

הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א
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meat becomes decomposed and is not considered meat anymore. **Rashi**, however, holds that the reason we wait is because meat leaves a fatty residue in the mouth and palate for six hours. **Differences in Halacha Between the Two Opinions.** The *Poskim* (5) say that there are cases when only one of the two reasons apply, sometimes one or the other. Since there is no clear ruling, we go *lechumra* and prohibit the following cases:

- 1) If one only chewed up meat and did not swallow it (this was common in the olden days before commercial pureed foods were available and mothers would chew up their meat and other foods and then feed it to their babies), the Rambam's reason of meat being left between the teeth does apply. However, Rashi's reason of the lingering taste does not apply if it wasn't actually swallowed.
- 2) There is an opposite case when the Rambam's reason yields a leniency. That case is if one found meat between his teeth after the six-hour waiting period and swallowed it. According to the **Rambam**, this would not be considered real meat anymore, however, according to Rashi there is no source for such a leniency. As mentioned, we rule strictly in both these cases. There are a whole group of cases when neither of the reasons apply and we don't have to wait six hours. These will be explained in the next issue, *Be'ezer Hashem*.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus and the Kitchen (11). Waiting Period Between Meat & Milk Products. The *Gemara* (1) states that the Sages decreed not to eat cheese or drink milk after eating meat in the same meal, because it is similar to eating them together, and one might come to eat them after they were cooked together, which is a *Torah* prohibition. **Tosfos** there holds that it is enough to *bench* to end the meal, or to recite *beracha acharona* by a non-bread meal, wait one hour (2) and cleans one's mouth by eating something *parve* and drinking something *parve* or rinsing one's mouth. However, the **Shulchan Aruch** (3) rules like the opinion of most *Rishonim* that he must wait a six-hour time period, which was the normal time period between meals in the time of the Sages. One must also *benich* or say *beracha acharona*. Therefore, if a meal took a long time, such as a *Purim seudah* or wedding meal, and he has not yet *benched* or said *beracha acharona*, he cannot eat cheese. One should not *bench* or say *beracha acharona* just to eat cheese afterwards.

Reasons For this Decree. The **Tur** (4) brings two opinions why one must wait six hours. The **Rambam** says that they were afraid that meat might get stuck between one's teeth and eating cheese or drinking milk within six hours is akin to eating them together. Even if one cleans his teeth well by brushing and flossing, nevertheless, the decree remains. After six hours, the

בין הריחים – תבלין מדרך היומי – ביצה דף לו.

Rashi (ד"ה משום) explains that the איסור of doing **מקח וממכר** (business) on *Shabbos* is derived from the *pasuk* in *Yeshaya*, אסור מדברי קבלה or איסור דאורייתא or איסור חפצך ודבר דבר. The *Meforshim* discuss whether this would make **מקח וממכר** an איסור דרבנן. **Rashi** gives another reason why doing business on *Shabbos* is forbidden. It is because of a גזירה דרבנן. The *Rabbanan* were concerned that doing a business transaction might lead to writing (a contract, receipt...) which is an מלאכה. **Rashi** explains according to the second *pshat*, that forbidding something that is similar to a business transaction because one might come to write, is not considered a גזירה לגזירה, because forbidding all acts that are similar to business was part of the original גזירה, so therefore, it is considered all one גזירה.

The **Rama** (סי' ס"ו) explains that although one may not specify dollar amounts on *Shabbos*, the *minhag* is to be lenient & allow people to donate specific amounts of money to the *shul* when they receive a "מי שבידך". This is because it's permitted to specify a dollar amount on *Shabbos* if it's for צדקה (and one gives presents on *Shabbos* because since the item leaves one רשות & goes to another רשות, it is like **מקח וממכר**). However, if it is for a *mitzvah* or for שבת וי"ט, it is not proper. Therefore, says the *minhag* of those that present a *תרן* (or *Bar mitzvah*) with a מתנה after their *drasha* on *Shabbos*, is not proper.

Rav Akiva Eiger zt"l (שו"ת סי' קנ"ט) was asked about the following 2 scenarios: May one sell an item to someone else on *erev Shabbos* (with money or משיכה) & tell him that the קנין should be על *Shabbos*? Also, may one sell an item on *erev Shabbos* & stipulate that the sale is only if the buyer is מקיים a certain תנאי on *Shabbos*? Maybe both cases are *mutar*, because in the first case, there is no action being done on *Shabbos*, the קנין is גמור, and in the second case, even though he is doing a מעשה by completing the קנין, it is completed ע"י *reshus*, it's similar to **מקח וממכר** & is *assur*. עיי"ש.

הוא היה אומר

R' Yehonosan Eibenschutz zt"l (Yalkut Hadrush - Divrei Yehonosan) would say: Why did the dove that Noach sent out bring the leaf of an olive tree and not the olive itself? According to the *Medrash Rabba* (23:6), the dove flew to *Har Hazeisim* (Mount of Olives) and brought the leaf from there. From fruit that grows in *Eretz Yisroel*, one is required to separate *maaser* (tithe). The dove, not wanting to create any obstacles or cause hardship for Noach, thus brought him the leaf and not the fruit.

A Wise Man would say: "The more man meditates upon good thoughts, the better will be his world and the world at large."

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הדלקת נרות שבת – 6:08 | זמן קריאת שמע / מ"א – 9:16 | זמן קריאת שמע / הגר"א – 9:52 | סוף זמן תפילה/הגר"א – 10:49
 זמן לתפילת מנחה גדולה – 1:13 | שקיעת החמה שבת קודש – 6:25 | מוצש"ק צאת הכוכבים – 7:15 | צאה"כ / לרבינו תם – 7:37

טיב התבלין

ממשיך רש"י לפרש – הוצרך גם לעשות את התיבה בעצי גופר, והיה זה על שם שנים 'גופר' הדומה לתיבת 'גפרית' שבו נגזר עליהם להמחות, כלומר, אל תטעה לומר שהיה זה לתועלת באי התיבה, כי טבעם של אלו העצים לצוף היטב על פני המים, והוצרכה לתיבה שלא תטבע במי המבול, לא לשם כך הוצרכו למין עצים הללו, אלא היה זה כדי להתרות שידעו במה עתידים להענש אם לא ישובו מדרכם. הנה מתוכן דבריו של רש"י נוכל להבין שלעצם ההצלה לא הוצרכו לבניית התיבה, אבל מאוד שכבר הוצרכו לבניית התיבה שימשה ממילא גם להצלת הבאים בתוכה, ובכך יתישב כוונת הכותב באמרו 'עשה לך' שמשמעו להנאתך ולטובתך' (ראה פרש"י ריש פרשת ת"ך) אך כשנתבונן ניווכח שעצם התיבה לא שמשה כלל כאמצעי להצלת הבאים בה, ובהכרח שהייתה הצלתם תלויה בנס, כי מי פתי אשר יחשוב שהייתה ביכולת התיבה להגן ממזימי המבול, הרי כל היקום נמחה אלו המים, ועל אחת כמה וכמה שהיו יכולים לה להתניב שלא היתה כי אם בנין של קרשים, ובהכרח שלא התיבה הגינה על באיה, אלא הם הגינו עליה, כי הוכות שעמד להם להינצל 'בנס' הגין גם על התיבה...

ובלאו הכי רואים שכל המאורע של ההצלה היתה מלווה בניסים, שהרי שטחה של התיבה לא היתה כי אם שלוש מאות על המישים אמות. [שהוא לערך 3750 מ"ר למידות זמנינו] ובתוך אותו שטח קטן הוצרך לאלכס את כל החיות והעופות והשרצים למיניהם ולסגורם, ומכל מין היו שנים מן המינים שבעה מן הטורים, והיו אלו המינים מסתכמים לאלפי אלפים בריות, [כפי הידוע שמיני החיות הם הרבה] והיה זה בבחינת מעט המחזיק את הגזרות, ובהכרח שלא היה כל ענין הצלתם ענין טבעי כלל, וכשם שהשהייה בתיבה לא היתה טבעית כך גם לא היתה עצם ההצלה ענין טבעי כפי שהוכחנו לעיל, וא"כ עלינו להבין את המכוח בתיבות 'עשה לך'.

הכימיה, [והוא מי שידוע להפוך הכסף לזהב והתחושת והבדיל לכסף על ידי הכמה ומעשה], וכ' שלבעל הבטחון יש יתרון בעוד עשרה מעלות. וכתב, שהמעלה הראשונה היא, וז"ל, "שבעל הכימיה צריך לדברים מיוחדים למלאכה, לא יוגמר לו דבר וזולתם, ולא ימצאם בכל עת ובכל מקום, והבוטח באלהים טרפו מובטח לו מכל מה מסכות העולם", עכ"ל. הרי חזינו להדיא מדבריו דוהו החילוק בין מי שאינו בוטח בה' למי שיש לו בטחון בה'. דמי שמוחסר מדת הבטחון הרי הוא מוגבל אך ורק לסיבות שענינו רואות, וכל סיבה אשר אין ביכולתו לעשות, הרי הוא מתייאש ממנו, וכל מי עיניו הרי הוא מצומצם אך ורק למה שיכולתו לעשות על פי דרכי הטבע, משא"כ הבוטח בה', הרי הוא אינו מוגבל כלל למצבו, ואפילו אם אין ביכולתו לפעול איזה דבר, אין זו סיבה שיגרע ממנו מלהשיג אותו דבר, שהרי הוא מאמין שהש"ת הוא "כל יכול", והרבה שלוחים למקום, ויכול להשיג כל דבר שבעולם, בין על פי דרך הטבע, ובין באופנים שהם למעלה מדרך הטבע, וע"כ לעולם יש תקווה! וא"כ יש לבאר כוונת הגמ' הנ"ל, שכל זמן שאחד בוטח בהש"ת מוונותיו מסודין בידו, וע"כ מובטח לו מכל סיבות שבעולם, בין בדרכי הטבע, בין בדרכים שהם למעלה מדרך הטבע, שהרי הש"ת אינו מוגבל כלל, שהוא ית' "כל יכול". משא"כ הבוטח בבשר ודם, הרי הוא מתייאש מכל דבר, הרי הוא מתייאש שהיה מוונותיו מובטח' לו. 'תן להכם ויחכם עוד!'

עדותיך אתבונן

ותבא אליו היונה לעת ערב והנה עלה וית בורף בפה וידע נח כי קלו המים מעל הארץ (ה-יא) - מוונותינו מסודין כיד הש"ת ו'מוכמת' ד' רשו חז"ל על קרא זה בעידובין (יה-ב): "א"ר דימה בן אלעזר: מ"ד והנה עלה וית בורף בפה - אמרה יונה לפני הקב"ה: רבנו של עולם, יהיו מוונותי מורדין כוית ומסודין בידך, ואלי יהיו מתוקין כדבש ותלגין ביד שר דם כתיב הכא טרף, וכתוב התם הטריפני לחם הקי", ע"כ. הרי, היונה עד עכשיו היה מוונותיו תלויים ביד נח' ולא היה ביכולתו לסמוך ולבטוח בהש"ת שהוא ית' יפרנסו, אמרה להקב"ה: שמוטב שיהיה מוונותי מסודים בידך, ואפילו אם המוונות הם 'מורדים', מיהו המוונות מתוקים ותלויים ביד בשר ודם (נח). ועמד התורה חיים מדוע שינה הגמ' הלשון, דגבי הקב"ה המוונות "מסודין" בידך, אבל גבי בשר ודם המוונות "תלויין" בידיו. וכתב שהטעם לזה משום שהש"ת מפרנס ומכין מזון לכל בריותיו וזה מובטח בתורת ודאי גמור. משא"כ אצל בשר ודם 'תלויין' לפעמים נותן, ופעמים שאינו נותן, ופעמים מקדים, ופעמים מאוחר. וכמו שאמרו חז"ל (עי' רש"י ז"ל-ב) שנה איהר מנותיו של הארי והכשו. ויש לבאר הדברים, דכאן נתנינו החילוק היסודי בין הבוטח בה' להבוטח בבשר ודם לקדים דברי חובת הלכות (שער הבטחון, פתיחה) שדימה הבעל בטחון לבעל

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מעשה אבות סימן לבנים

שפך דם האדם באדם דמו ישפך כי בצלם אלקים עשה את האדם ... (ט-י)

One of the worst pogroms in Jewish history occurred in Chevron (Hebron) which claimed 67 Jewish lives. During the two days of rioting, which began on August 23, 1929, Arab hordes, armed with axes and knives, went from house to house in the “Jewish ghetto” in Chevron. Scores of Jews were maimed, in addition to those murdered. Of the victims, twenty-four were young *yeshivah* bochorim of *Yeshivas Knesses Yisroel*, which had relocated to Chevron in 1924 from the Lithuanian town of Slabodka. By 1929 there were close to 200 students, making it the largest *yeshivah* in *Eretz Yisroel* at the time. The massacre in Chevron, which was then under British rule, brought the centuries-old Jewish presence in the city to an abrupt end.

One of the younger *bochorim* survived the horrific ordeal by hiding under another student’s limp body and although he was only minorly injured physically, emotionally he was a wreck. For days and days, he walked around traumatized and he could barely function like a human being. He could not remain with the *yeshivah* anymore and the *hanhalas hayeshivah*, as well as the *Rosh Yeshivah*, **R’ Moshe Mordechai Epstein ז”ל**, decided that it was in his best interest to go back home to Poland, to the warm embrace of his family, in order to deal with the demons that were plaguing him constantly.

Passage aboard a steamliner was booked and the voyage took a number of weeks. By the time he arrived back in Poland, it was only a few days before *Rosh Hashana*, and the *ehrlicher bochur* decided that if he couldn’t be with his *yeshivah* for the *Yamim Noraim* in *Eretz Yisroel* as he would have liked, at least he could be in another *yeshivah* and spend the awesome holy days together in the Mir. He arrived a day before *Rosh Hashana* and found a place to stay.

By the next morning, word got around the *yeshivah* as well as the town of Mir, that a survivor of the Chevron riots was in their midst and people wanted to talk to him. The *bochur* was still traumatized and refused to talk to anyone. Until a message came for him in the afternoon of *Erev Rosh Hashana*, that the famed **Mirrer Mashgiach, R’ Yeruchem Levovitz ז”ל**, had asked to meet the *bochur* and speak to him for a short while. This request, he could not refuse.

The *bochur* made his way to R’ Yeruchem’s home and the *Mashgiach* welcomed him at the door with a warm and loving embrace. Tears welled up in the student’s eyes as he really really needed such a hug. After what he experienced, a loving embrace and human interaction were a balm to his grieving heart and troubled soul. R’ Yeruchem spoke to him for a few hours and by the time the *bochur* left to get ready for *Yom Tov*, he felt like a different person.

The first night of *Rosh Hashana*, the *Mashgiach* would get up between *Mincha* and *Maariv* and give the *bochorim* a *shmooze*, delving into the meaning of the *Yom Hadin* and what they needed to do to merit a good year. This year, the *Mashgiach* stood up as usual and began by recounting the *bochur’s* tale of tragedy in the holy city of Chevron.

He told the *tzibbur* how the *bochur* heard the bloodthirsty Arabs breaking into homes and attacking men, women and children. When they burst into the room where he was hiding, they attacked him first and slashed him with a sharp object, opening up a wound that bled profusely. He fell to the ground, but he wasn’t seriously injured. It was mostly a flesh wound. On the other hand, his fellow student (according to some accounts, it was Yaakov Wexler from Chicago, Il) was stabbed repeatedly with a knife and an axe, and collapsed to the ground mortally wounded in a pool of blood. As he fell, he saw the first *bochur* laying on the floor and with his final words, he whispered, “Lay underneath my body so that they won’t see you and attack you anymore.” He pushed his body on top of the other’s and moments later, his soul left his body for a better place. The younger student remained motionless for hours, covered in blood, but he survived the ordeal.

R’ Yeruchem’s voice rose thunderously, “In the last seconds of the *niftar’s* life, all he thought about was to protect another Jew. This is what we say in *Selichos*, "פדני מהומת מות" - ‘*Save me from the terror of death.*’ He did not allow the terror of his impending demise overtake him. He was calm and composed as he saved another *Yid’s* life. This is the highest level of *Mesiras Nefesh*, always focusing on another *Yid’s* plight and doing whatever we can to help and assist him.”

כי מי נח ... אשר נשבעתי מעבר מי נח עוד על הארץ ... (ישעי' נד-ט)

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

תורת הצבי על הפטרות

In the *HafTORah*, *Yeshaya HaNavi* reminds us of *Hashem’s* promise to never again bring such a flood upon the earth no matter what the circumstances would be. Interestingly, the *Navi* refers to the *mabul* as “*the waters of Noah*” and *Chazal* explain that this is because the righteous *Noach* was held responsible for the *mabul* since he did not (for whatever reason) *daven* for mercy on behalf of his generation. However, why specifically here is *Noach’s* name attached to the *mabul* while it is never mentioned anywhere else?

R’ Tzadok HaKohen ז”ל (Pri Tzaddik) explains that here *Yeshaya HaNavi* was outlining the incredible mercy and grace of *Hashem* – specifically the blanket promise to never again bring such a flood upon the earth despite the circumstances,

in comparison to another blanket promise by *Hashem* to never forsake *Klal Yisroel* – come what may. The *Navi* meticulously displayed *Hashem’s* attitude toward *Klal Yisroel* in their time of peril, and how even though at times *Hashem* turns His face from us, the Almighty never ceases to love and care for us, His beloved children.

Noach should have understood that *Hashem’s* willingness to forgive humankind runs deeper than anything any human can understand, and that as the leader of the generation, it was his role to advocate on his generation’s behalf. Thus, specifically here – and nowhere else – does *Yeshaya HaNavi* attach *Noach’s* name to the *mabul* so that we should learn that the gates of heaven are never closed to *tefillos*.

כל דמש אשר הוא די לכם יהיה לאכלה כיוון עשב נתתי לכם את כל ... (ט-ט)

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

מחשבת הלב

All throughout the years of *Adam Harishon* and immediately after the *mabul* that flooded the world, animals were not permitted for human consumption. However, now, at this junction, *Hakadosh Boruch Hu* decided to permit the killing and consumption of all wildlife to *Noach* and all future generations of people. Up until this point, even the first man, *Adam*, for whom the world was created, was prohibited from killing animals and eating them. What changed after the *mabul*?

The **Ohr Hachaim Hakadosh** provides three enlightening explanations here. His last explanation is that since through *Noach’s* idea of bringing *Korbanos*, *Hashem* promised never to obliterate the world with a *mabul*, he was *zoche* to “eat” from his actions. What does this mean? Perhaps a deeper comprehension of his words is that when *Hashem* saw that a person can use the trappings of *Olam Hazeh* to elevate himself and the world, He decided to give allowance to humans so that a person will have that opportunity. The *posuk* in *Tehillim* tells us, "ויין ישמח לבב אדם" - “*Wine gladdens the heart of man,*” and meat does as well. But we must utilize these items as vehicles to serve *Hashem* - not to become gluttonous food buffs.

His second *pshat* is that as a reward for his herculean efforts on behalf of the animals throughout the duration of the *mabul* in the *Teiva*, *Hashem* allowed him to eat from them, as the *posuk* states, "גאע כפך כי תאכל". This idea also applies to us as well. Our tireless efforts in *avodas Hashem*, even when we don’t see the success immediately, will stand us in good stead.

In a similar fashion, our endless devotion to the *chinich* of our children, our *yegios*, sweat and tears will, *Bezras Hashem*, enable us to “eat off” and reap the rewards of our efforts, both on this world and in the World to Come. May we all be *zoche* to enjoy the benefits of the *nachas* and *hatzlacha* of their *Maasim Tovim*. *kein yehi ratzon*.

משל למה הדבר דומה

צא מן התבה אתה ואשתך ובניך ונשי בניך אתך ... (ה-ה)

משל: A man went on a hunting trip into the woods, but somehow lost his way. For days he wandered in the forest, disorientated and confused, desperately trying to find his way out. He felt hopeless and forlorn.

After some time, he saw another man approaching in the distance. At last, he thought to himself, another human being who probably knows how to get out of this forest.

When they met, he asked the man, “My friend, can you tell me the way out of this forest? I have been wandering for days, but have been unable to find my way out.”

The other fellow answered, “I do not know the way out either. I, too, have been wandering about these woods for days. Let us journey on together. Perhaps, side by side, we can figure a way out.” The man was no longer hopeless.

צדה תעשה לתבה ואל אמה תכלנה מלמעלה ופתח התבה בצדה תשים ... (י-י)

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

דרגה יתירה

One of the specifications of *Noach’s* “תיבה” was that he build a “צהר”. **Rashi** tells us that some say this means a window and some say it means a precious stone. **R’ Nachman M’Breslov ז”ל** explains the difference between the two. A window has no light of it’s own. It receives light from the outside. A precious stone does the exact opposite. Even if there is no light coming from outside, it itself illuminates even the darkest place.

In all generations, and most certainly in ours, life is stormy. I have heard people who have married off all their children say that they are happy that they do not have to raise children in our generation because it is extremely challenging to navigate children through the turbulence of our times. The only way to succeed is by making our homes into arks! We must block out and seal our homes from the negative and dangerous influences of the world. And in our *Teiva*, we must make sure there is a *tzohar*! On the one hand we must seek the advice and illumination of *Rabbanim* and educators who can give us insights and practical suggestions in *chinuch* and other important areas of life. Their clarity and objective opinions can shed so much light on issues that we would not have considered otherwise.

But at the same time we must not disregard the precious intuition and understanding that shines within ourselves! Why do so many children not respect their parents? Because their parents do not respect themselves! They are either unsure what to do for their own children or they follow the popular opinion of others on all matters. They don’t look inside themselves to find the answers to their questions, even though there is great light and wisdom that lies right there inside!

We are too often afraid to take a firm stand on what we believe is right! But the *Torah* is teaching us here that we must make a *tzohar* for our home. Sure, we can use the wisdom that is illuminated by others, but we must be sure to trust the special light and clarity that is found within ourselves.