

# הלכה למעשה

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

of most people. We are strict and only validate the *tevilah* with the blockage if both the owner and most people would never be particular to remove it. Therefore, before immersing, one must make sure that any blockage that he or most people would never remove at some time, should be removed. This includes price tags and other tags that are not meant to stay on. It also obligates one to remove any glue that could bother him or most people.

**Air Pockets.** The *mikvah* water has to touch all visible surfaces on the outside and inside of the utensil. If air pockets block the water, it is a *chatzitzta*. If one puts a bowl inside the *mikvah* upside down and air is trapped inside, it invalidates the *tevilah*. Also, if one lowers a thin-necked bottle or thermos into the *mikvah*, even right side up, he must wait till all the bubbles leave the bottle for the *tevilah* to be valid (3). If he immersed two utensils together, one on top of the other, or one inside the other, the point where one weighs on the other can prevent water from reaching the point of contact. One must avoid this by doing them one by one, or putting them in a net and shaking them around so he is sure the *mikvah* water touches around all the *keilim* (4).

# A SERIES IN HALACHA LIVING A "TORAH" DAY

## Kashrus in the Kitchen (79). Tevilas Keilim: Chatzitzta

The immersion of a utensil in a *mikvah* is similar to the laws of immersing one's body in a *mikvah*. A valid immersion requires that the whole body [or item] be covered at one time by the *mikvah* water without anything stuck to the body intervening between the body and the water. In *Torah* law, this blockage only invalidates the *tevilah* if it covers the majority of the surface and people are *makpid* [particular] to remove that blockage at some point. The *Rabbanan* added a *chumra* that majority or *makpid* invalidates the *tevilah*. If, however, it is neither majority nor *makpid*, meaning that people never care about it, it does not invalidate the *tevilah*. **Sefer Issur V'heter** writes (1) that the preferable custom is to remove even blockages that are not a problem in *Halacha*. If one purposely wants the "blockage" such as the manufacturer's instructions or brand name stickers that add to the utensil, these are not called *chatzitzos* and can be left on the item, since they are deemed as part of the item.

**Definition of Makpid.** There are two opinions (2) whether we count the will of the owner to remove at some point, or the will

## בין הריחיים - תבלין מדף היומי - גיטיין כג.

Rav Sheshas explains that a blind person [סומא] is פסול to deliver a גט because he doesn't know from whom he has taken it and to whom he is giving it. יוסף argues and says if a סומא can't be relied upon to know who is in front of him, how is he permitted to his own wife? Furthermore, how is a regular man permitted to his own wife if it's dark? We must say that there is a regular man permitted to his own wife if it's dark? We must say that there is a סומא that may be relied upon. So too, here we can say the סומא may rely on his דקלא עינא דקלא and use voice recognition in determining who is giving him the גט and to whom he is giving it to. The only reason our *Mishnah* says a סומא is פסול is because he can't say the words of נרות ובפני נרות and give her the גט and this must be said as per the רמב"ם that a סומא (in both eyes) may not bring a גט from רח"ל for this reason. Therefore, if it was written and signed before him while he was able to see, and then he became blind, he may say ובפני ובפני and give her the גט provided he recognizes her himself with a דקול. טביעת עינא דקול. However, it would not be enough for people to direct him to the אשה.

מי גיטיין asks why wasn't יצחק afraid יעקב אבינו עיניו דקלא [בראשית כז יב] **רמב"ן** ordinary people are able to use voice recognition; how much more so יצחק אבינו עיניו דקלא, who was a רכב and בקי - shouldn't he be able to differentiate between the voice of his 2 sons? The רמב"ן answers that maybe they had similar voices or maybe יעקב was able to imitate the voice of יעקב.

דיני נפשות וממונות and not for איסורים and not for טביעת עינא דקלא that **פרי חדש** [ס' פא; יג] **קצות** The **קצות** says that טביעת עינא דקולא does not help at all for עדות. The **קצות** says that טביעת עינא דקולא only works by איסורים, and just as סימנים are used, so can טביעת עינא דקול be used. But to be ברוציא ממון, just like סימנים isn't enough, so too is טביעת עינא דקול insufficient.

and was being beaten ר"ל **פסקי** and was pleading for his life. They ultimately witnessed him being killed and are now testifying that although they couldn't see him, they recognized his voice when he was pleading for his life, and based on this testimony his עגונה should be permitted to remarry. He discusses all the שיטות and also brings our *gemara* where if not for the issue of saying the words "אמר" בפניו, a סומא would be כשר, but concludes that he is unsure on how to פסק.

הוא היה אומר brings that 2 עדים heard on the telephone how a אשה admitted to his לוח on the other line? **אילברשטיין** brings the above speaking, and concludes that they may not be used. If, however, the phone was a video phone where the witnesses can see the above even if he can't see them, they may still testify.

## הוא היה אומר

**R' Meir Leibush Malbim z"l (Torah V'Hamitzvah)** would say: Rashi says we see from here the greatness of Aharon that he didn't change anything. What's the proof to this? By all the creations, it says ויהי אור except for light, where it says ויהי אור. *Chazal* say because *Hashem* took away that unique light and hid it for special times, thus it doesn't say the word 'כך' like by everything else which remained in place. *Hashem* created them and didn't change anything. So, too, here it says ויעש כן אהרן which teaches us that Aharon didn't change anything."

**A Wise Man** would say: "There is no real ending. It's just the place where you stop the story."

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# שבת קודש פרשת בהעלותך - כ"א סיון תשפ"ג Shabbos Kodesh Parshas Behaaloscha - June 10, 2023

פ"ג המנחה עש"ק - 6:53 | הדלקת נרות שבת - 8:10 | זמן קריאת שמע / מ"א - 8:34 | זמן קריאת שמע / הגר"א - 9:10 | סוף זמן תפילה/הגר"א - 10:25 | שקיעת החמה שבת קודש - 8:28 | מוצע"ק צאת הכוכבים - 9:18 | צאה"כ / לרבינו תם - 9:00

## טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעביץ שליט"א, ר"י שער השמים ירושלים עיר הקודש

ויעש כן אהרן אל מול פני המנורה ... (ח-ג) - תיקון המידות פ"ש: להגיד שבחו של אהרן שלא שינה. מן הראוי להזכיר את דברי מדרנו רבי חיים וויטאל ז"ע בספרו **שערי קדושה** שכתב בשם רבו ה**אריז"ל**, שלכן לא נצטוונו בתורה על עבודת המידות, להורות שעבודה זו אינה 'תורה' אלא 'הכשר' והכנה לתורה, כלומר, כל עוד שלא זכה האדם ליישר את מידותיו עדיין אינו מוכשר לקיים את משפטי התורה כדבעי, כי מידותיו המעוותים ישו את לבבו מן הושר, והמה ימצאו לו דרבה ניומקים מדוע עליו להתעלם מן הושר, ורק אחד שעמיק ויתבונן היטב בתורה ליישר את העקמומיות שבלבו, אז יזכה לקיים את המצוות בדרך הנרצה לעולמו.

והחוש אכן יעיד על כך, שכן רואים אנו לפעמים אנשים שיש להם רצון טוב לעבוד את ה', אולם מאחר שאין מידותיהם מתוקנים מהפכים את הקערה על פיה, ואותו רצון טוב משמש להם כתקלה, ולשם משל ננקוט פרט בעבודת התפילה, כי הנה לפעמים מתעורר באדם רצון להתפלל תפילת 'שמונה עשרה' במתינות ולהתבונן בכל תיבה שיוצא מפיו. רצון זה הלא טוב הוא, אולם אינו נפטר ממתן כן מלהיחד שלא להפריע לאנשים העומדים לפניו, ולא לאסור עליהם לפסוע ה' פסיעות לאחוריהם, ולחייבים גם כן בעמידה ממושכת על רגליהם מבלי להזיזם, ועל כן מן הראוי שזה האיש יקרב עצמו לכותל המזרח ושם יתפלל מבלי שיהיירע לזולתו, אולם זה שמידותיו מעוותות אינו מתחשב עם חולתו ומעמיד עצמו במקום שניחא ליה. גם אם לא נידא בכך לאזורים, וזכור הוא מצ"ק לאזורים או ממשלים לעבוד על ההלכה, ורק אחד שהאדם יבין את חובתו לתקן את האנוכיות או אכן יתן דעתו להתבונן גם בצרכי חולתו, ואז יבין כי אין על חולתו לסבול מחמת רצונותיו הטובים, ויערוך את תפילתו רק במקום שאינו גורם

## עדותיך אתבונן

וכי תבאו מלחמה בארצכם ... והרעתם בהצצרת ונוכרתם לפני ה' אלהיכם ונושעתם מאיביכם (י-ט) - בענין בעיני תפילה על כל דבר הספר החינוך (מצוה שפ"ד) כתב לבאר הטעם מצות החצוצרות וז"ל: "משרשי המצוה, לפי שבשעת הקרבן היו צריכין לכוון דעתם יפה בענינו כמו שידוע שהוא נפסל במחשבות ידועות, וגם כן צריך הקרבן כוונה שלמה לפני ארון הכל שציינו עליו, וג"כ בעת הצרה צריך האדם כיוון גדול בהתחננו לפי בוראו שידחם עליו ויצילו מצרתו, ולכן נצטוו בתקיעת החצוצרות בעתים אלה. לפי שהאדם מהותו בעל חומר צריך התעוררות גדול אל הדברים כי הטבע מבלי מעיד יעמוד כישן, ואין דבר יעוררו כמו קולות הנגון, ידוע הדבר, וכ"ש קול החצוצרות שהוא הקול הגדול שבכל כלי נגון, ועוד יש תועלת נמצא בקול החצוצרות לפי הזומת מלבד ההתעוררות אל הכוונה, כי אם בבד הקרבן יסד האדם מלבו מחשבת שאר עסקי העולם ולא יתן לב באותה שעה כי יסד בבד הקרבן, ומה אארך וידוע זה לכל אשר הטח ארון לשמוע הצוצרות וקול שופר בכוונה", ע"כ. ודי מבורא, שעיקר תכלית בתקיעת החצוצרות לעורר הכוונה, ובשעת הקרבנות שהמחשבה פוסלת בעי כוונה גמורה, וכן בעת המלחמה שהוא עת צרה בעי שיתכן בתפילה, וע"כ ע"י תקיעת החצוצרות יתעורר להתפלל להשי"ת.

לפניו שאת זרוב אברהם ויטאל אבשטיין שליט"א, נפטר שיהא אבן

וכי תבאו מלחמה בארצכם ... והרעתם בהצצרת ונוכרתם לפני ה' אלהיכם ונושעתם מאיביכם (י-ט) - בענין בעיני תפילה על כל דבר הספר החינוך (מצוה שפ"ד) כתב לבאר הטעם מצות החצוצרות וז"ל: "משרשי המצוה, לפי שבשעת הקרבן היו צריכין לכוון דעתם יפה בענינו כמו שידוע שהוא נפסל במחשבות ידועות, וגם כן צריך הקרבן כוונה שלמה לפני ארון הכל שציינו עליו, וג"כ בעת הצרה צריך האדם כיוון גדול בהתחננו לפי בוראו שידחם עליו ויצילו מצרתו, ולכן נצטוו בתקיעת החצוצרות בעתים אלה. לפי שהאדם מהותו בעל חומר צריך התעוררות גדול אל הדברים כי הטבע מבלי מעיד יעמוד כישן, ואין דבר יעוררו כמו קולות הנגון, ידוע הדבר, וכ"ש קול החצוצרות שהוא הקול הגדול שבכל כלי נגון, ועוד יש תועלת נמצא בקול החצוצרות לפי הזומת מלבד ההתעוררות אל הכוונה, כי אם בבד הקרבן יסד האדם מלבו מחשבת שאר עסקי העולם ולא יתן לב באותה שעה כי יסד בבד הקרבן, ומה אארך וידוע זה לכל אשר הטח ארון לשמוע הצוצרות וקול שופר בכוונה", ע"כ. ודי מבורא, שעיקר תכלית בתקיעת החצוצרות לעורר הכוונה, ובשעת הקרבנות שהמחשבה פוסלת בעי כוונה גמורה, וכן בעת המלחמה שהוא עת צרה בעי שיתכן בתפילה, וע"כ ע"י תקיעת החצוצרות יתעורר להתפלל להשי"ת.

לפניו נשמת זקני ר' אברהם יוסף שמואל אגסטר בן טובי ז"ל נפטר ט"ז סיון תשנ"ו תיציגידיה

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# מעשה אבות ... סימן לבנים

ויצעק משה אל ה' לאמר ק-ל נא רפא נא לה ... (יב-ג)

When Miriam fell ill on account of the words she spoke about her brother, Moshe beseeched Hashem on her behalf. He expressed his pain over Miriam's fate and prayed for her. **Rabbeinu Bechaye** explains that the reason the *Torah* continues with the word "לאמר" was to tell us that this prayer by Moshe was not merely in his heart; he verbalized it. By moving one's lips, the letters assume a certain shape (in the atmosphere) through the use of voice, breath, and verbalization. When such a prayer has assumed a certain shape it ascends to the celestial regions and arrives in the presence of Hashem.

The following is based on a story told over by **Rabbi Zecharia Wallerstein z"l**. There was a man who had dedicated his life to studying in *kollel*, while his wife worked tirelessly to support their family for over three decades. They lived a simple but fulfilling life, and the man grew in *Torah* to become a true *Talmid Chacham*. For over thirty years, they lived this way but suddenly their lives were turned upside down when his wife was unexpectedly diagnosed with the dreaded disease. The doctors delivered a devastating prognosis, giving her a mere three months to live. In a state of desperation, the man sought solace and guidance from his revered **Rebbi, R' Shmuel Berenbaum z"l**, pleading for some miracle to save his wife.

Moved by the man's heartfelt plea, R' Shmuel said he would try on her behalf. The following week, a ray of hope emerged as his wife was presented with a unique opportunity to undergo a ground breaking chemotherapy treatment. The treatment had been administered to ten individuals and half of them had fully recovered, while the other half tragically succumbed to the disease. With trepidation and anticipation, his wife courageously opted for the procedure.

To everyone's astonishment, immediately after the treatment, his wife's health began to improve dramatically. Her recovery seemed almost miraculous and as far as the doctors were concerned, totally inexplicable. They had no words to explain what they had just witnessed from a medical perspective. But the *Talmid Chacham* believed that his *Rebbi* must have had something to do with it. Filled with immense gratitude and a deep curiosity, he returned to R' Shmuel and beseeched him to reveal the secret behind this miraculous turn of events.

R' Shmuel, with a gentle smile on his face, proceeded to share his extraordinary experience. He explained that the day after the man had come to him and told him about his wife's prognosis, he had opened his *Gemara* to a profound dispute between two of the greatest Talmudic Sages, Abaye and Rava. Turning to the pages, he addressed the ancient *Amoraim* directly, pouring out his heart in a heartfelt conversation. "I speak to you throughout the day," he told them, "we are *chavrusas*, learning partners, and I have never asked for anything. Until today. Today, I am asking both of you to please go before Hashem, the Almighty, and beseech Him for the *refuah*, the healing, of this woman." R' Shmuel continued to recount how, in that moment, he felt an incredible connection to the wisdom contained within the pages of the *Gemara*. It was as if he transcended the confines of time and space, engaging in a dialogue with Abaye and Rava themselves. Through the power of his words and his unwavering faith, he implored these ancient sages to intercede on behalf of the ailing woman.

And so it happened. The *refuah* that his wife received was not merely a result of medical intervention; it was a profound manifestation of the living *Torah*. R' Shmuel had not only studied the words of Abaye and Rava, but he engaged with them on a spiritual plane, living and breathing the essence of the *Torah*. The man was awestruck by the deep connection between the teachings of the *Torah* and the real world. He witnessed firsthand the transformative power of sincere prayer and the living nature of the *Torah*. Inspired by the miraculous recovery of his wife that he had witnessed, the man returned home with a newfound appreciation for the profound wisdom of the *Torah*. He rededicated himself not only to its study but also to living its principles in every aspect of his life. The couple embarked on a journey of gratitude and spiritual growth, cherishing each moment as a testament to the miracles that can unfold when one lives the *Torah*. (Adapted from Stories to Inspire - 718-400-7145 - Call Now & Be Inspired!)

תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN בני ושמחי בת ציון כי הנני בא ושכנתי בתוכך ... (זכריה ב-ד)

*Zecharia HaNavi* opens the *Haftorah* with the famous words, "רני ושמחי בת ציון" - "Rejoice and shout for joy, o' daughters of Tzion." In this manner, he is referring to the Jewish people as "בת ציון", the daughters of Tzion. However, the Jewish people are most often and noticeably called *Bnei Yisroel*, the sons of Israel. So, why now does Hashem consider *Klal Yisroel* to be the "daughters" of Tzion and not the "sons" of Tzion, as one might think?

**R' Shneur Zalman z"l** of **Liadi**, the "Alter Rebbe" explains that there are two main roles a human can play in the world; either he is a giver or a taker. A person is born as a taker since a baby is helpless and cannot fend for itself, however, there are many people who never outgrow that role

and remain takers for the rest of their lives. The human nature of a male is to be a giver while women, more often than not, tend to be on the receiving end.

Most of the time, *Klal Yisroel* as a whole, are meant to give to others. Doing *mitzvos* as a form of giving back to Hashem, or doing *chessed* for others, or even while learning Hashem's holy *Torah*. However, there are times when *Klal Yisroel* must become takers, when we need to take the goodness that Hashem gives us and appreciate it. It is this time that *Zecharia* calls *Klal Yisroel* "daughters of Tzion" - to remind us that although we are givers, we would be nothing without having taken what Hashem has given us - our lives and purpose, as well as the holy *Torah*, which is the center of our existence.

וידו בנסע הארץ ואמר משה קומה ה' ויצעו איביך וינסו משנאריך מפניך. ובנהה יאמר שובה ה' ... (י-הלה)

Taking a closer look at the *posukim*, one can't help but notice the two backward *nuns* surrounding this *parsha*. **Rashi** quotes *Chazal* who explain that these *nuns* are denoting that this isn't really the correct place for these *posukim*. They were nevertheless written here to separate between two, פורעניות, two negative occurrences. The *Meforshim* grapple with trying to determine what these two negative things are, that require this *parsha* to separate them. The *parsha* of the *Misonenim* (Complainers) on one side is obvious. But the other side is vague. The **Ramban** quotes a famous euphemism to explain: "כתייעק הבורח מבית הספר". *Klal Yisroel* hastily ran away from *Har Sinai* after *Kabbolas HaTorah*. That wasn't a good sign.

I heard a new twist on this *Chazal*. Children are usually quite happy in school, for the most part. They enjoy playing with friends and toys, weekly *Shabbos* parties, interesting classes and events, etc... If so, what is the Ramban's analogy?

**R' Elya Kanarek shlit'a** made the following observation. He said that it's not the fact that children are running away from school, per se. Rather it's the excitement to run home. The energy to leave school and arrive home. This was "*Tinok Haboreach*..." When a person truly feels that the *Beis Medrash* is his home, he will delight in staying there.

Similarly, the *Gemara* says the *Bais Hamikdash* is not named after Avraham who called it הר, nor after Yitzchok who called it ושה, but rather after *Yaakov Avinu* who called it בית. Yaakov possessed that lofty sentiment that the *Bais Hamikdash* isn't just a sanctuary in which to perform the *avodah*. Rather, it's a home, our home.

If we would all understand this idea, that our *yeshivos*, *shuls*, *batei medrash* and, *iy"H b'karov*, the *Bais Hamikdash*, are our homes, we would relish and desire the opportunity to dwell there. May this wonderful day come very soon. Amen!

## משל למת הדבר דומה

וידן הנער ויגד למשה ואמר אלדד ומידד מתנבאים במחנה ... (יא-כז) **משל**: **R' Yirmiyahu Hatzaddik z"l**, as he was known, was the Rabbi of Shivilishock for over fifty years. Throughout his long tenure, he did his job faithfully and tended to all the town's needs. But when the venerable rabbi turned ninety years of age, an unsettling atmosphere began to descend on the community. Although the elderly rabbi was faithful in everything he did, his advancing age was preventing him from performing his duties the way he used to.

After much debate and protest from the old rabbi and his supporters, it was decided that the town would hire another rabbi. The old rabbi would retain his position as *Rav* of the city, but the new rabbi would be the "acting" rabbi.

Soon after his arrival, the young new rabbi happened to get sick and the old rabbi came to visit him. "What ails you, my son?" he inquired of the young rabbi.

האנבי דריתו את כל העם היה אם אנבי יודתו כי תאמר אלי שאחד בחדק כאשר ישא האמן את הניק

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHELOMO **דרגה יתירה**

It would appear at this juncture, that *Moshe Rabbeinu* feels somewhat "overwhelmed" and "unqualified" to take care of the myriad needs of *Klal Yisroel*. He tells Hashem: "Did I give birth to this nation?" **Rashi** quotes the *Sifri* here that *Hashem* told Moshe back in *Mitzrayim*, that he must lead the people "even if they stone or insult you." Now, Moshe tells Hashem that he doesn't know what more he can do to help the Nation and care for them.

The **Seforno** comments that we see from Moshe's words a great principle. A father is the master of his home and family, even when his children are completely different from one another, because they all know that he loves them equally and only wants what is best for each one. *Moshe Rabbeinu*, too, wished that the Nation would see him as a father figure and trust him implicitly because he truly cared for them all. But this special relationship - this NATURAL love and trust - is reserved for a parent. No matter what a child will do, a parent will always love his/her child. This natural bond is very important for the health and emotional development of a child who needs the security that comes with the feeling, "My mother and my father truly love and care about me." Without it, a child can feel deprived, unworthy, unloved and worthless.

Although this is a NATURAL feeling, parents today are so busy and overwhelmed, overtired and overburdened, that often our children do not feel loved even though if you would ask their parents if they love them, they would surely say they do. We, as parents must not only love our children, but we must make sure that our children FEEL our love. It is true that it is very difficult to be a parent these days but I would venture to say that it is a lot harder being a kid!

Let us take out the time every day to tell our children with words, and show them with actions and deeds, how much we love and care about them. In this way we will tighten the natural bond that is in the heart of every parent.