

# הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א  
ראש כולל עשרת חיים ברוך, קליבלנד וויטס

## A SERIES IN HALACHA LIVING A "TORAH" DAY

### Kashrus in the Kitchen (56). Separation of Meat and Fish.

Over the past few weeks, we have been discussing in this column, instances of kitchen *kashrus* "mix-ups" between milk and meat products. There is another concern, not *kashrus* related, regarding mixing meat and fish. According to *Chazal* in the *Gemara Pesachim* (1), it is hazardous to a person's health to eat meat and fish together. According to most *Poskim*, poultry also counts like meat with regard to this prohibition.

The **Magen Avraham** (2) brings that certain dangerous items mentioned in *Chazal* are no longer considered dangerous, and he has a doubt if this is also the same. We are strict in this matter, as ruled in **Shulchan Aruch** (3), but we use the doubt of the *Magen Avraham* as a factor, combined with other factors, to be lenient. For example, there is a difference of opinion if nullification in sixty times the volume amount of one type into the other, permits it. Nowadays, we combine the leniency of the *Magen Avraham* with nullification in sixty and as a result, some *Kashrus* organizations certify meat sauces as kosher, even when they contain small percentages of fish and are nullified in sixty.

**Defining "Eating Together"**. If one eats and drinks something in between eating meat and fish, one after the other, it is permitted and not considered hazardous. [Rav Akiva Eiger ז"ל in *Y.D. 116:5* quotes from a **Tosfos** in *Maseches Moed Katan 11a* that it is not healthy to drink water right after fish.] If they are cooked together in the same pot, the food is prohibited, unless there is nullification in sixty. Some [see **Pischei Teshuva** (4)] hold that the pot needs to be *kashered*, although others [see **Kaf Hachayim** (5)] hold that it is enough to just leave the pot sitting cold and clean for twenty-four hours. However, it is permitted to cook one type, fish or meat, and then clean out the pot and immediately cook the other type. This is because a taste that is in a vessel does not create a hazard to one's health. Some go a step further and say that even a taste absorbed in a different food can be combined with the other type. A common example of this is a *challah* that was warmed up on a *fleishig* pot, which they say can be eaten with fish. See **P'sakim U'teshuvos** (6) where he writes that **R' Yisroel Yaakov Fisher ז"ל** argued on this last leniency. To be continued IY"H.

## בין הרוחניים – תבלין מדף היומי – נדרים לה'

שלוחים או, שלוחים in the *Bais Hamikdash*, are they acting as our שליחים in the *Bais Hamikdash*, are they acting as our שליחים for him? The *Gemara* asks: when כהנים שליחי רידן היו או שליחי דשמי"א?

The ר"ן brings, that in קידושין this is discussed and מסי' קידושין ר"ן proves that *kohanim* must be שליחי דרחמנא because of דאנן? שמים? The *Gemara* concludes that כהנים must be שליחי דרחמנא because of the *svara* elsewhere [יומא יט:]. Even so, our *Gemara* here is looking for a source from a *Mishnah* or *Braisa* to answer this question, not just a *svara*. *Gemara* explains that our *Gemara* is asking שליחי דרחמנא they are also שליחי דרחמנא because of the *svara* elsewhere [יומא יט:], but maybe besides being שליחי דרחמנא they are also שליחי דרחמנא because of the *svara* elsewhere [יומא יט:]. *Gemara* explains that our *Gemara* is asking שליחי דרחמנא they are also שליחי דרחמנא because of the *svara* elsewhere [יומא יט:]. *Gemara* explains that our *Gemara* is asking שליחי דרחמנא they are also שליחי דרחמנא because of the *svara* elsewhere [יומא יט:].

## הוא היה אומר

**R' Simcha Bunim M'Pshischa ז"ל (Kol Simcha)** would say: "Lavan knew that Yaakov was a *tzaddik* and his daughter Rochel was a *tzadekes*. Lavan was sure that if Yaakov would marry another woman, and Rochel would marry another man, Yaakov would make his wife a *tzadekes* and Rochel would make her husband a *tzaddik*. If this were to happen, Lavan would have to contend with four *tzaddikim*. Therefore, he would rather that Yaakov marry Rochel so that there would only be two *tzaddikim*!"

**A Wise Man** would say: "Prayer is a longing of the soul. It is better in prayer to have a heart without words than words without a heart."

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## שבת קודש פרשת ויצא - ט' כסלו תשפ"ג Shabbos Parshas Vayeitzai - December 3, 2022

הדלקת נרות שבת - 4:10 | זמן קריאת שמע / מ"א - 8:49 | זמן קריאת שמע / הגר"א - 9:25 | סוף זמן תפילה/הגר"א - 10:12 | זמן לתפילת מנחה גדולה - 12:16 | שקיעת החמה שבת קודש - 4:28 | מוצש"ק צאת הכוכבים - 5:18 | צאה"כ / לרבינו תם - 5:40

## טיב התבלין

והנה אנכי עמך ושמרתך ככל אשר תלך ... (כה-טו)  
- שמירה עליונה בזכות הרבקות בהש"ת  
ל אדם משרואל שמדו מכל הזקן במו השעה שמישים מתשבתו בעניני ההשגחה העליונה, והבטחה זו לא היתה דוקא ליעקב, אלא גם לצאצאיו אחריו. כפי שרואים אנו בדברי **הרמב"ם בספרו מורה נבוכים** (חלק שלישי פרק נ"א) שביאר ענין זה בארוכה, ח"ל: והנה נגלה אלי עיון נפלא מאד יסודו בו ספיקות ויתגלו בו סודות אלוקות, והוא שאנחנו כבר ביארנו בפרקי ההשגחה, כי כפי שיעור שכל כל בעל שכל תורה ההשגחה בו, והאיש השלם בהשגתו אשר לא יסוד שכלו מן השגת תמיד, תורה ההשגחה בו תמיד, והאיש שלם ההשגחה אשר תפנה מחשבתו מהשם קצת עיתים, תהיה ההשגחה בו בעת החשוב מהשם לבד, ותסוד ההשגחה ממנו בעת עסקו, ולא תסוד ממנו או כסדרה ממי שלא ישכל כלל, אבל תמנעט ההשגחה ההיא, אחר שאין לאיש שהוא השלם בהשגתו בעת עסקו שכל בפועל, ואמנם הוא או משיג בכח קרוב, והוא דומה בעת ההיא לסופר המהיר בשעה שאינו כותב, ויהיה מי שלא השכל השם כלל כל עיקר, כמו שהוא בחושך ולא ראה אור כלל, כמו שבארנו באמ"ם (שמואל-א, ב, ט) ורשעים בחשך ידמו, ואשר השיג וכוונתו כלה על מושכלו, כמו שהוא באור השמש הבהיר, ואשר השיג והוא מתעסק, דומה בעת עסקו למי שהוא ביום המעונן, שכל האחד בו השמש מפני הענן המכביל בינה ובינו.

זמפני זה ידעה לי כי לא מי שתמצאורו רעה מרעות העולם, מן הנביאים או מן החסידים השלמים לא מצאורו רעה והוא רק בעת השכחה ההיא, ולפי אורך השכחה ההיא או פחיתות הענין אשר התעסק בו, יהיה עוצם הרעה, ואחר שהענין כך כבר סד הספק הגדול אשר הביא הפילוסופים לשלול השגחת השם מכל איש ואיש מבני אדם

## עדותך אתבונן

ועיני לאה רכות ורחל היתה יפת תאר ויפת מראה ... (כג-יז) - בענין הכח של תפילה

ל"ש"י: "ועיני לאה רכות - שהיתה סבורה לעלות בגדולו של עשו ובוכה שהיו הכל אומרים שני בנים לרבקה ושתי בנות ללבן, הגדולה לגדול והקטנה לקטן", עכ"ל. ומקור דברי רש"י הוא מדברי הרמ"ב בב"ב (ע"א, קכג) והוא ומדברי המדרש רבה (פרשה ע, ט"ז) ח"ל המדרש: "ועיני לאה רכות, אמוראי דר' יוחנן תרגם קודמו ועיני לאה היו רכיכין, א"ל עינויה דאימך הוו רכיכין ומהו רכות רכות מבכית, שהיו אומרים כך היו התנאים הגדולה לגדול והקטנה לקטן והיתה בוכה ואומרת יהי רצון שלא אפול בגדולו של רשע, א"ר הונא קשה היא התפילה שבטלה את הגידיה, ולא עוד אלא שקדמה לאחותה", ע"כ. כלומר, שהתורה לא דיברה על גנותה של לאה שעיניה היו רכות, אלא הכוונה כאן היה לשכחה, שעיניה היו רכות מכח שהיתה בוכה הרבה בתפילה. שהבריות היו אומרים שהיה גידיה מאת הקב"ה שלאה תנשא לעשו, וכיון שלא לאה לא רצה להנשא להשע כעשו, היה בוכה תמיד בתפילה להקב"ה שלא תפול בגדולו של עשו הרשע, והקב"ה דענה לתפילתה ובטלה הגידיה, ושנאת קודם אחותה. חזו"ן מדברי המדרש, יסוד גדול בענין כח התפילה, שאפילו אם הקב"ה כבר נגודה

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעונו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

Monsey Edition

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והשוות בנייהם ובין אישי מיני שאר בעלי חיים, והיתה ראיתם על זה מצוא החסידים והטובים רעות גדולות, והתבאר הסוד בזה, ואפילו לפי דעתם, ותהיה השגחת השי"ת מתמדת במי שהגיע לו השפע ההוא המזומן לכל מי שישתדל להגיע אליו, ועם הפנות מחשבת האדם והשיגו השי"ת בדרכים האמיתיים ושמחתו במה שהשיג, אי אפשר שיקרה או לאיש שהוא מן ממיני הרעות, כי הוא עם השם והשם עמו, אבל בהסיב מחשבתו מושם, אשר הוא או נבדל מה, ה' נבדל ממנו, והוא אז מוזמן לכל רע שאפשר שימצאהו, כי הענין המביא להשגחה ולהמלט מיד המקרה, הוא השפע ההוא השכלי, וכבר נבדל קצת העיתים מן החסיד ההוא הטוב, או לא הגיע כלל לחסר ההוא ארע, ולזה אידע לשניהם מה שאדע.

(1) עי' ת"ת (2) אור"ח קע"ג (3) שו"ע יו"ד קט"ז (4) ס"ס (5) ש"ס (6) יו"ד ע"מ 515-516

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# מעשה אבות ... סימן לבנים

ותרא רחל כי לא ילדה ליעקב ותקנא רחל באהתה ותאמר אל יעקב הבה לי בנים ואם אין מתה אנכי ... (ל-א)

*Parshas Vayeitzai* discusses a number of contemporary issues that plague our Jewish communities today. *Yaakov Avinu* was a man of 77 years old when he arrived in Charan seeking marriage with the daughter of Lavan. Seven years later, he finally married Leah and then Rachel, and although Leah had four children immediately, Rachel was not blessed with a child right away. It is told that these two troubling situations in our day and age - older singles who haven't yet found a soulmate, and the number of married couples unable to have a child - would not allow **R' Aharon Leib Steinman ז"ל** any peace of mind. He *davened* for them constantly and was won't to say that the *Torah* indicates the two are very much interrelated; in fact, one may provide a resolution for the other. When Sarah told *Avraham Avinu* to marry Hagar his maidservant and "build a family through her" (*Bereishis 16:2*), the *Torah* is thus teaching us that when a person helps someone else have a child, that individual is promised to have one as well. And since this can only happen via marriage, the individual's meritorious act will be a *zechus* for him or her to find a *zivug*.

**R' Elimelech Biderman shlit'a** recounts the following amazing story. A family living in Jerusalem had a son by the name of Zelig, who was getting on in years, and couldn't seem to find his soulmate. The family did its utmost but things were not turning out the way they had hoped for their son. The boy's mother decided that she would travel to Meron and *daven* at the *kever* of *Rabbi Shimon Bar Yochai*, in the hopes of finding a *shidduch* for her son. She took the bus from Jerusalem and while she was sitting on the bus, she called her husband on her cell phone.

"Do you remember," she asked him, "that when we were first married, we didn't have a child right away and we went to Meron to *daven*? At that time, we made a promise that if we were to have a son, we would name him Shimon, after the great *Tanna. Boruch Hashem*, we had a son but for some odd reason, we seemed to have forgotten our promise and in the end, we named him Zelig. I was thinking, maybe this is what's holding back his *shidduch*?"

Her husband agreed with her premise but felt that he must discuss the matter with his *Rov* before taking any measures. Immediately, he called his rabbi and explained the whole situation. The *Rov* also agreed and told him to add a name to their son, and from then on he should be called Shimon Zelig. He called back his wife and told her to *daven* at the *kever* of *Rashbi* for their son "Shimon Zelig" that he should finally find his soulmate and become engaged. She arrived in Meron and *davened* with heartfelt tears for a very long time. When she returned back home, she felt as if a stone had been lifted off her family's collective chest and they were excited about the future prospects.

In order to make it official, the following *Shabbos* during *Krias HaTorah*, the *gabbai* called up "Habachur Shimon Zelig ben Reb ...." for an *aliyah*, and afterwards he made a *Mi Shebeirach* using the same name. A few eyebrows were raised but no one seemed to have an issue. Except for one man who also *davened* in the same *Beis Medrash*, and his name was also Zelig. As soon as *davening* was over, he walked over to the *gabbai* and asked him, "Why did you call this *bachur* Shimon Zelig? His name is Zelig. When did he suddenly get a new name?" The *gabbai* shrugged his shoulders and replied, "Don't look at me. This is what his father asked me to do. I don't know why. I didn't ask questions."

This man Zelig had a daughter who was in *shidduchim* for a while as well. Long ago, he had his eye on the *bachur* Zelig as a *chossan* for his daughter, but since both of their names were Zelig, he couldn't do such a *shidduch*. After all, it is famously quoted from **Rav Yehuda HaChasid** that the names of a father-in-law and son-in-law mustn't be the same.

He had never pursued the *shidduch* - until now. Now that he realized that their names weren't exactly the same, he was willing to go forward with the *shidduch*. He involved a local *shadchan* who put forth the idea.

It didn't take long, and with amazing *siyata dishmaya*, Shimon Zelig became engaged to Zelig's daughter.

**יברך יעקב שדה ארם ויעבר ישראל באשה ובאשה שמר ... (וישע יב-ג)**  
*Hoshea HaNavi* details how "Yaakov fled from the fields of *Aram*, (and) there *Yaakov worked for a wife and for a wife he guarded (sheep)*." The fact that Yaakov fled Charan and guarded sheep so that he would be able to marry a wife are seemingly two independent stories. Why then did the *Navi* conflate the two – almost suggesting that one would not have happened without the other?

The **Radak, R' Dovid Kimchi ז"ל** explains that *Hoshea's* statement was a wake-up call for *Klal Yisroel* to remember that even though at the time of Yaakov's flight from the fields of *Aram* he had absolutely nothing with him and it seemed as though he would be left a broken destitute man with no future, this could not be further from the truth. In fact, the moment

Yaakov fled, *Hashem* was right there with him arranging his future. *Hashem* immediately put into play a sequence of events that would give Yaakov the twelve *shevatim* as well as financial support. By "working for a wife" Yaakov was ensuring the continuity of his lineage, and by "guarding sheep" he was solidifying his future family's financial future. All this was part of *Hashem's* plan way before Yaakov even ran away.

There are times when a Jew may feel lost. He may have suffered a loss – either financial or personal – and he may not know how he will get back on his feet. *Hoshea HaNavi's* message to us is that we should take a page from *Yaakov Avinu* and trust that *Hashem* not only has a plan for us already, but that it will all turn out for the best in the end.

**תורת הצבי על הפטרות**  
A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

וישב לבן למקמו. ויעקב הלך לדרוכו ויפגעו בו מלאכי אלקים ... (ב-ג)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPFMAN ז"ל

# מחשבת הלב

As the *Torah* closes out the chapter on *Yaakov Avinu's* prolonged employ with his father-in-law, the diabolical *Lavan Ha'arami*, this *posuk* seems to encapsulate their interactions. Lavan pursues Yaakov as if he's a fugitive and files a litany of complaints against him. Yaakov replies with conviction, standing up for himself and his mistreatment at Lavan's hands, and a treaty is eventually negotiated. Finally, they part ways. One might think that Lavan had a change of heart especially after *Hashem* appears to him in a dream? Says the *posuk* "וישב לבן למקמו" - Lavan returned to his place (to his earlier *matzav*) completely unaffected. Yaakov, on the other hand "הלך לדרוכו" - *Yaakov Avinu* continued on his earlier path; steadily climbing the spiritual ladder of life. (see **Taam V'daas from Hagaon R' Moshe Shternbuch shlit'a**)

The question arises: What is the connection between "ויעקב הלך לדרוכו" and the end of the *posuk* with Yaakov meeting up with angels? (See **Rashi**) Perhaps the angels were coming to applaud Yaakov for returning unscathed.

Our *machshava*, however, is a bit deeper. *Yaakov Avinu* underwent myriad personal trials and tribulations. He was emotionally abused by Lavan; swindled, cheated, tricked and treated without shred of gratitude and empathy. Yet, through it all, he remained unfazed, realizing that it is all from *Hashem*. When people ultimately triumph in relationship issues through *vatranus*, through the *middah* of giving in, they are *zoche* to see angels! We find this idea in last week's *parsha*, as well. *Yitzchok* had every legal right to the wells he dug, yet he moved on and didn't lash out at *Avimelech*. The *posuk* there continues with "וירא אלוה" - *Yitzchok* was *zoche* to lofty revelations. So he lesson is clear: although you may be right, it is better to be smart instead! We must learn to control our emotions and *bezras Hashem* we will be *zoche* to exquisite *yeshuos*!

## משל למה הדבר דומה

ויגד יעקב לרחל כי אחי אביה ... (כט-יב)

**R' Nissan Bak ז"ל** was the leader of the *Chassidish* community in *Yerushalayim* during the mid-19th century. He was known for being sharp and highly intelligent, and he was also the unofficial "ambassador" of the holy **Rizhiner Rebbe, R' Yisroel Friedman ז"ל**. As such, he took care of the building of the famous and beautiful synagogue known as "Tifereth Israel Sadigora" in *Yerushalayim*. This was one of the enterprises of the *Rizhiner chassidus*.

While the structure was still incomplete, the dome not having yet been erected, it happened that the late Emperor Franz Joseph of Austria visited the structure and was received by R' Nissan himself. The Emperor chatted with R' Nissan regarding the holy *Rizhiner Rebbe*, about whose accomplishments he was familiar, and mentioned casually, "How come the building is still incomplete?"

"Your Majesty," answered R' Nissan, jokingly, "since you are known all over the world as a ruler who is friendly to the Jewish people, it (the dome) takes its hat off to you!"

The Emperor smiled, apparently amused.

"However," R' Nissan continued, "his Majesty is aware that with our Nation, who adhere to the ancient 'Oriental' customs and traditions, it is considered an even greater mark of respect to keep one's head covered. I hope his Majesty will enable our synagogue to put on it's headpiece!"

The Emperor laughed again. He got the message. He instructed his adjutant to send a substantial contribution to R' Nissan to enable him to complete the dome.

**נמשל:** Yaakov told Rachel that he was her father's brother, meaning, he knew how to deal with him like a "brother" should the need arise. This is a wakeup call for all *Torah* scholars, says the holy **Chofetz Chaim ז"ל**. People are shrewd. Learn to deal with them the proper way!

ותאמר אל יעקב הבה לי בנים ואם אין מתה אנכי .... (ל-א)

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

# דרגה יתירה

In this week's *parsha*, most of the twelve *shevatim* are born to *Yaakov Avinu*, and he raised them with *Torah* and *mitzvos*. There are many lessons in *chinuch* that we can derive from here. It is interesting to note that two of the main ingredients in *chinuch* are found in the chapters that begin and conclude this *parsha*. *Vayeitzai* begins in chapter 28 which is "כח" (strength) and ends in chapter 32 which is "לב" (heart). This is a tremendous lesson for all parents, who invest so much time and energy into their children. They must show their children how important they are to them and even though nowadays people are so busy with other pursuits; making a *parnassa*, doing *chessed*, running to classes on self-fulfillment, which takes up so much of our time and KOACH, we must always remember that it's all about the children. Years ago, a child would at least come home to a Mommy even if the Daddy was busy all week long making a living. But now it is also the Mommies who are supporting or supplementing the income, which leaves little time and KOACH for the children.

But even more important than that is the LEV - the heart and unconditional love we must give to our kids. We must make our children feel so loved and cherished as if each one is an only child. They must know that it is not because of anything they do or say that makes us love them and care for them at all times; it is simply the fact that they are exactly who they are that earns them the highest place in our hearts. A child must know that he or she is loved because of who they are and not necessarily because of what they do and how they behave.

In numerical value, the word "בית" (home) plus "לב" (heart) equals "מקדש" - the holy sanctuary of *Hashem*. If we truly wish to create a dwelling place for *Hashem* on this earth, we must show *Hashem* that we are taking good care of His children by infusing them with *Torah* and *Yiras Shamayim*, through an never-ending pipeline of KOACH and LEV.