

דרגה יתירה

The *Torah* describes how *Hashem* hardened Pharaoh's heart time and again when Moshe came to him. He became desensitized to the horrible plagues that were torturing his people. How could *Hashem* interfere with his free choice? And if *Hashem* did manipulate Pharaoh's decisions and choices, how could he be punished or held responsible for his actions?

Rav Dessler zt"l brings down the **Rambam**, who explains that, in fact, it was only by the 6th plague that *Hashem* hardened his heart. The first five *makkos*, Pharaoh hardened his own heart. *Chazal* teach us that when someone does a sin and then does the same sin again, "נעשית לו כהיתר" - it becomes *mutar* to him. It is not such a big deal anymore. By the 3rd and 4th time, it is already a *mitzvah!* By then, not only is his sensitivity dulled, but he has already rationalized to himself why this is a good thing.

So, the first time *Moshe Rabbeinu* comes to Pharaoh and tells him to let the Jewish people go, Pharaoh thinks about it. He may even have a sleepless night. But in the morning, he tells Moshe no. The second time Moshe asks him, he might think about it again, but he sleeps pretty well and tells Moshe no. By the 3rd, 4th, 5th, and 6th time, it has become a *shita*. Pharaoh doesn't even think about it. He knows to automatically say no. He has completely dulled his conscience and caused himself to lose his free choice. This is how the **Ibn Ezra** explains this idea in the *parsha*. In the first five *makkos*, the *Torah* says that Pharaoh hardened his heart. By the 6th *makka*, the *Torah* tells us that *Hashem* hardened his heart because it was *Hashem* who put this concept into the world that a person can desensitize himself if he does something again and again. Since Pharaoh chose to say no to Moshe 5 times, he completely squashed his conscience, and *Hashem*, who created this phenomenon, "hardened" his heart.

What a tremendous lesson for us. How careful we must be not to dull our sensitivities to what is right and wrong. How terrible it is when one completely deadens his greatest gift, his conscience, which leads him on the proper path of *teshuva*.