

מאת הגאון מו"ד הרב ברוך חירשפלד שליט"א,
ראש כולל עטרת חיים ברוך, קליבלנד חייטס

Examples of Edible Raw. If a gentile aide or live-in would bake an apple or cook a carrot which are both edible raw, it may be eaten. Similarly, if they grilled a cheese sandwich, it is permitted since the bread and cheese are edible raw. A fried egg would not be permissible. Frozen Pizza has this *heter* because when thawed out, the baked dough and cheese (including ketchup and sauces) are all edible raw. Even something that is not edible raw but was first cooked by a *Yid*, then frozen, has this leniency if the gentile heats it up, because the *Yid* could first let it thaw out and eat it without the gentile's input. This is used by people who have a non-Jewish aide for an older person. They fill their freezer with precooked meals that just need warming up and the item has no *issur* of *bishul akum*. This is the *heter* relied upon in hospitals, and airline meals when a gentile warms up the frozen meals under *hechsher*.

Kashrus in the Kitchen (85). The Jewish Kitchen (cont.)

Bishul Akum. The Sages decreed that we are not allowed to eat items cooked by a gentile even if all the ingredients and vessels involved are kosher. The main reason for this decree is that if we eat such items we might accept invitations to eat with them which could lead to intermarriage. This explains the well known *Gemara* (1) that a food item not fit to go “on the table of kings” is not included in the prohibition. The **Rambam** (2) explains that the item is “classy” enough to serve to a guest. This description fits perfectly with the above reason that we don’t want *Yidden* to accept gentile invitations. There is another relevant leniency.

"שם המפורש של שנים עשר אותיות" - Originally the שם ה' that consists of 12 letters, was known by everyone. רש"י explains that

שם כה"ג said the "נפלו כל העם כורעים", שם המפורש כה"ג when the יו"כ only on asks that why only ר' יצחק הוטנער זצ"ל every day by ברכת כהנים we don't find that it says כורעים? He answers that by ברכת כהנים there is a דין that the people must be כהנים, אל פנים to the פנים, so they couldn't bend down and bow. But when they heard the שם המפורש מפי כה"ג during יו"כ on שם המפורש מפי כה"ג during יו"כ, they were able to bow down as there is no דין of פנים מול פנים during יו"כ.

or sing during this time, and after the צבור is finished the כהנים respond to the הו"ח and say the last word. The הו"ח says that "יש לפקפק בזה" because this leaves a הפסק from when the הו"ח says the last word until after the כהנים finish singing and respond to the הו"ח. If the כהנים sing while waiting for the צבור to finish the רבש"ע, maybe we can say the ניגון is the התחלה of the התנייה, so it's not a הפסק. But if the כהנים are quiet while they wait for the צבור, this is a problem. Because of this הפסק the הו"ח prefers the **מנהג הגר"א** of saying the רבש"ע the third time instead of the longer יו"ד, because sometimes the כהנים finish singing and have to wait for the צבור which creates a הפסק. This would also answer the question of the יו"ד who wondered where the מנהג came from that the כהנים sing at all; maybe it is to avoid the שאלה the הו"ח discusses of the הפסק created if the כהנים wait for the צבור quietly to finish.

בוא היום אומר

(1) עובדה זהו לא. (2) רמב"ם הל' מאכלות

) would say:

“Why does it say 'וְהָיָה שֵׁם אֲבְרָהָם' - in a future tense, when changing his name, and when *Hashem* changed Sarai's name, it says 'לֹא תִקְרָא אֶת שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ' in past tense? Because when one becomes a king, his wife does not need to be appointed queen - she automatically becomes the queen when her husband is appointed king. Here, too, after Avram's name will be changed to Avraham, Sarai's name will already have been changed to Sarah.”

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Cities Edition

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ובהכרח שאברהם אבינו הקדשים תחילה ואמר לה: שבמידה והשתדלותי לא תשנה את הסכנה, והש"ת לא ימציא לנו ישועה בדרך אחרת, ובהכרח תלקח ולבית פרעה, אז לא תאבדי תקוותיך בהש"ת, כי אוד שאין האדם יודע ואין להשתדל, אין לו לעשות כלום כי אם לבטוח בהש"ת, ואז הוסיף אברהם ואמר לה: כבשתוכי או לבטחון איתנה, תוכי להנצל מבחלה, ותוכל למדוד גם את הליכותיך הלאה בפלס. לדעת מה נכון לעשות עוד ומה לא [כי גם אם עבורה כבר לא תהיה מוצא בדרך בטעית, עדיין היו יכולים עוד להשתדל עבור אברהם שלא ידרגו].

ואם לא תוכי לבטחון אמיתי לא תוכלי לישוב הדעת וכתוצאה מסכרתי שיש לך עדיין מוצא בדרך השתדלות, עדין לא תשמישי שמי: אלא בעקלך ואת בעולך בעל. אמנם אין זה צעד נכון, כי אז לא די שאת לא תישע, אלא גם אתי ידרגו. ולכן עליה להתחזק בבטחון, ורק מתוך כך תהיה דעתה מיושבת ותוכל לומר אחי הוא:

הדי' לנו מכאן שלושה כללים הצריכים לשמש את ואדם בעת הסתר, א. הרתחוקות בבטחון בה' שימצי' לו ישועה. ב. חובת ההשתדלות וההשקפה הנכונה עליה. ג. האמונה שכל צרה לסובה היא.

מבואר בדבריו, שכונת הגמ', שר' חנינא שהיה מאמץ "אין עוד מלבדו" לא היה כאן בתחנתונים אלא היה רבוק להשי"ת, והדבק בה' אינו ניזוק "שאין התחנות שולט בעליה", וכמו שזכר ר' חנינא לשמירה מעליה זה, שהיה רבוק בה', שהיה מאמץ "אין עוד מלבדו", כמו כן כל מי שמאמץ בה', וזכה לשנות את מזלו, כמו אברהם אבינו, וזרז חכמה, שהגבירה השי"ת את אברהם אבינו. שכל מי שמאמץ בה', וזכה לשנות את מזלו, שדבור בעלינים וזוכה לכל טוב סלה!

אמרי נא אחתי את למען ייטב לי בעבורך וחיתה נפשי בגללך. ויהי
כבוד אברהם מצרימה וידאו המצרים את האשה כי יפה הוא מאד ...
(יב-יג) - התחזקות בשעת הסתר

דבריו אלו אינן לומד שנאמר כמו שהם אכן מתוארים, שכן לא יתכן שצדיק של עולם יודיע לזולתו שהוא נתן בצרה, ובאותו מעמד יתעלם מצער, ועוד יבקש ממנו כבוד השעה שידא לזולתו להינצל מצרת. לא ייתכן שאברהם אבינו פינה לשרה יריאמר, דע דך שאת בצרה, גם אני בצרה, רחם עלי ואמר 'אחי הוא' וכך אשתהדר אני מצרת; מבלי שיאמר לו דבר מה אם אודות צרתו, וגם אם נאמר ששעת הדחק שאני מומצתה שיהא אבי את הצרה אצל מזור לצרתה רק לצרתה לא היה לו להפסיד ולומר כי אם 'וחתה נפשי בגלגל' כי בזה במאד צרינו שלכל הפתוח ינצל הוא מצרתו, ולמה ראה לזכור לחוסר ולומר גם 'למען יטב לי בעבודך' שענינו תוספת טובה,

לִימוּדִים מֵעַת חֹרֵב אֲבוֹתָם זִנְסֵל
אֲבִשְׁטִין שְׁלִיט"א, בַּעֲמִ"ס שֶׁהָ אֲבוֹתָם

יש לבאר הענין ע"פ דברי הגמ' בחולין (ו, ב): "אין עוד מלבדו, אמר רבי חנינא: אפילו כשפים. הויה איתתא דהות קא מהדרא למשקל עפרא מתותיה כרעיה דרבי חנינא. אמר לה: שקולי, לא מסתייעא מילתיך, אין עוד מלבדו כתב: והאמר ר' יוחנן: למה נקרא שמן כשפים? שמכושין פמליא של מעלה! שאני ר' חנינא, דנפישא וכוותיה. ע"כ. וגם בגמ' דסנהדרין (סו, ב): "אמר רבי חנינא: למה נקרא שמן כשפים? שמכושין פמליא של מעלה. אין עוד מלבדו, אמר רבי יוחנן: אפילו לרבן כשפים."

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מעשה אבות ... סימן לבנים

אם מהיום ועד שרוך נעל ואם אקח מכל אשר לך ולא תאמר אני העשרתי את אברהם ... (ד-ב)

In *Parshas Lech Lecha* we are introduced to the *mitzvah* of *Tzitzis* when **Rashi** tells us that *Avraham Avinu* was given this *mitzvah* as a reward for refusing to take any spoils in return for rescuing the five kings and their captives. *Avraham Avinu* said, “*I will not take (as much as) a thread or a shoelace, or anything of yours, so that you shall not say, ‘I enriched Avraham.’*”

As the news slowly trickled out on *Shabbos Simchas Torah* about the horrific attack on southern Israel, many could barely believe the number of casualties being reported. With the world watching, Hamas terrorists blew up the security fence between Israel and Gaza, pouring through and fanning out in search of victims to kill, in a coordinated attack by sea, air, and land. In central and northern Israel, reports were coming in of hundreds of armed terrorists infiltrating *kibbutzim*, towns, and communities massacring entire families without as much as a second thought, *r”l*. While it took hours for the IDF and police units to respond to the unfolding tragedy, there were numerous individuals who dropped everything and sped down south to save lives, knowing full well that they were placing their own lives in mortal danger, that they were isolated against ruthless barbaric terrorists. Using their wits and resourcefulness, many of these heroes prevented a far greater tragedy from occurring.

One such hero was Lieutenant Colonel Guy Madar. Guy is a career army officer living in *Kiryat Gat*, approximately a thirty-minute drive to Gaza. On that fateful day, Guy was at home enjoying a festive *Simchas Torah seudah* with his family when the dreadful news of the terrorist incursion came in and Guy knew he had a moral duty to act. Without hesitation, he jumped into his car, armed with only his personal pistol, and sped right down into the danger zone. As he arrived in the vicinity of Re’im, a secular *kibbutz* in southern Israel near the Gaza border, he was met with a haunting sight - a severely wounded Israeli soldier from the Golani brigade desperately in need of assistance. Guy pulled the injured soldier into his car, knowing full well that his own life was now in grave danger. As he began driving away, a Hamas terrorist noticed him and the injured soldier in the car and fired on Guy’s car, but the quick-witted officer managed to maneuver away, aiming his own pistol at the terrorist and eliminated him. Guy stopped his car, got out and picked up the terrorist’s automatic rifle. But as he tried to get back into his car, another five terrorists came speeding by on motorcycles. Guy spun around and shot all five murderers before jumping back into his car and speeding off to the nearest IDF field hospital.

Such an ordeal alone would be enough for most people. But not for Guy. Having transferred the soldier to a field hospital, Guy joined a policeman traveling southward. Soon, they were attacked by terrorists and in the ensuing gun battle, both Guy and the policeman were injured in their legs. Their car careened off the road and Guy was thrown into a ditch on the side of the road.

Lying in the ditch for two hours, unable to move, Guy continued to fend off terrorists as they came in view. Eventually, the IDF arrived en masse and began canvassing the area. As the Israeli soldiers approached him, they mistook him for a terrorist - after all he was holding an automatic weapon and was wearing civilian clothing. Approaching with guns drawn ready to open fire, Guy mustered his last vestiges of strength and cried out that he was an Israeli soldier. Reports of terrorists posing as Israeli soldiers as a way of luring them into a false sense of security, had been circulating and they weren’t taking any chances.

Completely drained from his ordeal and weak from the loss of blood, Guy resigned himself to his fate. As the soldiers raised their guns to shoot him, one soldier suddenly cried out, “Wait! Don’t shoot! He is wearing *Tzitzis*!” Indeed, a few strands of his *Tzitzis* were peeking out of his shirt and it saved his life. Recognizing that Guy was one of their own, the soldiers quickly whisked him away to Beilinson Hospital in *Petach Tikvah*, where he was operated on and is now recuperating.

In the wake of this story having been circulated, tens of thousands of requests came pouring in to the IDF from soldiers and reserves in the field wishing to wear *Tzitzis* while in the midst of battle. And worldwide Jewry responded with thousands of pairs! It is truly amazing how the *mitzvah* of *Tzitzis* saved a life and inspired thousands of others to observe the *mitzvah*.

תורת הצבי על הפטרות וקרי ה’ יהליפו כח ... (ישעי’ ב-לא) **A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN**

Yeshaya HaNavi notes that those who “*trust in Hashem shall renew their strength,*” indicating that Jews who trust in *Hashem* will continually draw new strength and so to speak, grow eagles wings enabling them to “soar” back to *Eretz Yisroel* at the time of redemption. *Chazal* say that *Yeshaya* specifies the eagle because it flies higher than all other birds - indicating that *Klal Yisroel* has a special, Heavenly spiritual strength enabling them to survive borne out of the *Torah* itself.

R’ Ezriel Zelig Noach Kushlevsky ז”ל (Sefer Ein Tzofim) adds that *Chazal* teach us that learning *Torah* transcends everything physical. He relates a story about **R’ Yitzchok Elchanan Spektor ז”ל** of Kovno, who was elderly and weak, and required medication to manage and strengthen his heart

rhythm. One *Purim*, R’ Yitzchok Elchanan was exceptionally frail and his doctor was worried about his health. But as soon as the reading of the *megillah* began, the physician noticed a change come over the *tzaddik’s* face. Concerned, he quickly raced over to check R’ Yitzchak Elchanan’s pulse and was amazed to discover that it was steady and strong - more so than it had been in a while. Surprised, he asked how that could be and the *tzaddik* smiled pointing to the *megillah*.

The best medication for a Jew is the happiness of performing a *mitzvah* and the study of *Torah*, for while one is truly engaged in *Avodas Hashem* and *Limud HaTorah*, he will not feel physical pain. Such is the power of the *Torah* when one places his complete trust in *Hashem*.

וה’ אמר אל אברהם אחרי הפרד לוט מעמו שא נא ענינך וראה מן המקום אשר אתה שם ... (ג-ד)

At this juncture in history, *Hashem* came to Avrom and promised him and his *doros* the land of *Eretz Yisroel*. Why does the *Torah* stress that this conversation took place “*אחרי הפרד לוט מעמו*” - after Lot’s departure? See **Rashi’s** elucidation.

The **Sefer Tzror Hamor** from **Chacham Avraham Seba ז”ל**, offers another *pshat*. When Lot departed and went on his way, Avraham was now left alone. The future looked bleak. Did he make the right decision to send Lot away? He saw his nephew being negatively influenced by Sodom. Avraham seemed what might be considered “vulnerable” in the modern-day vernacular. The *Aibishter* saw this and in His infinite kindness came to be *mechazek* Avraham, to strengthen him, at precisely the right moment, infusing Avraham with renewed vigor. “You need not worry,” *Hashem* said to him. “You will yet have your own progeny, and they will inherit the Holy Land. The Land will belong to your offspring so you have nothing to be concerned about. Regarding Lot, you did your best to take care of him. He knows you care for him. Indeed, Lot will be protected and ultimately saved in your *zechus*.” With that *chizuk*, *Avraham Avinu* was able to forge ahead.

This *machshava* is a lesson for life. We could at times be on the verge of giving up or having second thoughts about a decision we’ve made. We feel helpless and unsure about how to proceed. *Hashem* knows just when to send that sign telling us, “I am with you and I will always have your back. You’ve done the best you could, and that’s what counts. You need not worry.” It’s our duty to connect with Him, so that we can merit such divine messages.

As the current *matzav* in *Eretz Yisroel* evolves, we require all the *zechusim* possible. The *zechusim* of our *heilige Avos Hakedoshim* are desperately needed. In order to be able to evoke them, as we say, “מגן אברהם.... מן אברהם”, it is of the utmost importance that we try to learn and emulate their ways. **אמן.** **שנשמע ותבשר בשורות טובות, אמן.**

משל למה הדבר דומה והאמין בה’ ויחשבה לו לצדקה ... (טו-ו)

משל: The renowned *Maggid* and speaker, **Harav Yaakov Galinsky ז”ל**, once related the following powerful story, underlining its inspiring message.

In a particular hospital in Israel lay a terminally ill person, attached to an artificial respirator and suffering excruciating pain. His doctor, a compassionate man, hoping to spare him more suffering, decided to disconnect the life-support system. The man died soon afterwards. It seemed like the end of the story, but there was more.

A few days later, the deceased man appeared to the doctor in a dream and said the following to him, “I had four more days left to live. During this time, I was to suffer terrible suffering, which would have catapulted me directly into *Gan Eden*. Their cleansing effect was all that I still

לך מרצץ וממולדתך ומבית אביך ... (י-א)

In *Tehillim* (55), we say the famous *posuk*: “*Hashleich al Hashem Yehavcha v’Hu Yechalkelecha - Throw on Hashem the heaviness of your burden, and He will sustain you.*” The first word of this *posuk*, HASHLEICH, has in it the word “LECH.” The last word of this *posuk*, YECHALKELECHA, has in it the word “LECHA.” This is one of the greatest messages that we can learn from our *parsha*, “*Lech Lecha*.” These words represent the tests that every Jew must go through in order to fulfill his mission and purpose in life, for only through the challenges in our lives do we truly achieve our potential in this world.

How can a person go through difficulties that sometimes seem unbearable? Some hardships are so debilitating that they threaten to break us. The one and only solution is, “*Throw your burdens upon Hashem and He will sustain you.*” A person certainly cannot handle difficulties of such magnitude on his own. People have to remember that they are never alone. It was *Hashem* that put them in it and it is only *Hashem* that will get them through it. The question is, why does the *posuk* say “*Hashleich*”? THROW? Why can’t we just give our troubles over to *Hashem*? Why must we “throw” them at Him? The answer is because when you give something to someone, you are still holding it when you pass it on. When you throw something, you have to entirely let go of it before you pass it on. When it comes to challenges in life, we have to learn how to “Let Go!” We need to show *Hashem* that we totally rely on Him and put our faith and trust in Him to get us through.

Here in *Eretz Yisroel*, as well as *Yidden* all over the world, we are experiencing turbulent times! It is difficult to watch the suffering of our brothers and sisters and it is scary to feel the earth trembling beneath our feet, not knowing what tomorrow may bring. We must know that our greatest strength is *Emunah* and *Bitachon*. We need to hold on tight to our beloved Father in Heaven and truly feel that we are being carried lovingly in our Mother’s arms. May we all be *zoche* to *Yeshuas Hashem*.

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOPMAN ז”ל

מחשבת הלב

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

דרגה יתירה