

הלכה למעשה

סאת הגאון סו"ד הרב ברך חירשפלד שליט"א
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batul). One cannot make such a mixture even with other intentions, thus, one cannot add a non-kosher preservative or antioxidant, even though his intention is for preserving and not *bittul*. This is the opinion of most *Poskim* as explained in **Aruch Hashulchan** (2). 2) Only if there is a possible *issur* do we rely on a different intention permitting it, but not if there is a definite, or close to definite *issur* in the mixture. [There are *Poskim*, listed in **Darkei Teshuva** (99:36) who do not require this condition, but the ruling of contemporary *Poskim* is not to rely on them.] **Defining Non-Intentional Bittul**. From the sources who permit unintentional *bittul* there is only proof to cases where one would do the same thing even if there was no *issur* involved, such as buying items for making smoothies. If he bought them and then decided because of infestation to puree them, there is no source for *heter*. **Conclusion**. If one bought items to puree, it depends on how common it is to find insects. If most of the time, these items contain insects, than one cannot puree them. However, if they are only sometimes infested, or by washing them they reach that level, one is permitted to puree them into a smoothie.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (48). Separation of Meat and Dairy. Bittul: Nullification. Making Smoothies. We explained last week that even though nullification takes place when there is sixty times of *heter* more than *issur*, one is not permitted to intentionally cause it to happen. One cannot throw *issur* into *heter* to cause *bittul*, and even if it fell accidentally into less than sixty, he cannot add more *heter* to achieve *bittul*. Also, if there is a mixture where even sixty doesn't help, like a full creature (בריה) whose importance defies *bittul*, he is not permitted to chop up the creature to cause *bittul*. In all these cases, if he did it on purpose the mixture is forbidden to him and to all those it was done for. This brings us to the common question of making smoothies, where one purees fruit or vegetables into a drink from items that are or may be infested. Is that called intentionally causing *bittul*? **A Different Intention**. There are many places in **Shulchan Aruch** where permission is given to do a different activity for reasons other than *bittul*, even though one knows that he is also causing *bittul* (1). There are a number of conditions to be able to use this *heter*. 1) There must already be a mixture (that is not yet

בין הריחיים – תבלין מדף היומי – כתובות דף טו.

"Our *Gemara* says if one finds a piece of בשר in the street & can't tell if it came from one of the Kosher stores in town or one of the non-kosher stores, we follow the majority of stores - "הולכין אחר הרוב". This is because we say "כל דפריש מרובה פריש". If, however, one went into a store but doesn't remember which store he went into, since the stores are קבועי, we say "כל קבועי כמחצה על מחצה דמי". There is a **חיי אדם** says that we also take into consideration the amount of meat (שער הקבועי טו). For example, if the *Treif* store carries the most meat in town, even if the kosher stores outnumber it, we will say the meat came from the *treif* store. The [ד"ה אבן] **רש"ש** says that if in a kosher store there were 40 pieces cut into quarters & 10 pieces cut into thirds & in the *treif* store there are only a total of 20 pieces, but all are thirds & the piece that was found is cut in a third, we would still follow the kosher store! **אלחנן זצ"ל** discusses the difference between following a רוב & following a חזקה. When we follow a חזקה the *chazaka* is not clarifying to us what happened. All it does is tell us that if we don't know for certain what has transpired, we don't change the previous status. For example, if a husband threw a נטל to his wife & it is טפח, we follow the חזקה that she was always a איש, so she remains an א"א. But based on this *psak* that she remains married, one couldn't now swear & say it certainly didn't fall near her. However, when we follow a רוב [דליתא קמן], it is a ברירא & clarifies for us the מציאות. חסא has drowned & asks if חסא was from the house of אבא? brings a story where someone came to town & asked "Who here is from the house of חסא? You should know חסא has drowned & said with a שבעיה ר' נחמן, "The fish have eaten חסא!" (אכלו כורי לחסא). Based on this, the wife of חסא remarried & the *Chachamim* did not object. R' Elchanan says we see that even though it's חסא that tells us one can't survive in the ocean, based on the רוב, R' Yochanan was able to swear that חסא had drowned.

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הוא היה אומר

Rabbeinu Moshe ben Nachman z"l (Ramba"n) writes: Why does the *Torah* mention *Serach bas Asher* in the middle of giving out the portions of the Land of Israel if women do not receive a portion? Because Serach was the daughter of Asher's wife (see **Onkelos**) from a different husband who didn't have any other sons. And as we find later by the *Bnos Tzelafchad*, who were the only heirs to their father's portion as he had no sons, the land went to them even though they were women. The same went for *Serach bas Asher*.

A Wise Man would say: "Stick to the truth. I lie to myself all the time. But I never believe me."

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שבת קודש פרשת פנחס – כ"ד תמוז תשפ"ב Shabbos Parshas Pinchos - July 23, 2022

פלא המנחה עש"ק – 6:51 | הדלקת נרות שבת – 8:04 | זמן קריאת שמע / מ"א – 8:47 | זמן קריאת שמע / הגר"א – 9:23 | סוף זמן תפילה/הגר"א – 10:36 | שקיעת החמה שבת קודש – 8:21 | מוצש"ק צאת הכוכבים – 9:11 | צאה"כ / לרבינו תם – 9:33

טיב התבלין

ותקרבנה בנות צלפחד בן חפר בן גלעד בן מכיר בן מנשה ... מחלה נעה והגלה ומלכה ותרצה (כו-א) - כל מקראות שבתורה נצחיים הם (פרש"י: מחלה נעה וגו' - ולהלן הוא אומר ותהינה מחלה תרצה. מגיד שכולן שקולות זו כזו. לפיכך שנה את סדרן. דברי רש"י אלו שופכים אור על דברי רבן שמעון בר יוחאי בוודד הקדוש (ח"ג בהעלותך דף קמט:). והא לך לשונו: וזכאין אינון ישראל לאתיהיב להו אורייתא עלאה אורייתא דקשטו, ומאן דאמר דההוא ספרא דאורייתא דאתחזא על ההוא סיפור בלבד קאתי; תיפח רוזיה, דאי הכי לאו אידי אורייתא עלאה אורייתא דקשטו, אלא דאי אורייתא קרישא עלאה, אידי אורייתא דקשטו עכ"ל. תרגום: וזכאין הם ישראל שניתנה להם תורה עליונה, תורת אמת, ומי שאומר שאותו סיפור שבתורה, להראות על אותו סיפור בלבד בא, תיפח רוזו, כי לפי דבריו נמצא שאין התורה העליונה תורת אמת, אלא ודאי התורה הקדושה היא תורת אמת. ע"כ. בדברים אלו מבטא רשב"י את מורת רוחו מאלו המביטים על התורה הקדושה במבט של חולין, והם מטילים ח"ו דופי על אותה תורה שהקב"ה משתעשע בה מידי יום והיתה מיונחת בבית גגווי של הקב"ה התקע"ד דורות עד שניתנה לישראל, ואומרים שבין דבריה מעורבים סיפורי מעשיות, ולדעתם העניה והשפילה לא הופיעו סיפורים אלו כי אם כדי להודיע לנו שכך וכך היה מעשה, וכמעשהו של בשר ודם המעלה על הספר ועובדת וסיפורים כדי להנות בהם את הבריות ח"ו. על האדם לדעת כי התורה הקדושה נמצלת היא כביכול מתברוא ב"ה בעצמו, כמרומו בתיבת אונ"כ שהוא ר"ת אינא נפשי כתבית ייבית, והדברים מבהלים, הקב"ה כביכול אומר להם לישראל את עצמי אני נותן לכם ומי אם כן יכול לשער

עדותיך אתבונן

אלה בני בנימין למשפחתם ופקדיהם חמשה וארבעים אלף ויש מאות ... (כו-בא) - בענין אמונה בהש"ת בנימין היה לו עשרה בנים, ודן היה לו רק בן אחד. וכפשוטו יעלה על הדעת לומר דמי שיש לו עשרה בנים אחד כמה שנים יהיה צאצאיו הרבה הרבה מאוד. אבל מי שאין לו רק בן אחד לא יהיה לא צאצאיו כל כך הרבה. אמנם לא כן המציאות, שבנימין שהיה לו עשרה בנים היה שבטו מעטים ביותר, משא"כ שבט של דן שהיה לו רק בן אחד, שהיה חרש, היה שבטו הרבה הרבה יותר משאר השבטים. וכתב החפ"ץ חיים שוהר להורות "כי אין חכמה ואין עצה לנגד ה'". דמי שה' חפץ בו יוכל להצליחו שמבן אחד יותר ממני שיש לו עשרה בנים. וכן הדין עם הנכסים, יש לך עני מצליח ושכח בחלקו, ולהפוך יש עשרי שאינו מצליח כ"כ ועשה כולם ה', עכ"ת. זהו לימוד נורא, שהעולם כמנהגו נוהג, והכל נראה שיש "טבע" להנהגת העולם ומי הוא שיהיה מצליח, היינו מי שיש לו התכונות הנפש שצדיקין, כגון שכלו חכם ויודע באיזה מסחר לעבוד וכדומה, אבל כל זה שקר וכזב, שכל הצלחה של כל אחד ואחד אינו תלוי בך ועיקר הצלחתו הטבע, ואינו תלוי בתהבולותיו, וכן הכל תלוי רק ביד הש"ת, ומי שאינו חכם אין זה סיבה שיהיה עני, וכל להפוך, דמי שהוא חכם אינו

סיבה שיהיה עשיר. וכן מפורש בקרא בקבלת (ט-יא): "שבתי וראה תחת השמש כי לא לקלים המרוץ ולא לגבורים המלחמה וגם לא להכבדים להם". וזהו יסוד גדול שכל יהודי חייב להאמין שהצלחתו אינו תלוי בתהבולותיו, ועי' במש"כ **הבית הלי** (פרשת מקץ): "דבכל דבר שבעולם יש סיבה ומסובב, וכמו אחד קנה סחורה אחת והרויח כך גדול בוה ולפי שכל האנושי קניית הסחורה היה הסיבה שנסתב מזה שהרויח כך גדול, אבל באמת הוא טעות דלא הסיבה גרמה לו הרויח, רק דבר השמים גנור עליו שירויה וע"כ נסתבב קנה סחורה זו, ונמצא הרויח הוא הסיבה, וקניית הסחורה הוא המסובב, כדי שעל ידה יהיה התכלית הנרצה", עכ"ל. הרי, הגם שנראה שיש טבע של דברים, מ"מ החוכה להאמין שאין הסיבה גורם המסובב, רק הכל נגזר מן השמים, וכיון שכך, ממילא היה הסיבה ביכולתו לפעול אותו מסובב. וזהו האמונה שכל יהודי חייב להאמין שהוא ית' מנהיג לכל הברואים והוא לבדו עשה ועושה ויעשה לכל המעשים, והיינו שכל מה שנעשה ע"י האדם, הצלחתו הוא רק מאת הש"ת ואין ההצלחה נתייחס לו כלל ועיקר. ומי שמאמין כן יהיה סיבה שצליח מאוד ויתעשר. כדברי הגמ' נדה (ע): "מה יעשה אדם ויתעשר? אמר להן: דיבה בסחורה, וישא ויתן באמונה, ע"כ. וביאר הגן **יהודיע** שכונת הגמ', היינו שלא יאמר כדי ועודים יש עמלה ל' את החיל הזה, ועי"ז יזכה שיתעשר.

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מעשה אבות סימן לבנים

והיתה לו ולזרעו אחריו ברית כהנת עולם תחת אשר קנא לאלקיו וכפר על בני ישראל ... (כה-ג)

The incredible story of Pinchos ben Elazar actually began in last week's *parsha* when Pinchos slayed an Israelite man and Moavite woman while in the act of sinning. In the beginning of this week's *parsha*, *Hashem* heaps praise on Pinchos for his actions saying, "I hereby give him My covenant of peace. It shall be for him and for his descendants after him [as] an eternal covenant of Priesthood, because he was zealous for his G-d and atoned for the children of Israel." How could it be that an act of violence could find such favor in *Hashem's* eyes? **Rashi** explains: "Just as man owes gratitude and favor to someone who did him a favor, so too here, *Hashem* expressed to him His feelings of peace." The lesson here is less about murder and more about Pinchos' devotion to the preservation of *Klal Yisroel*. At a time when nobody else acted on *Hashem's* behalf, Pinchos took a stand and *Hashem* recognized his intention. Therefore, Pinchos is blessed rather than punished.

Not long ago, **Rabbi Yaakov Rahimi** (a well-known speaker for Chazaq and Torah Anytime and a grandson of Rabbi Michael Peretz of Mexico), received a phone call from a man who wanted to invite him to a *seudat hodaya*, a thanksgiving celebration that one hosts after personally experiencing a miracle. The caller told him his name, which community he belonged to, and which synagogue he davened in. Rabbi Rahimi thought that he recognized the name, but he didn't really know the person well and wasn't sure why he was invited to his party. Still, he said, "Of course, if you invite me to a *seudat hodaya*, I will come. What is it that you are thanking *Hashem* for and celebrating with a meal?"

The caller responded, "I am lucky to be alive today. I almost passed away. One month ago, I was in the hospital with Coronavirus and I almost died. But I survived, thank G-d, so now I want to make a *seudat hodaya*."

Rabbi Rahimi was happy to hear this. "Of course I'll come," he said, even though he still wasn't sure why he was invited.

When he arrived at the host's home on the evening of the *seudah*, he was surprised to meet 17 other men who were also present for the celebration meal. The eighteen people including himself were a random group; each man was from a different *shul*, a different community, a different area. It just didn't click for him why this specific group of people were there. He remarked to the person next to him, "It's so nice that he invited all of us to his celebration."

They all started talking to each other and the other man told him that he too had no idea why he was invited. He barely knows the man who is making the *seuda*. "I got a phone call asking me to come," he shrugged, "so I came."

Rabbi Rahimi told him, "Yes, the same thing happened with me. I don't know why I was invited, but I'm here."

It turned out that all 18 men at the table had no idea why they were invited and they were all equally puzzled. Then, the person whom the miracle occurred to, an older man of about 60, walked in and welcomed everyone to his party. He thanked them all for coming and then said, "You all want to know the reason why I invited you. I'll tell you what happened."

Looking around the long table, he smiled and began. "When I was lying in the hospital, practically dead from the virus, I felt myself rising up to Heaven. The first person I saw was my mother, who had passed away a few years before. She exclaimed, 'What are you doing here?! Go back down!' I answered her, 'Ima, I want to go back down - but how can I?'

"My mother waved off my answer. 'No, you can go down. You want to know why? Look down there - just take a look!'

"I looked down and what did I see? I saw all 18 of you, whom I invited to this meal. You were in 18 different places but I saw you all in one glance while I was in Heaven. You were all sitting and saying *Tehillim* for me. In fact, at that precise moment every single one of you was mentioning my name and my mother's name in your prayers. Even though you had no clue who I was, you mentioned my name and recited *Tehillim* for my complete recovery. My mother said to me 'You see, they are giving you the power to come back and live. You must go back,' and the next thing I knew, I was alive again."

"My friends, you saved my life and that is why I personally invited each one of you to this *seuda*. Because while I was in Heaven, you said *Tehillim* for me and now it's my turn to say thank you for saving my life!" (Adapted from Ascentofsafer.com, Rabbi Y. Tilles)

דברי ירמיהו בן חלקיהו ... (ירמ' א-א)

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

תורת הצבי על הפטרות

Throughout the period of *Bein HaMetzorum*, the theme of the *Haftorah* focus on the *Churban*. This week is the first of the "three (weeks) of calamities." *Hashem* informs *Yirmiyahu HaNavi* of the impending disaster and the *Navi* attempts to rally *Klal Yisroel* to *teshuvah* in the hopes of averting the looming catastrophe.

Chazal note that any generation in which the *Bais HaMikdash* is not rebuilt is considered it as if it was destroyed in their time, and any and every tragedy – both communal and personal – is meant to be lamented over during this three-week period.

This past week, *Klal Yisroel* lost a giant of a man with the sudden and shocking *petira* of **HaGaon R' Shmuel Yehuda**

Levine z"l (Rosh HaYeshiva of Telshe Chicago). Many people will attest to R' Shmuel's full devotion to *K'vod Shamayim* from an extremely young age and how he was always a cut above the rest in his *Avodas Hashem*. Just hours before his *petira*, he emphasized to his *talmidim* that the three weeks are a time of *Middas HaDin* and that it is incumbent upon each and every Jew to think hard and try to understand how it relates to them on an individual level.

But just as the *Haftorah* concludes on a positive note, R' Shmuel remarked that in the end, *Middas HaDin* does bring about good things. It often brings salvation to those in need as well as an increase in *Torah* and *Tefillah* which in turn brings about more *Kavod Shamayim*. *Yehi Zichro Baruch*.

ובני קרה לא מתו וגו' (כו-א)

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

מחשבת הלב

This *posuk* is seemingly out of place. While listing the descendants of Reuven, the *Torah* mentions the demise of Dasan and Aviram, and concludes with the *Bnei Korach*, who are from *Shevet Levi*. **Targum Yonason ben Uziel** elaborates on this *posuk* saying, the *Bnei Korach* didn't follow their father's plan; rather they adhered to the *Torah of Moshe Rabbeinu*. The question is obvious. How did the *Torah* of Moshe dissuade them from following the evil scheme of Korach?

A possible *machshava* can be as follows. The power and influence of a *blatt Gemara*, or any *Torah* for that matter, inspires one to abide by the truth, no matter who or what may dictate otherwise, and this is what saved them from their father's fate.

Additionally, I saw the following thought from **R' Moshe Shmuel Shapiro z"l**. He says that the *Targum* isn't referring to the actual *Torah* per se; rather the mere fact that *Hashem* directed *Moshe Rabbeinu* to anoint his brother Aharon is *Torah min hashamayim*. We see from here a deeper message as well. The obligation of a *rebbe*, or any *moreh derech*, isn't only to educate the next generation in *Torah*, but also to transmit the correct *mesorah* and proper *hashkafa* to their students, enabling them to withstand all *nisyonos* and potential pitfalls. Such was the inspiration of *Moshe Rabbeinu*.

Dasan and Aviram, from the very outset of *Yetzias Mitzrayim*, were the antithesis of this, displaying an insubordination and rebelliousness hard to imagine. Therefore, the *Torah* wishes to show us the contrast between these *reshaim* and the *Bnei Korach*, who humbled themselves before Moshe. Perhaps that is why the *Torah* closes with the aforementioned *posuk*.

Let us do our best to inspire the next generation in all areas of *Yiddishkeit: Torah, mesorah and yiras shamayim, and through this, may we all be zoche to see the coming of Moshiach, Amen, Kein Yehi Ratzon!*

משל למה הדבר דומה

השיב את חמתי מעל בני ישראל בקנאו את קנאתי ... (כה-א)

משל: The Apter Rov, R' Avraham Yehoshua Heschel z"l, used to make the rounds to various cities. He would travel to visit his *Chassidim*, as well as to inspire so many other *yidden* who adhered to his loving words of wisdom.

Once, while on one of his usual travels to visit his *Chassidim*, it happened that he encountered a steep hill. The *Rov* quickly descended from the wagon drawn by the rather bony horse and ascended the hill afoot.

Aghast, his *Chassidim* cried out, "*Rebbe*, why come down from the wagon and climb this steep hill afoot, when the horse is pulling the wagon up the treacherous road?!"

"Because," replied the *Rebbe*, "I am afraid the horse will call me to a *din Torah*, a heavenly court case. It will claim that I had no pity on it, making it *shlep* me up the hill."

"And if so," said the *Chassidim*, "would the *Rebbe* not win

the case on the ground that the horse was meant for man's service? Surely, the *Rebbe* has nothing to worry about."

"Yes," said the *Rebbe*, "there is no doubt that I would win the case, but I would rather walk up the hill a dozen times, then find myself in litigation with a horse!"

משל: At *Har Sinai*, the Jewish Nation was raised to an exalted level. From that time on, *Hashem* expects from us more than he does from other nations. Hence, when Pinchos saw a terrible sin happen in the midst of the Jewish people, he recognized a terrible breach in the exalted level of sanctity amongst *Klal Yisroel*. Through his swift zealousness he was able to halt the decline that usually follows such a breach.

This is truly an eternal lesson. As Jews, we must conduct ourselves in a manner that is fit for the dignified level we are meant to be on. Any action, performance or activity that demeans our prominent stature, is subject to a zealous offensive by the appropriate individuals.

פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ... (כה-א)

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

דרגה יתירה

Why was Korach considered a wicked *rasha* and not a "champion of worthy causes" while Pinchos was termed a zealot, a lover of *Hashem*, rather than an impulsive murderer? The answer is one word. KAVANA! Intention. A person's true intention is the underlying cause for his actions. Korach had only one intention in mind when he "championed his cause." It was himself. He was obsessed with his own honor and glory. Pinchos, on the other hand, had one and only one motive in mind. HASHEM! Pinchos loved *Hashem* with his whole heart. His act of killing was 100% for the sake of Heaven. Had there been even one fraction of a percent of an ulterior motive, his act would have been considered murder and deserving of punishment.

In order to strive for jealousy and a pure act for the sake of *Hashem*, we must delve deeply into our hearts. We need to ask ourselves in the midst of our actions, "Why am I doing this? For my own prestige? For the sake of my children? Because of what people will say? Or to honor *Hashem*?" Once we are honest with ourselves and what our true motives are, we can then channel them for the sake of Heaven. We can turn every simple act into a great *mitzvah* of giving *kavod* to *Hashem*! We can uplift our entire lives by taking the time to THINK and turn every single thing we do in to a real *Kiddush Hashem*!

As we enter this period of *Bein HaMetzarim*, a time to work on rebuilding the *Bais HaMikdash* through *Ahavas Chinam*, we can apply this idea to others as well. We can never really know what other people are thinking. We are often quick to pass judgment on others because we only see their actions - we don't know their true intentions. And as we've just stated, it is the intention that counts. Judging people favorably means that I say to myself when people act is a questionable way, "I cannot judge! I really do not know what they are thinking." This is a wonderful way to create good feelings and a pact of peace with everyone around us! Let us always have good intentions so we can turn everything into a *mitzvah* with the right *kavana*.