

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א
ראש כולל עטרת חיים ברוך, קליבלנד ווינס

A SERIES IN HALACHA LIVING A "TORAH" DAY

Kashrus in the Kitchen (68). Tevilas Keilim: Mishloach Manos
Are *Mishloach Manos* utensils obligated in *tevilah*? On *Purim* many people like to send *Mishloach Manos* in jars, trays and dishes, rather than disposable pans. If these containers are metal or glass [or glazed china according to the *minhag* that we *toivel* them], can the sender put food in them as is and send them, or does he have to *toivel* them first? Putting them into a paper napkin inside the utensil so that the food doesn't touch the utensil, is not a solution to exempt from immersing (1).
Halachic Questions. There are number of questions a *Posek* debates regarding details of this case. 1) Are utensils that are presently by a seller or giver of presents, considered as *klei seuda* - meal time utensils, to require *tevila*? 2) If they do not yet need *tevila*, will *tevila* done at that time be valid? 3) At what point do the utensils given to the recipient definitely become *klei seuda* to obligate them in *tevila*? Do we say that the user can use it and even eat from it this first time or maybe it becomes *klei seuda* as soon as he starts to eat from it? 4) If the giver is *mezakeh* -

transfers ownership - to the recipients, does that definitely make them *klei seuda* or do we have to be worried that the receiver himself might not use it and pass it on to another person?
Procedure. Because of all these questions, some *Poskim* suggest to send in disposables or plastic (2). If one wants to send in a "better" container, he should use glazed china or glass [not metal] which are Rabbinic obligations and can more easily rely on the lenient views in the above mentioned questions [and use *breira* in being *mezaka* for many]. Then he can go one of two ways:
1) Not *toivel* them and rely on the opinions that they are not yet obligated in *tevila*. He should attach a note to the utensil stating that the utensil was not yet immersed. 2) If he wants to go to the trouble of *toiveling* them [and probably be doing according to more opinions] he should put the utensils in a bag and ask a non family member to pick up the bag to take ownership on behalf of all the recipients and then *toivel* them. If one wants to suspect that the recipient might pass it on, he should not make a *beracha*. He should attach a note stating that the utensil was *toiveled*.

בין הרוחיים – תבלין מדף היומיומי – נזיר כת

There seems to be a מחלוקת and חילוק between a father and his son (קטן) on behalf of his son (קטן) regarding *Mishloach Manos*. The father is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
But in a case where a father says a father may be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
The father is not his father's, but his father's and he is not his father's, but his father's...
We see that the father holds there isn't anybody who can't be a *mezakeh*.

קורע על המת is to be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
But who says he will ever have to be a *mezakeh*? This explanation is "דחוק" because we see in our case that a father may be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
Even if he never be a *nazir* when he gets older! So too, he should be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...

The father explains that when one's son becomes a *nazir* he makes the *beracha* of "ברוך שפטרני". The father explains that the father is now on the son to be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
He explains that the father is now on the son to be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...
He explains that the father is now on the son to be responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young, or is primarily responsible to make sure it gets done since the son is too young, or is primarily responsible to make sure it gets done since the father is too young...

הוא היה אומר

(1) כפי הנמ"ר שלמה זלמן אויבך זצ"ל במחתח שלמה בסיוה (2)
הנמ"ר ניסן קרליץ זצ"ל, מואב בסי' הביט בכשרותו (רב דונר עמ' 1100)

R' Yitzchok Dov Koppelman z"l (Nitzotzei Ohr) would say:
Daas Zekainim notes that a *Talmid Chacham* is like the *Aron* and must be pure inside and out. Where does one begin – on the inside or on the outside (the clothes of a *Talmid Chacham*)? The *Torah* tells us first inside then outside. First, one begins with the internal strivings of being a *Talmid Chacham*. Thereafter, one can grow to the outside of the *Talmid Chacham's* appearance. If one begins the other way around, he appears to be a faker."
A *Wise Man* would say: "How vain it is to sit down to write when you have not stood up to live."
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שבת קודש פרשת תרומה – ד' אדר תשפ"ג Shabbos Parshas Terumah - February 25, 2023

הדלקת נרות שבת – 5:23 | זמן קריאת שמע / מ"א – 8:47 | זמן קריאת שמע / הגר"א – 9:23 | סוף זמן תפילה/הגר"א – 10:19
זמן לתפילת מנחה גדולה – 12:39 | שקיעת התומה שבת קודש – 5:42 | מוצש"ק צאת הכוכבים – 6:32 | צאה"כ / לבינו תם – 6:54

עמום, אולם אוד שכבר נתלכלכו בחטא, שוב לא היתה האהבה עוה כמקודם, ושוב לא היתה ההשראה בנידם מתוך צמצום והוצרכו להרחיב את הבית, עד שאמר הקב"ה 'השמים כסאי' וגו'. ועלינו לדעת שמידת האהבה של הקב"ה אינה רק 'דומה' לשל הבריות, אלא היא גם תוצאה ממנה, כי זכינו לאהבתו במידה כנגד מידה, וכל עוד שהיתה האהבה שוררת בין בני ישראל, זכו לחן מיוחד בעיני הקב"ה ואיזה הקב"ה להשרות שכינתו ביניהם, אולם ככל שנתאלשה האהבה ביניהם נחלש גם הם החן בעיניו ולא ראה לנכון לצמצם כל כך שכינתו כדי להיות קרוב עליהם ביותר, וברבות הימים שכנעדרה האהבה והיתה מהם והאלה, שוב לא רצה הקב"ה להשרות שכינתו ביניהם, וזה היה הגורם לחורבן בית שני כמובא בגמרא (יומא טז) שבזמן בית שני היו עוסקים בתורה ובמצוות ובגמילות חסדים ואעפ"כ חרב בו בית המקדש ונעשה פידוד בין ישראל לבוראם, וזאת מפני שהיתה ביניהם שנות חנם ומאו עדיין לא נושעו, כי עדיין לא באנו שוב לאותה אהבה שזקוקים אנו כדי להשרות את השכינה בינינו. ולא רק שלא זכינו לאותה אהבה, אלא מאז מרקד היצר בתכסיסי השנאה והמחלוקת, המתרבה מיום ליום, וכל כובד משקלו מטיל הוא בזה הדרך, בידעו שהוה הנחוצ לנו ביותר, כי לא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום, ואין לך ברכה יתירה מהשראת השכינה ביניהם.

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעובין שליט"א, ר"י שער השמים חושלש עיראק
ונועדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרבים אשר על ארץ העדות ... (כה-כב) - אהבת ישראל מעלתה ותועלתה איתא בגמרא (סנהדרין ז): 'הואו דהוה קאמר ואויל: כי רחימתך הוה עזיאו [רש"י]: כשאברהנו היתה עוה ביני לאשת] אפותאי דספסדיא שכיון, [רש"י: על רוחב הסיף היינו שוכבים שנינו] השתא דלא עזיאו רחימתך - פריאי בר שיתך גרמדי לא סגי לך; [רש"י: לא די לנו] אמר רב הונאי: קראי כתיבי, מעיקרא כתיב טפה (כב) זנועדתי לך שם ודברתי אתך מעל הכפרת, ותנאי: ארוך תשעה וכפרת טפה - ודי כאן עשרה, [רש"י: ודי כאן עשרה - גובה מן הקרקע, ודי שוקב"ה משרה שכינתו בעשרה טפחים סמוך לקרקע, ועוד: באורך הכפרת באמתה וחיץ] וכתיב (מלכים-א ז, ב) והבית אשר בנה המלך שלמה לה' ששים אמה ארכו ועשרים רחבו ושלישים אמה קומתו. ולבסוף כתיב (ישעיהו סו, א) כה אמר ה' השמים כסאי והארץ הודים רגלי איזה בית אשר תבנו לי וגו'. [רש"י: ולבסוף - בבית המקדש היה גבוה שלישים אמה, וארכו ששים, וכשהטאו נאמר להם איזה בית אשר תבנו לי שתוכל שכינתי להיות מצומצמת בתוכן], עכ"ל.
התמצית הנלמד מזה המאמר הוא שהמבחן אם מידת האהבה שוררת בין ישראל היא סבילת הצמצום, אם האהבה אכן שוררת בין ישראל, גוברת אהבה זו על אהבת התענוגים החומריים ועל כן מעדיף כל אחד לוותר משלו כדי להנות את חברו, אולם כשהאהבה נעדרת ח"ו, ואין האהבה משמשת אלא לענינים חומריים, אז הפך כל אחד בתענוגיו, ובתוצאה מכך מתעוררת גם השנאה, כי כ"א חושש שכאי יטול השני משלו... ועל זה הוסיף רב הונאי שהקב"ה מתנהג עם ישראל באוהה מידה, כי כל עוד שהיתה אהבה עוה בין הקב"ה לישראל צמצם את עצמו מאוד כדי להשרות שכינתו עליהם.

עדותיך אתבונן

לפדוש מאת הרב אברהם וינאי אבשלום שליט"א, נבטלם שיהו אבשרם
ועשית מנרת והב טהור מקשה תעשה המנורה ירהה וקנה גביעיה כפתרייה ופרחיה ... (כה-לא) - בענין עבודת האדם הוא רק להשתדל (רש"י ויל: 'ותיעשה המנורה, מאליה, לפי שהיה משה מתקשה בה, אמר לו הקדוש ברוך הוא השלך את הככר לאור והוא נעשית מאליה, לךך לא נכתב תעשה', עכ"ל.) והנה תמוה מאוד, שהקב"ה יודע העתידות, וידע שמשה רבינו יתקשה בעשייתו, וע"כ משה רבינו טרם ביגיעה ועמילות עד מאוד, לעשות את המנורה, ולא נתיאש משום שהיה חו"ש עצל, א"כ מדוע ציוה הש"ת שיעשה מנורה דוקא באופן כוה, שאינו ביכולתו לעשותה. ונראה לומר בעוה"ת, המבואר מזה יסוד גדול בענין כל עבודת הש"ת וכל עשיית מעשה מצות, דהתורה הקדושה בא ללמדנו, דהגם שאדם יכול להיות בורר ולעשות ההשתדלות לקיים מעשה מצות, מכל מקום לענין הגמר מעשה צריך סייעתא דשמאי לגמורה, דהגמר של מעשה מצות, אינו בכלל בידיו לעשות. וכמו שאמר חז"ל בגמ' קידושין (מ א): "אמר רב אסי אפילו חשב את לעשות מצוה ונאנס ונשאת, מעלה עליו הכתוב כאילו עשהו", ע"כ. הרי אם אחד ביקש לעשות מצוה איזה מצוה ונאנס ולא היה ביכולתו לעשותה, עדיין יש לו שכר כאילו עשה אותה מצוה, וכן הדין החובת הלבבת (שער ד, פ"ד) שעל הגמר מעשה אינו ביכולת של אדם

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

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מעשה אבות ... סימן לבנים

ודברתי אתך מעל הכפרת מבין שני הכרובים אשר על ארון הקדת את כל אשר מצוה אותך אל בני ישראל ... (כה-כב)

R' Yitzchok Zilberstein *shlita* told over the following remarkable story. One night, the phone rang in his home. One of the foremost pillars of *Torah* in our generation was on the line, a man who donates vast sums to *mosdos HaTorah*. He said he urgently needed to speak to the *Rav*. Although he wasn't feeling well, he agreed. This is how the conversation went.

The night before, he'd been to the *Rav's* father-in-law, **R' Shalom Yosef Elyashiv ז"ל**, and introduced himself as one who donates generously to *yeshivos*. Then he asked for a *beracha* that his descendants should all become *bnei Torah*.

"R' Elyashiv gave me this *beracha* with great joy," the man reported, "but then I asked that he add a *beracha* for them to have a strong desire to learn *Torah*. He wagged his finger, indicating that he was not going to give that *beracha*."

"That is not up to me," said the great *Posek Hador*. "If you want children who have a strong desire to learn *Torah*, then it is clearly up to you, not me." The philanthropist was deeply disappointed and upset with this remark, and wanted R' Zilberstein to explain the incident. Why did R' Elyashiv refuse to give him this *beracha*?

R' Zilberstein tried to comfort him. He told him that it was clear that R' Elyashiv had nothing against him. He was just expressing the *Torah's* view that only a father can instill love of *Talmud Torah* into his children. He further told him that if his children saw him snatch every possible moment for *Limud haTorah*, and he did it with a *ratzon*, a free will, and not like one who was being forced into it by some invisible demon, they will learn that *Torah* is the most important thing. "They will see that you learn *Torah* with more drive than you do anything else, and they will want to do as you do."

So that he could understand what it means to have a strong desire to learn *Torah*, the *Rav* told him about something that happened years before, just before an important, official state event - a spectacle that everyone went to watch, even many *yeshivah bachurim* couldn't resist. One of the best *bachurim* in the *Slabodka Yeshivah* told him, "*Davka* now, when so many people are not in the *beis medrash* learning, let's get a taste of true *Torah*. Let's go to *Ponevezh* and listen to a *shiur* given by **R' Shmuel Rozovsky ז"ל**." R' Shmuel Rozovsky was one of those who personified a drive for *Talmud Torah*. *Bachurim* left his *shiurim* oozing joy and spiritual satisfaction. Where did R' Shmuel get that incredible drive and love of *Torah*?

It was common knowledge years ago, that R' Shmuel's father, **R' Michel Dovid Rozovsky ז"ל**, did everything possible so that his son would become a *talmid chacham*. He paid one of the best *bachurim* in the *yeshivah* to learn with his son. This *bachur* was brilliant. At eighteen, he served on R' Chaim Ozer's *beis din* in Vilna. The *bachur's* name was Yisroel Gustman, who went on to become one of the greatest educators and *Roshei Yeshivah* of the previous generation. One could see on his face just how pleasurable he considered learning *Torah*.

After a few days of learning with young Shmuel Rozovsky, **R' Yisroel Gustman ז"ל** told his father that he did not wish to accept money for learning with his son anymore. R' Michel Dovid's pleas made no impression on him.

"I did not say that I was not going to continue learning with him," R' Gustman said. "It's just that I was taking money on false pretenses. When I accepted money, it was because I thought it was going to be an effort, a job for me to learn with a young boy. But this is no job! I could never take money for learning with such a delightful *chavrusa*!"

One evening, R' Michel Dovid saw them learning together with such pleasure that he joined with them. He didn't stand on his own honor - he sat down to learn with his son and the *yeshivah bachur*. What did R' Shmuel learn from that? That an intense desire to learn *Torah* removes all thought of self, so that his father could sit down to learn with his child and a young man.

"That's what R' Elyashiv was telling you," explained R' Zilberstein to the philanthropist. "If you show your children that you have an intense desire to learn *Torah*, and you set a personal example of doing so, believe me, they will imitate you. They will also have a strong desire to learn *Torah*. A *beracha* isn't what's needed here." (Adapted from "A Treasury of Stories for Rabbis & Teachers")

תורת הצבי על הפטרות **A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN** **ויפסלו בני שלמה ובני חירום והגבלים ויכינו העצים והאבנים לבנות הבית (מלכים א' ה-ז)**

Moshe Rabbeinu set the precedent for how the "House of *Hashem*" was meant to be constructed. In fact, much effort was expended during the process of building the *Mishkan* just in order to beautify it. And while it was important for *Hashem's* "home" to be beautiful and grand, *Chazal* tell us that *Shlomo HaMelech* designed the *Bais Hamikdash* to be even more exquisite by utilizing the services of the gentile King Chiram of Tzur, who maintained the highest quality of wood at the time. But just as the *Mishkan* needed to be built "לשמח" - purely for the sake of heaven, the *Bais Hamikdash* also needed to be built "לשמח" as well. So, how was *Shlomo HaMelech* allowed to employ the services of a gentile?

explains that the **Maharik** compares the building of a *sukkah* to that of building the *Mishkan*, and subsequently, the *Bais Hamikdash*. He explains that while it is preferable for all the work to be done by faithful Jews, if a gentile was hired by a Jew to build a *sukkah*, some would say that no extra *melacha* is needed - even the preferable fixing of the *schach* - since the *halacha* is that "hired work is considered like work of the employer" (*Machane Ephraim, Hilchos Shluchim 11*).

Therefore, although it would have been better to have only Jews building the *Bais Hamikdash* fully, since King Chiram was the best artisan for the job, by hiring him, it was as though he was an extension of *Shlomo HaMelech*, and the work was thus considered done "לשמח".

Chacham Ovadiah Yosef ז"ל (Yechaveh Daas 6:41)

והיו הכרובים פרש' כנפים למעלה סככים כננפיהם על הכפרת ופנדהם איש אל אחוזו ... (כה-כ)

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

מחשבת הלב

The *Cheruvim* depicted a human child-like figure, and yet it had wings. What is the significance of these wings?

Only as a possibility, we may say that the concept being conveyed is that although you are only human, if you try, you can soar way beyond your normal capabilities! If one puts in the effort, he has the ability to reach the height of actual angels! More so, although we are only mortals, a *Yid* can act as an angel. Throughout the generations, so many *Yidden* demonstrated *mesiras nefesh* to the level of *malachim*. In the fields of *kashrus*, *tzniyus*, *limud haTorah*, giving of themselves for others etc. *mi k'amcho Yisroel!* The *Cheruvim* represent this possibility that every *Yid* contains within him.

But why did the *Cheruvim* have the appearance of a child? What is the significance of a child as opposed to an adult? The **Vilna Gaon ז"ל** quotes a *Gemara* in *Bava Kama (92b)*. The *Gemara* there looks to find the source of the rabbinic maxim "When we were small (young) we were big, now that we are big (old), we are small." He explains based on a *Medrash* as follows. A chick is helpless and needs its mother chicken to tend to its needs. So too, when young children grow, they feel in control and shun their parents' assistance. Similarly, when *Klal Yisroel* left *Mitzrayim* they were still fearful of Pharaoh and craved *Hashem's* protection. Soon after, they felt secure enough on their own, which led to the *dor hamidbar's* retribution. Thus, a child's vulnerability is the *kiyum* of our eternal relationship with the *shechinah*. Hence, the *Cheruvim* mirror a child, that teaches us this lesson.

Additionally, a young person is more inclined to have aspirations, as they are infused with idealism and youthful vigor. The *Torah* is teaching us to always have goals and to strive to reach them, even as we age.

May we be *zoche b'ezras Hashem to the tachlis* of the *Mishkan* - "ושכתי בתוכם" with the השלישי **רב"א, בנין בית השלישי**.

משל למה הדבר דומה

ועשית מנרת זהב טהור מקשה תעשה המנורה ... (כה-לא)

משל: A delegation of *meshulachim* arrived in the city of Volozhin to collect money for a *Yeshivah* in a distant city. They knocked on door after door, but to their dismay, most people contributed only very paltry sums of money. Someone explained to them that people were likely annoyed that they had come to Volozhin to collect funds for a distant *Yeshivah* when Volozhin had its own *Yeshivah* to support.

When **R' Chaim Brisker ז"ל, Rosh Yeshivah** in Volozhin at the time, heard that the *meshulachim* were deeply disappointed that they'd have to return home without the funds they'd hoped to collect, he asked them to wait a little and then quickly called a meeting of the city's important dignitaries. There he related the following story:

There was once a wealthy man who had business affairs in

many countries. Since he couldn't be everywhere at once, he appointed a different manager to each branch of his business.

Each manager strove to make sure that his branch of the business performed well. In truth however, none really cared about the company, they just wanted to please the boss.

Eventually, the wealthy man brought his son into the business. The son traveled throughout his father's business affairs to oversee the entire business; and business boomed! Because the son cared about his father's business as a whole.

R' Chaim explained, "We are *Hashem's* children. We have to worry about His whole business, not just our own branch!"

נמשל: The *Menorah* in the *Mishkan* was not made of a combination of parts screwed or welded together; rather, it was a single slab hammered into shape. When we read about the *Menorah*, we should remember, this serves as a symbol of unity in *Klal Yisroel*, even today!

משנכנסם אדר מרבנים בשמחה ... (תענית כג.)

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

דרגה יתירה

Adar is the month of joy, with the climax on the 15th day of the month being *Purim*. How do we enter this month and feel a surge of happiness? Doesn't a person have to work on being happy? It doesn't just come naturally. Well, the answer is that of course, lasting happiness takes work. It takes time, effort and preparation. And this is why the *Shabbos* before *Rosh Chodesh Adar* is always *Shabbos Shekalim*. The greatest way to be happy is by giving. Contrary to popular belief, since the world out there tells us that the way to be happy is by indulging yourself in all of your desires, we know that this is the furthest thing from the truth. In fact, the *Torah* teaches us that the way to find fulfillment and joy is by thinking about others and giving to them.

People who are focused on themselves are usually thinking about what they are missing. They are preoccupied with what they need and what is not good about their lives. But when a person thinks about others, he is usually thinking about what the other person needs and how he can help them. This fills a person with satisfaction and *simcha*. There are those who claim that they are not in a position to give. They don't have money, they don't have time. This is absolutely not true. The prerequisite to giving is *ratzon*, the desire to help another. Everyone has what to give, no matter how little you have. Rabbi Akiva and Rachel were so poor that they had nothing but straw on which they slept, yet when someone came asking for a little straw for his wife who just gave birth, they were thrilled to give away some of their straw, the only thing they had, in order to help a fellow *yid*.

Perhaps this is why we give a *machatzis hashekel*. Everyone has to see themselves as a half. But everyone also has to see themselves as being able to give half of whatever they have to someone else. If you have even a little, you can always cut it in half and give to someone else. This is the way we emulate *Hashem*. This is the way we become happy people, and with this mindset we enter into the month of ADAR and hold onto the power and joy of giving to others so that it will light up our entire lives.