

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

626 * פלג המנחה עש"ק - (Monsey, NY)

הדלקת נרות לשבת - 7:35

זמן קריאת שמע/המ"א - 8:47

זמן קריאת שמע/הגר"א - 9:23

סוף זמן תפילה/להגר"א - 10:33

שקיעת החמה שבת קודש - 7:54

מוצ"ש"ק צאת הכוכבים - 8:44

צאה"כ / לרבעו תם - 9:06

י"מ שמדליקמוקים אין לאודר מזמן עצם קבלת השבת (מש"אמר "בוואי כלה")

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שבת קודש פרשת אחרי מות קדושים - י"ג אייר תשע"ה

Shabbos Parshas Acharei Mos Kedoshim - May 2, 2015

מאוצרותיו של המגיד

כ"ה בעומר פרק ג' דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

כמעשה ארץ מצרים אשר ישבתם בה לא תעשו וכמעשה ארץ כנען אשר אני מביא אתכם שמה לא תעשו ובחקתיהם לא תלכו (יה-ג)

פירוש רש"י: כמעשה ארץ מצרים – מגיד שמעשיהם של מצריים ושל כנעניים מקולקלים מכל האומות, ואותו מקום שישבו בו ישראל מקולקל מן הכל. מתוך דבריו של רש"י למידים אנו שהמקום מקבל רושם מכל הנעשה בה, ואם עשו איזה חטא במקום מסוים משפיע הדבר על המקום, ולכן צוה הקב"ה את ישראל שיהיו ויהידם בלתימשך מאורית המקום, כי על אף שישראל היו מרוחקים מהמצריים מאוד, ולא היה ברצונם להיות בחברתם מאחר שהללו השתעבדו בהם על חינם, וגם ולילו בהם באופן מחפיד ביותר, כמובא במדרש, שאם אחד מישראל לא גמר סכום הלבנים אשר היה עליו להשלים, היו מכניסים את בנו תוך הכותל כדי להשלימה, וכן עוד הרבה עיניי, עד שפרעה שחט את ילדי ישראל כדי להתרחץ בדמם, הרי אין לך השפלה גדולה יותר מזה ובודאי היו ישראל שונאים אותן בתכלית השנאה, בכל זאת עצם היותם במקומם השפיע עליהם, עד שהוצרך הקב"ה להזהירם שלא ימשכו אחר מעשיהם. וכמו כן הזהירו ממעשה ארץ כנען, על אף שנצטוו ישראל בלא תחיה כל נשמה, (דברים כ, טז) וידעו שכשיישיבו בה כבר לא יהיו אלו בניהם, בכל זאת, מחמת שקיבל המקום רושם מחטאת הכנעניים, נצטוו ישראל שלא להמשך אחריהם, כי המקום מקבל רושם ממה שעשו שם, ועלול הוא להשפיע על השוהים שם.

ענין זה רואים אנו גם בפרשה הקודמת שעצם השוהיה בבית אשר הנגע בו בימי ההסגר מטמא, ואף שלא אכל בו ולא עשה שום פעולה אחרת, וכמאמר הכתוב (לעיל יד, מז) והבא אל הבית כל ימי הסגיד אותו יטמא עד הערב. הרי שעצם השוהיה במקום טומאה ממשיך טומאה על האדם ר"ל. וזה שייך בכל מקום בעולם כמו שמובא בספח"ק שאם יש לאדם מחשבות רעות, שילך למקום אחר, כי כנראה במקום הזה עבר מישוה עבירה, והמקום גורם להיות לו רוח טומאה.

ובוודאי שמדה טובה מדובה, שהחולץ במקום קדוש, משפיע עליו המקום קדושה עילאית, גם בהעדר עשייה כלשהי. וכ"ש, אם הוא נשאר במקום קדוש לזמן רב, ובוודאי אם גם עסוק שם בדברים שבקדושה, שאז בוודאי ווכה לשפע אור עליון. בדומה למה שהובא כ"הלכה' בשו"ע (יור דמ, כב): בירת כרתה שכל הלומד בבית הכנסת, לא במדרה הוא משכח! [וראה עוד במשנה ברורה סי' קנח ס"ק ז]. שרואים מכל זה שיש ענין של תוספת קדושה במקום קדוש דוקא, שמקום הקדוש ממשיך קדושה על האדם, ולכך נאמר הענין של הלימוד בבית הכנסת ובית המדרש דוקא [ואיתא בפוסקים, שמי שנאלץ מסיבה כלשהי להתפלל ביחידות, עדיף שיתפלל בבית הכנסת].

וידוע מאמרו של **הרה"ק רבי נתנמן מברסלב זי"ע**, שאם יהודי הולך ברחובה של עיר או במקום אחר, ולפתע מרגיש בקרבו התעוררות ורגשי קודש או דהדורי תשובה, אל ימשיך בדרכו, אלא יעצור ויעמוד על מקומו, ויתפלל וישפוך שיח לפני ה' בהתעוררותו, כי בוודאי המקום הוא אדם, ומסופר על מרן ה"חזון איש" זצ"ל שחלץ פעם לט"ל, ולפתע נעצר בדרכו, ואמר מרגיש אני שבמקום הזה עמדו בחורים ודיברו בלימוד התורה כי המקום קיבל קדושה.

because he wishes he had a father. You're lucky. You have a father. Let him enjoy the medals.”

נמשל: The *Torah* commands us to treat our parents with respect, love and awe. Parents create a family structure and foster a social order. They also give us a greater appreciation of *Hashem*. We honor and fear our parents because

A SERIES IN HALACHA LIVING A "TORAH" DAY

למעשה הלכה

Keeping the Jewish Camp Holy (48) - "והיה מחניך קדוש"

Removing Night Impurities: Without Water. If a person slept during the night and upon awakening, finds that he has no water available to wash his hands, what should he do? A common scenario is when a person is on an airplane and sleeps during the night. He wants to start davening right away when it gets light but there is a line waiting to use the lavatory. He should do as follows: He wipes his hands, front and back, on any material, recites the *beracha* ("on **washing** the hands") and begins to daven as usual. Even though the impurities of the night have not left his hands, he can still daven as usual since he is not yet able to get off the *tumah*. Later on, when water will become available to him, he should wash three times without a *beracha* to remove the *tumah*. Until then, he is permitted to learn *Torah*, but he should be careful not to touch the openings (orifices) of his body, or any food items. If he must eat, he should wrap his hands in a napkin so as not to touch the food (1).

Without a Vessel. If a person does have water, but has no vessel with which to wash his hands (even paper or plastic), he can pour water on his hands directly from a faucet or tap, even without a cup and even without "כח גברא" (manually pouring), and the *tumah* will leave his hands (2).

Impure Water. The water used to remove the night-time *tumah*

הוא היה אומר

R’ Moshe Alshich Hakadosh ZT”L (Toras Moshe) would say:

“Respect for the elderly is a direct continuation of the preceding *posuk*: ‘*Do not turn to ghosts nor inquire of spirits, to be defiled by them.*’ Supernatural forces, such as palm-reading and other nonsense, are prohibited. If you want to know what to do, which path will lead to success and which leads to distress, ‘*You shall rise before the aged and show deference to the elderly.*’ Afford honor to those older and wiser than yourself; seek their counsel. Not because they are prophets or have hidden powers, but because the Almighty will put the correct answer before them.”

R’ Avraham Borenstein of Sochatchov ZT”L (Eglai Tal) would say:

‘*Blood shall it be considered to that man, blood has he shed.*’ The purpose of the *Korbanos* (animal offerings) was to accustom the individual to self-sacrifice. However, the *Torah* tells us, if the sacrifice was offered in the wrong place (חוץ למקומו) ‘*blood shall it be considered to that man.*’ Sacrificing oneself on foreign altars, for the sake of foreign ideologies and ideals, is not only a waste of time, but a grievous sin.”

A Wise Man would say:

“When *Hashem* solves your problems, you have faith in His abilities; when *Hashem* does not solve your problems, He has faith in your abilities.”

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נתגבר ונתקדש לעילוי נשמת ר' אברהם משה ב"ד אליעזר שלאסער ז"ל * תנצב ה'

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Dedicated by the Feigenbaum Family.

לעני"ן ר' חיים שמשון בן ר' יחיאל יויזל דוב ז"ל, יאצ"צו"ן ר' אהרן, תהא נשמתו צדור בצדור החיים

מעשה אבות סימן לבנים

במעשה ארץ מצרים אשר ישבתם בה לא תעשו וכמעשה ארץ כנען אשר אני מכיר אתכם שמה לא תעשו ובחקתיהם לא תלכו (ה-ג)

The *Torah* warns us not to follow in the ways of the gentiles - "חוקת הגוים" - and regardless of the technical applications of this prohibition, it is clear that *Hashem* demands a higher code of moral and ethical behavior from His Chosen Nation than that which we see practiced around us. By doing so, we set ourselves apart and remain a light unto the nations.

A number of years ago, a Jewish manufacturer of fine jewelry began to suspect that one of his workers was pilfering small amounts of gold. Each week, he would order a specific amount of raw gold with which to create his special line of jewelry pieces, and at week’s end, whatever was left over was inventoried and calculated to know exactly how much gold was actually used and what was left over. He began to notice that small quantities of the precious metal were missing from the inventory list and after careful consideration and determined scrutiny, he decided that the thief must be one of his non-Jewish workers. He watched the man carefully and the more he did, the more he was convinced that he was the thief.

On one of his trips to Israel, the jeweler traveled to Bnei Brak and went to visit and receive a *beracha* from **R’ Aharon Leib Shteinman Shlit’a**. While he was there, he decided to ask the great Sage’s advice. He explained that one of his workers was stealing gold from his inventory and he suspected that it was a specific non-Jewish worker. What, he asked the *Rav*, should he do? Should he confront the man, accuse him publicly, or just fire him outright?

R’ Aharon Leib listened closely and then shook his head. Adamantly, he insisted, “A *goy* (non-Jew)? It’s not worth starting up with a *goy* ... *vayl a goy ken hargenen* (for a non-Jew can kill)!”

The man nodded obediently and listened to the *Rav*’s advice. He came home and continued to monitor the situation closely, however, he did not say a word to the suspected thief or confront him at all.

Upon the advice of friends and colleagues in the business, he installed security cameras in his showroom and work areas and now he was able to watch all of his workers constantly, intending to catch the thief red-handed. And that is exactly what happened! While watching the hidden cameras from the safety of his private office, he clearly saw the man in question steal small amounts of the raw gold that was left over. Now, armed with irrefutable proof, he planned to call the man into his office, demand that he return what he stole, and then he would have him summarily fired from his job.

Before he did this, though, he decided to consult with R’ Aharon Leib once more. He asked a friend of his to go into the *Rav* and present the question, this time adding that due to the addition of his security cameras, he had actual proof of the man’s guilt. To his utter surprise, the answer that came back to him was exactly the same as the first one: “It’s not worth starting up with a *goy* ... *vayl a goy ken hargenen* (for a non-Jew can kill)!”

What should he do? Just allow the situation to continue? This was no way to run a business, thought the man. Perhaps the question wasn’t presented to the *Rav* properly, or he had misunderstood the response. This time, he sent another close friend of his into R’ Shteinman’s house and told him specifically, word for word, how to ask the question. The man did precisely as he was told, but when the response came back with the exact same reply, word for word like the previous two, he knew that R’ Aharon Leib understood the situation and was giving him an iron-clad response.

It wasn’t but a few short weeks later, when the jewelry owner received a phone call that his non-Jewish worker was arrested. He had been standing in line at a local bodega when another man accidentally bumped into him. The first man took exception and the two hoodlums got into a shoving match. Before it was all over, the non-Jewish worker pulled a gun out of his belt and shot the other man at point blank range, killing him instantly! The police arrived on the scene and arrested the man and he was now facing murder charges, in a case which was sure to put him away for a very long time!

The jewelry owner stared at the phone in his hand in shock! He sat in his place for a long time, as the sound of R’ Aharon Leib’s voice echoed in his mind: “It’s not worth starting up with a *goy* ... *vayl a goy ken hargenen* (for a non-Jew can kill)!”

משל למח הדבר דומה

איש אמו ואביו תיראו ואת שבתתי תשמרו אני ה' אלקיכם וגו' (ש-ג)

משל: Bud Marshall had a small box in his bedroom where he kept important and sentimental mementos, including the medals he had earned for his service in WWII. These medals were very precious to him, particularly the Purple Heart and the Medal for Bravery at Okinawa. Bud’s 8 year-old son, would sneak into his father’s room and play with the medals, even though it was forbidden. He was proud of the medals and proud of his father for courageously earning them.

One day, the boy took his close friend into his father’s room and showed him the medals. The friend was quite impressed.

A few days later, however, when the son again snuck into the room, he was horrified to discover that the medals were gone. But he was even more distressed when he saw his best friend showing off the very same medals the next day in school, claiming that his own father had earned those medals!

The boy decided to come clean. He went to his father, told him the whole story, and asked him what to do. “Should I just grab them away from him and call him a thief in public?”

Bud Marshall put his arm around his son. “Your friend lost his father when he was a baby. The reason he’s doing this is

ובשנה החמישית תאכלו את פריץ לחוסיף לכם תבואתו אני ה' אלקיכם וגו' (ש-כה)

The *mitzvah* of *Orlah* was given to *Klal Yisroel* and took effect when they entered the Holy Land of Israel. The *Torah* informs them that in the fifth year, not only will they be able to partake of the fruit of the land, they will also be blessed - "החוסף לכם תבואתו" - *Hashem* will make up their loss by increasing the growth of their produce. Rashi comments that in spite of the fact that for three years, the Jews had to dig, plant, water, nurture, prune and fertilize the land, and it would seem that all their efforts would “go down the drain,” the *Ribono shel Olam* says, “Don’t worry, I will make it up to you.”

The question here is obvious: from among all the various *mitzvos* in the *Torah*, such as *Peah*, *Matnas Kehuna*, *Terumah*, *Maaser*, *Tzedaka*, *Korbanos*, etc., which require a person to spend of his own money, why only by the *mitzvah* of *Orlah*, does *Hashem* promise to make up their loss and increase growth, reassuring the nation that they will not lose anything by it?

I had a *machshava*. By all the other *mitzvos*, it is true that money needs to be spent, however, it is money that you can always get back - sometimes even more than you spend. Regarding *Orlah*, on the other hand, *Hashem* is not asking you for money. Rather, He wants three years of your TIME and EFFORT - something that is irreplaceable. He wants you to show Him that you care about Him - not your money. *Chazal* tell us: "דמי חוזרין...ומי אינן חוזרין" - A person’s money returns to him, but his days are gone forever. They do not return. For this reason, the *mitzvah* of *Orlah* requires a special guarantee from *Hashem*, with a promise that your time will not be wasted - "אני ה' אלקיכם". May *Hashem* give us a הברחה (guarantee) as well, that all the time we spend teaching our children to learn *Torah* and do *mitzvos*, be repaid with much *nachas* and *simcha*.

DRUSH V'CHIDDUSH

לא תגנבו ולא תבחושו ולא תשקרו איש בעמיתו וגו' (ש-א)

The *gemara* (יבמות סג.) recounts a remarkable incident. *Rav* was constantly tormented by his wife. If he asked her to prepare him lentils, she would prepare him small peas. If he asked for small peas, she prepared him lentils. When his son Chiya grew up, he came up with an idea. He began to give over his father’s requests to his mother in the reverse order. Suddenly, *Rav* was getting exactly what he asked for!

Rav took notice of this and told his son, “It seems, your mother has improved.” Chiya could not withhold the truth from his father and told him, “It was I who reversed your orders to her.” Upon hearing this, *Rav* said, “This is what people say: Your own offspring teaches you sound reason.” However, *Rav* did not permit Chiya to continue this practice, for it says, "למדו לשונם דבר שקר העוה" (ירמיה ט-ד), - “*They have taught their tongue to speak lies, they weary themselves.*”

Rav apparently admires his son’s clever strategy, and yet

EDITORIAL AND INSIGHTS ON THE MIDDAH OF המשכה

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ודבר ה' אל משה אחרי מות שני בני אהרן (ש-א)

How fascinating is it that *Parshas Acharei Mos* is the only *parsha* in the entire *Torah* with the word “death” mentioned in its title? By contrast, the *parsha* that speaks of the passing of *Sarah Imeinu* is called “*Chayei Sara*” and the *parsha* that records the death of *Yaakov Avinu* is called “*Vayeichi*.” Even the last portion of the *Torah* that discusses the death of *Moshe Rabbeinu* has nothing to do with death in its title; it is called “*V’zos Habrachah*”! Why, then, is the *parsha* that tells us the tragic story of the untimely death of the two great sons of Aharon called *Acharei Mos* - After the Death?

R’ Simcha Sheps ZT”L explains that in all the other *parshiyos* that speak about death, there is some sort of continuation. *Sarah* had a son, *Yitzchok*. *Yaakov* had 12 tribes, and *Moshe* had a student, *Yehoshua bin Nun*, through whom he passed down his knowledge of *Torah* to *Klal Yisroel*. On the other hand, Nadav and Avihu, who were great *Tzaddikim* themselves, had no children or *talmidim* of their own, through whom they could live on. As the *gemara* (תענית ה:) tells us about *Yaakov Avinu*: “*Just as his children are alive, so too, is he alive!*” As long as a person has whom to carry on his legacy, he never really dies.

Sometimes in life we feel that we are so busy with our children, or our students, that we cannot pursue our own personal spiritual growth. We often feel that if we were not so bogged down with all the issues that take up so much of our time, we would surely achieve much greater accomplishments in *Torah* and *Avodas Hashem*. In fact, this is the farthest thing from the truth! It is not DESPITE our children that we achieve great heights; it is BECAUSE of them! Our children are not “in the way” of our spiritual growth; they ARE THE WAY of our spiritual growth! When they grow - we grow! Let us realize that true living is giving. Investing time and energy to future generations is the way to live on forever!