

**מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א,  
ראש כולל עשרת חיים ברוך, קליבלנד הייסס**

**An Important Relevant Case.** Often, the following happens. One has a *parve* food processor or blender and uses it on a onion that was cut with a meat or dairy knife. Is this case the same as the above case (#2) and the utensil becomes meaty? We might say that this case is not similar to the above case because there, the meat taste of the liver crushed together with the onion goes straight from meat to utensil. However, in this case, the taste has traveled from meat to knife to onion to *parve* utensil and has not yet met any dairy. This sounds like the rule of *nat bar nat* - a secondary taste which after journeying a few times and not yet meeting dairy, will weaken. This is known in *Yoreh Deah* circles as the “*Machlokes* between the *Magen Avraham* and *Even Ha’ozer* (1).” The **Magen Avraham** holds that once the meat taste met the onion, it stays sharp forever and will not peeter out. The **Even Ha’ozer** argues that even though from knife to onion counts like a first journey taste, the next journey into the utensil does count like a secondary taste, and the utensil stays *parve*. Many are lenient like the second opinion, but one should still ask his *Rav*.

לא תתגודדו לאו - "איִקֶּר" בִּאֵן לֹא תִתְגַּדְּדוּ - לא

In our *sugya*, ריש לקיש holds that if the *minhag* is that something is אסור not הדין but only because of a חומרה then there is no issue of לא תתגודדו. For example the *ע"ש* [א"ח תס"ח, ד"] *paskens* [מתני' פסחים נח] if one leaves his town on *erev Pesach* where they are נוהג to be lenient & do work on פסח קודם חצות, to a town where they are מחמיר & don't do מלאכה, one must follow the town he is in & not do work because of מחלוקת אדם משום מחלוקת. But since everyone holds הדין מעיקר הדין it is *mutar*, there is no issue of לא תתגודדו.

# הוא היה אומר

“יָדָם אָחָרָהֹ” - When Aharon’s two sons died, he remained silent and was rewarded for his silence. Remaining silent in the face of intense grief takes great effort. There are times when silence is not merely the absence of words; at times, silence has the ability to even speak louder than words could possibly express.”

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Mazel Tov to the Isaacson and Rosenberg Mishpachos on the chasunah of Yisucher Beirish and Devorai. May the couple be zoche to build a bayisne eman B'Yisroel.

**Food Processors and Blenders.** The pressure of these items are similar in *halacha* to the pressure of a knife cut, when the food is hard and gets broken down. This can work in two ways: 1) from the utensil into the food, 2) from the food into the utensil.

1) If the food processor or blender was ever used on hot meat [which is *yad soledes bo* - too hot to touch comfortably] the utensil becomes *fleishig*. If later on [even after twenty-four hours goes by] one uses this utensil on onions or on horse radish [as many do before *Pesach* to prepare *maror* for the *Seder*], that sharp food gets the status of meat and cannot be eaten with dairy. The onions we are referring to are raw onions, but if they are fried they lose their sharpness as we all know. Also they often become soft and there is no real pressure to match the pressure of a knife on a hard item. Even though the sharp item cannot be eaten with dairy, one does not have to wait six hours till he eats dairy. One can correctly deduce from the above that if he ground

בראיתי יצר הרע ובראיתי לו  
**תורה תבלין**  
Tora Tevlin

**שבת פרשת שמיני - פרשת פרה - כ"ג אדר ב' תשפ"ב**  
**Shabbos Parshas Shemini - March 26, 2022**

\*\*\*\*\*  
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**מאת חגית רבי גמליאל חכתן רבינביץ  
שליס"א, ר"י שער השמים ירושלים עיר"ק**

[illegible]

**לימודים סגרת חרב אברהם דניאל  
בבש"ץ שליט"א, בעמ"ס שדה אברהם**

וכיון שכן, דאיכא חוב דאורייתא של זכירת מעשה העגל, ביאור האחרונים שמשל  
ה פרשת פרה הוא מזאורייתא. ידוע דברי רש"י (רש פרשת חקת) שהביא מדב  
מדרש מדוע הטהרה נעשה דוקא ע"י הפרה וז"ל, פרה אדמה - משל לכן שפה  
שטינה פלטיה של מלך. אמרו תבא אמו ותקנה הצואה, כך תבא פרה ותכפר ע

וזהי שכתב רש"י שזאת ההדה' הוא לשון חיים' כי לא יקרא חיים אלא כשזוכה  
החי לרבות ולקדושה באמצעות חיותו. וכיון שזוהי תכלית הקמת הדין והמשכן  
לכן ראה הכתוב לנכח להוזהיר על הדברים המעכבים את הקדושה סמוך לפרשן  
תוכנת המשכן שבה מסופר אודות זכייתו של ישראל לראות עין בעין איך שגילה  
הכבל'ה כבודו וקדושתו כשירד אש מן השמים על גבי המזבח, ואז נתעורר הרצון  
בכל אחד להדביק באור העילוי וכמו ששעה' רחוקו (לעיל טו, טז) ותצא אש מלפני  
ה' וגו' וכל ידל תעס ודעו פניהם על פניהם, לכן נזכר הדבר והדברים אשר האדם  
מן הדברים המעכבים קדושתו. וזהו הדברים מוסיקים בהמשך לשונו של רש"י: לפי  
שישראל רבוקים במקום הראוין לחיות חיים, לפיכך הבדילם מן הטומאה.

ויש להוסיף עוד לבאר, שהטעם שפרה אדומה הוא כפה על המעשה העגלגל  
 היינו משום שפרה אדומה הוא "חוק", והיינו שהוא מצוה בלי טעם, וזה מורה על  
 גדול האמונה בהש"ת, שאפילו אם אין אנו מבינים טעם על מה שאנו עושים  
 המצוות, ומ"מ עושין אותה, ודי זה מורה על גדול האמונה בהש"ת. וכן כתב **האור  
 החיים** (הגהש חקת): "ובדרך רמז ידעה באומרו חקת התורה שאם יקיימנו  
 מצוה זו וזה היותה חוקה בלא טעם מעלה עליהם הכותוב אנו קיימו התורה ואנו  
 מצוה ה' לאמר, כי קיום המצוה בלא טעם יקיים יצירת האלוהים והסבת הנפשו  
 לקיים כל מצות הבורא וזה לך האות, ואולי כי לטעם זה רצה ה' שתתמסר להתב  
 המצוה בדרך חקת", עכ"ל. ודי שעשיית מצוה בלי שום טעם, מורה על גודל  
 האמונה בהש"ת. וא"כ מובן היטב מדוע הוא כפרה לחטא העגלגל, שודי שורש  
 השרשים של החטא העגלגל היה מחסרון אמונה בהש"ת, שעשו עגל הורב ואמר  
 "אלה אלהיך ישראל אשר העלוך מארץ מצרים", והוא חסרון אמונה בהש"ת. וא"כ  
 ע"י הכפרה אדומה הוא תיקון לחטא זה. והנה האמונה שהש"ת רוציאנו ממצרים  
 והתפלת של כל ימי הפסח הוא בלבונו האמונה שהש"ת רוציאנו ממצרים  
 והוא השליט על כל העולם כמו שהאריך **הרמב"ן** (סוף פר' בא).

# מעשה אבות .... סימן לבנים

ואחיכם בית ישראל יבכו את השרפה אשר שרף ה' ... (י-י)

The **Ohr Hachayim Hakadosh** explains that the words of the *posuk*, “*And your brothers, the House of Israel, shall cry for the burnt offering that Hashem burned,*” was in fact a commandment, not just a comment. *Hashem* was intending to bring a harsh decree upon the Nation with multiple casualties, but instead, He took away two great *Tzadikim*, Nadav and Avihu, the sons of *Aharon Hakohen*. His intention was to see how the people will react. If *Klal Yisroel* will go ahead and properly mourn the loss of Nadav and Avihu, then *Hashem* will consider this their sacrifice instead of the harsh decree, i.e. as if the decree was already burnt. This then is the meaning of the *posuk*, “יבכו את השרפה” that *Klal Yisroel* was commanded to cry over the deceased *Tzadikim*. If they will properly fulfill that part, *Hashem* said He will consider it “אשר שרף ה'” as if the harsh decree was already executed. Hence, we see from here that the mourning itself of great *Tzadikim* is an atonement and protection from harsh decrees. This is the same for all *Tzadikim*, says the *Ohr Hachayim*. If we mourn their loss properly and realize what we have truly lost and all that it entails, we won’t need to worry that there are hard times on the horizon.

During the last few weeks of his life, **R’ Yisroel Belsky זי”ל** was bedridden in the hospital with the dreaded disease of cancer. Even after a few rounds of treatment, nothing seemed to be working and the doctors feared the worst.

His family gathered at his bedside for what they expected to be the last time they would be able to talk to their father, and by large one of the *Gedolei Hador*. The Belsky children living in *Eretz Yisroel* quickly headed to the airport and managed to get on a plane to go see their revered father one last time. All except for one son, **R’ Elimelech Belsky שליטא**, who decided not to go straight to the airport but instead he made a detour along the way. He traveled to Bnei Brak and arrived at the lofty address of **Maran HaRav Chaim Kanievsky זי”ל**. He needed to ask the *Tzaddik* if it was really necessary to travel to New York or maybe he should wait. Situations like these sometimes improve and deteriorate from one minute to the next. He couldn’t afford the time and energy to jump on a plane with every beckoning call of the doctor. He would seek the advice of R’ Chaim and in this way, he wouldn’t have to live on an airplane for the foreseeable future.

Indeed, the answer was forthcoming: R’ Chaim said he need not go! R’ Elimelech accepted the words of the *Tzaddik* and turned around. He headed straight back to his home.

Sure enough, the situation improved. Not that it got much better, but at least it didn’t get much worse. Two weeks went by in a stable situation when suddenly R’ Belsky’s condition took a sharp turn for the worse. Again, the doctor informed the family they should prepare for the end and again R’ Elimelech headed to seek the advice of R’ Chaim.

This time however, the answer he received shook R’ Elimelech to the core. R’ Chaim said, “Go to America, and bring your father back ...” R’ Elimelech understood the message and immediately boarded a plane.

It was only a few hours later that *Klal Yisroel* was informed of the *petirah* of one of its luminaries. R’ Yisroel Belsky was taken from their midst. R’ Elimelech didn’t make it in time for the *petirah* but he did make it in due time for the *levaya*. He followed the words of R’ Chaim and traveled to America to bring his holy father back for *keverah* in *Eretz Yisroel*.

In *Parshas Shemini*, *Aharon Hakohen* loses his two elder sons. His reaction was silence: “*Vayidom Aharon.*” But now is not the time to keep silent. We must thank *Hashem* for the incredible gift that was **R’ Chaim Kanievsky זי”ל**. Few are able to match the amount of *Torah* he was able to learn daily. Yet, we can learn from him, to make ourselves accountable for a certain daily quota. Whatever we can learn - a page in *Chumash*, a *Mishna*, or a *daf* in *Gemara*, will count towards keeping the world in existence. We can also learn the *Gadol Hador’s seforim*, to keep his lips moving in *divrei Torah*.

As we mourn the immense loss of *Maran Sar HaTorah* and tell over stories about his greatness, let us appreciate the gift that *Hashem* gave the world for 94 years, and help the *neshama* of this *Gadol Hador* by perpetuating his *Torah* learning.

ואמר דוד אל מיכל לפני ה' אשר בחר בני מאכל ומכל ביתו לצאת אתי נגיד ... (שמואל ב' ו-כג)

With the stabilization of *Dovid HaMelech’s* reign, he felt it was finally the right time to bring the *Aron HaKodesh* to its permanent home in *Yerushalayim*. Amidst the joyous festivities, Dovid’s wife Michal (who was also *Shaul Hamelech’s* daughter), observed her husband dancing frivolously and she voiced her disapproval claiming that his behavior was inappropriate and not befitting a King. While *Chazal* say that Michal was wrong, Dovid’s response to her that *Hashem* has chosen him over her father seems unneeded and to some even downright petty. Why did Dovid say that?

**R’ Menachem Mendel Schneerson זי”ל (Likutei Sichos)** explains that with this statement Dovid not only explained to Michal why he had danced so carefree, but also what the

underlying issue was that caused Shaul to lose his kingship. Dovid argued that Shaul’s failure to eradicate the nation of Amalek completely was due to the fact that his commitment to Divine instruction had been compromised by his own reason and logic. Dovid contended that his carefree dancing demonstrated his complete submission to *Hashem* which defied all logic that would dictate that a King present himself with a certain decorum. At this particular moment Dovid felt that it was proper for him to separate himself from the rest of *Klal Yisroel* in celebrating this momentous occasion.

Sometimes people feel like their stature sets the tone for their behavior. While this is mostly true, a person needs to learn when those points of social etiquette can be suspended.

ואחיכם בית ישראל יבכו את השרפה אשר שרף ה' ... (י-י)

The **Chayei Adam**, in his *hesped* for the **Vilna Gaon זי”ל** made the following statement: The *Gemara* in *Berachos 56b* states that one who sees a pot in his dream should hope for peace. Why? The *Gaon* explains that the essence of a pot is to promote peace. Peace between the fire beneath it and the water within it, for without the pot, the fire would be extinguished by the water. Hence, dreaming of a pot gives hope for *shalom*. The *Chayei Adam* explains that many times there exists a *midah* of *din* in this world, like a fire. The *Talmid Chacham* who is immersed in *Torah* (אין מים אלא תורה) serves as the pot of water, which protects us from the flame. When the *Tzaddik* is *niftar*, the water and the pot are gone. Sadly, we are left with nothing to prevent an inferno. Therefore, says the *posuk*, the solution is to cry copious tears. These tears, will act to keep the fire at bay.

There is really nothing to say. No words can adequately express the loss that *Klal Yisroel* has suffered with the passing of **R’ Chaim Kanievsky זי”ל**. We can only shed tears. Our hearts are broken as we realize how vulnerable and delicate we are. Perhaps, if we keep his *Torah*, his lessons and his legacy alive, we can still keep the pot full of his vast, endless water.

On that note, I’d like to share a small *vort* from R’ Chaim on this week’s *parsha* found in **Ta’ama D’Kra**. He explains why “מעלה גרה” - chewing of the cud, is a *siman* of *tahara*, the sign of a kosher animal. R’ Chaim writes that if an animal can regurgitate a few times to ensure that its food is sufficiently ground to enable proper digestion, it demonstrates that it is not a lazy animal. This is a *siman tahara*. Laziness is a *siman tumah*. That’s how R’ Chaim himself lived, constantly reviewing and scrutinizing כל התורה כולה. Let us all try to emulate his ways in small steps, ensuring that his pot never empties. May *Hashem* accept our *siman tahara* and may the *tzaddik* be a *meilitz yosher* for all of *Klal Yisroel* to bring *yeshuos* and *moshiach b’karov*.

## משל למה הדבר דומה

ויבא משה ואהרן אל אהל מועד ויצאו ויברכו את העם ... (ב-נג)  
**משל**: In 2011, at one of his weekly *Motzei Shabbos* lectures, **Chacham Rabbeinu Ovadia Yosef זי”ל** offered a prayer for Egyptian President Hosni Mubarak, who was going through a difficult time healthwise, as well as politically. The *Chacham* explained that in 1984, he had met with President Hosni Mubarak of Egypt. There had been plans for the construction of a highway in Egypt that was to run through an old Jewish cemetery in that country in which *Torah* sages from previous centuries were buried.

Knesset member Aryeh Deri and Chacham Ovadia immediately traveled to Egypt and arranged a meeting with the President of Egypt. After explaining to Mr. Mubarak about the disgrace that would be caused by razing the ancient cemetery and requesting to change the highway’s route, Mubarak agreed, despite the cost involved.

ותצא אש מלפני ה' ותאכל אותם וימתו לפני ה' ... (י-ב)

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

The **Cheishev Sofer** quotes a *medrash* that states the following: the reason the two sons of Aharon died was because they brought wine into the *Ohel Moed*. Their intention was to drink and become “happy” in their service of *Hashem*, however, it was for this reason that they erred. True *simcha* does not come from outside, external sources, like wine or alcohol. True *simcha* comes from *Avodas Hashem*!

There is a tremendous lesson here for all of us, especially now as we become busy with pre-*Pesach* preparations. The message to be learned is not that external sources that boost our *simcha* is bad. No! We definitely can do things to help bring us into a “*simcha* mode” as part of our *avoda*. But we must KNOW that the greatest joy in the world comes from simply doing *Avodas Hashem* properly! Acts of *Tzedakah* and *chessed*; *davening* a *gevaldiga Shemona Esrai*; listening to a *Torah shiur* or just sitting and *shteiging* in learning - THIS brings a person to true, authentic happiness. If living a real *Torah* life is not giving you satisfaction, then you are doing something wrong! If you are going through the motions of *Yiddishkeit* without feeling true *simcha*, then it is time to stop, reevaluate and begin to truly LIVE with *Dveikus B’Hashem*.

Too many people search for happiness in foreign places. People turn to alcohol, banned substances, smoking, vacations, entertainment and all sorts of pleasurable activities to fill a void that is gnawing at them. Many people are on anti-depressants and other forms of medication, or seek professional therapy to experience joy. Well folks, I am here to tell you that the world’s greatest anti-depressant, the best therapy and safest, most long-lasting pleasure ... is TORAH and AVODAS HASHEM! Try it. Throw yourself into your *Pesach* preparations and think how fortunate a Jew is to be free from all the nonsense of the world. As the saying goes: TORAH - learn it, live it, and experience the joy of a lifetime!

מחשבת הלב  
CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOFMAN ZT”L

דרגה יתירה  
EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

א PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R’ TZVI HIRSCH HOFFMAN

תורת הצבי על הפטרות