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פלג המנחה ע"ש - 6:18

הדלקת נרות לשבת - 7:24 \*

זמן קריאת שמע/מ"א - 8:55

זמן קריאת שמע/הגר"א - 9:31

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שקיעת החמה ליום השבת - 7:43

מוצש"ק צאד"כ/ מעדיב - 8:33

צאד"כ/ לשיטת רבינו תם - 8:55

בראתי יצר הרע  
ובראתי לו

**תורה תבלין**

\*מי שמדליק מוקדם אין לאחר מזמן עצם קבלת השבת [משיאמר "בואי כלה"]

**וּתְצֵא אִשׁ מִלִּפְנֵי ה' וְתֹאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי ה' (ו-ב) – עֵיֶקֶד מִבְּחֵן הָאֱמוּנָה בַּשְּׁעָה שִׁישׁ הַסִּתְרַת פָּנִים**  
 בַּפְּרָשָׁה זוֹ, כָּלל יִשְׂרָאֵל הָיוּ בָּאוֹתָהּ שְׁעָה בְּרוּם מַעֲלָתָם, עֵדִין לֹא פָגַ  
 הָרוּשָׁם מִן הַגִּילּוּי הַעֲצוּם וְהוֹרָא שִׁזְכוֹ לַהֲיוֹת עֲדִים לָהּ, בְּרָאוּתָם עֵין בַּעֲיָן  
 שְׁבָקָרְבָם, אֵךְ כְּעֹבֵר זְמַן מִהּ מִמַּשׁ נִתְחַפֵּךְ הַגִּלְגַּל עֲלֵיהֶם וְכֵאֵילוּ נִסּוּבוּ  
 אַחֲרֹנִית, מִרוּחָקִים וּמִנְטָרִים מְכַל רָגַשׁ אִשׁ קוֹדֶשׁ.

היה מעלה אפילו על דעתו עד עתה, וכמובן שבמצב כזה מתגבש לפעמים איזה הרעור קל בליבות בני האדם - האמנם זו תורה ושכרה?!

ואותו הדבר גם במובן הרוחני, כמו שרבים יחילים להעיד על עצמם שבתלכתם חסד בעת אשר נכסלו לשערי העבודה הרגישו אז אור גדול ונפלא בכל מהלך עבודתם, והיו יכולים למשש בידים את השראת השכינה

זאת צריך לדעת כל הבא לחסות וחסות צל כנפי השכינה ומקבל עליו עול מלכותו ית', וכן כל המבקש להיטות מעשיו ודרכיו, צריך שיהיה מוכן ועומד לעמוד בראש המבחן על חוקי אמונתו בה' ולא יבהל על נפשו להיווכחו שכל שהוא מרבה להטיב דרכיו כך באותו מידה מתגברים הנסיונות והקשים בדרך שאת, ית' שנוכל לעמוד על מבחנו ית' להיות קרובים אל ה' תמיד.

ל'אומות העולם' את האסורים-ה'יינו, מאכלות האסורות' ואת השקצים ואת הרמשים, משל למה"ד לרופא שהלך לבקר ב' חולים, ראה אחד מהם שהיה מסוכן ועומד למות, אמר לבני ביתו, תנו לו כל מאכל שהוא מבקש, ראה את השני שעתיד לחיות, אמר לבני ביתו, כך וכך יאכל, כך וכך לא יאכל, אמר לרופא, מה זה, לזה אתה אומר יאכל כל מאכל שהוא מבקש, ולשני אמרת לא יאכל כך וכך, אמר להם הרופא, לזה שהוא לחיים אמרתי ולי זה לא יאכל, אבל לזה שהוא למיתא אמרתי כל מה שהוא מבקש תנו לו, לפי שאינו לחיים, וכך הקב"ה התיר לעכ"ם האסורים והשקצים והרמשים, (כמ"ש כירק עשב נתתי לכם את כל (ויק"ד י"ג ב'), אבל לישראל שהם לחיים, אמר להם וכו', את זה תאכלו ואת זה לא תאכלו וכו'".

# טיב ה

**ותצא אש מלפני ה' ותאכל**  
פרשה זו, כלל ישראל היו באותה שעה ו  
הרושם מן הגילוי העצום והנורא שזכו להיות ע

ואותו הדבר גם במובן הרוחני, כמו שרבי  
שבתיילת דרכם בעת אשר נכנסו לשערי הע  
ונפלא בכל מהלך עבודתם, והיו יכולים למשש  
לקחי חיים ודברי התעוררות  
נסדרו עפ"י פרשיות השבוע

(תב המדרש תנחומא, "רבי תנחומא בן לאמונת העולם" את האסורים-היינו, מאכלו ואת הרמשים, משל למה"ד לרופא שהלך לבקו שהיה מסוכן ועומד למוות, אמר לבני ביתו, תנו ראה את השני שעתיד לחיות, אמר לבני ביתו יאכל, אמרו לרופא, מה זה, לזה אתה אומר יא ולשני אמרת לא יאכל כך וכך, אמר להם הרופא: זה יאכל וזה לא יאכל, אבל לזה שהוא למיתא תנו לו, לפי שאינו לחיים, וכך תהיה' היתיר לו והרמשים, [כמ"ש כירק עשב לכם את כל שם לחיים, אמר להם וכו'], את זה תאכלו ואת

**גמטר**: The expression, “A *tzaddik in peltz*” applies here. This refers to a person who puts on an outer appearance of righteousness, while inside he is actually no such thing. A man of means who portrays himself as a learned scholar,

**Laws and Customs that Merit a Good Parnassa (52)**  
**The Month of Iyar.** The month of Iyar is known to be a special month for good *parnassa*. It was in this month that the meager amounts of food that *Klal Yisroel* took out with them from *Mitzrayim* ran out. The people had nothing to eat at this point and *Hashem* sent down the heavenly food - the *Mann* - that became an eternal reminder how *Hashem* sends *parnassa* to the Jewish people. Right up until the end of the time of the first *Bais Hamikdash*, there was a plate of *Mann* in the *Mikdash* to remind and inspire the nation to fully trust in *Hashem*, Who provides our needs. This special month is definitely an appropriate time to say the *tefillos* and do the things that merit good *parnassa*.

**Sefiras Haomer.** The period of *Sefiras Haomer* has much to do with *parnassa* for the entire year. These forty-nine days connect *Pesach*, when the world is judged on grain for the coming year (1), with *Shavuot*, when the world is judged on fruit of the trees (2). The mourning of this period is also connected. The main reason for the laws of mourning is the death of the students of Rabbi Akiva. Some *Rishonim* say that the reason for the laws of mourning is the great concern and worry that the food growing now in this important agricultural season should turn out well, as well as the judgment for next year's food which is taking place now (3). When we prepare in this season before *Shavuot*, it is not

**R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:**

“The *Torah* teaches: ‘*And every earthen vessel, wherein (defiling objects) fall, all that is in it shall be unclean, and you shall break it.*’ Rashi, commenting on the *Torah*’s instructions regarding the impurity of earthen vessels, points out that such a vessel does not contract impurity unless the defiling object is actually inside of it. The earthen vessel itself cannot be purified by immersion in a *mikvah* but must be broken. Why the severe requirement of breaking the vessel? It is because an earthen vessel has no intrinsic value. It is only as important as its contents. So too, regarding a human being. The human body is merely a vessel; its value comes from the spirituality within.”

**R' Mordechai Gifter ZT"l (Telzer Rosh Yeshivah) would say:**

“The Ramban, in his introduction to *Iyov*, asks a question: Why do we cry at a moment of death? Why do we shed tears? This is the natural state of things. Men are born. They live. They die. What is there to cry about? The holy Ramban says that this is not the natural state of things. It’s wrong! Men were made to live forever and ever, in the joy and the Countenance of the Almighty in *Gan Eden*. Death signifies that things are not working according to the natural course of Creation. It is something unnatural and not ordinary. This is why we are moved to tears.”

**A Wise Man** would say:

“Man’s dignity may be assaulted, vandalized and mocked, but can never be taken away unless it is surrendered.”  
 לזכרון נצח ולעילוי נשמת חילד פנחס בן ר' בנציון אליהו ע"ה - בשלושים כ"ד ניסן - תהא נשמח צוררה בצרור החיים  
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while at the same time, uses this as an excuse to avoid giving *tzedakah*, or providing needy individuals - including family and friends - is no greater than an unclean animal, who is deemed unclean due to deficient *middos*. One must be better!

**הלכה** מאת מו"ה ברוך הירשפלד שליט"א  
ראש כולל עשרת חיים ברוך, קליבלנד הייטס

just for the day of *Matan Torah* - the day when *Hashem* gave His chosen people His greatest treasure - but also we are preparing to be full of merits on the day that *Hashem* is going to judge us on the fruit of the trees. Much of our *parnassa*, including the necessities that we need to live on a daily basis and provide for our families, as well as the price and availability of fruit and vegetables for the entire year, depends on this.

**Specific Days in Sefiras Haomer.** The sixth day of each week during the period of *Sefirah*, corresponds to *Yosef Hatzadik* (*middah* of *Yesod*), who was *Hashem's* messenger to provide *parnassa* to the Jewish people, the Egyptian nation, and the surrounding nations for many decades. If a person is motivated to personal growth during the *Sefirah* period, he can use this time to connect to the purity of *Yosef* and his work to take care of the needs and *parnassa* of his people.

**The “Honor” Connection.** This is also the time of the year when every person must learn from the episode of the *talmidim* of Rabbi Akiva. Twenty-four-thousand students died because they did not maintain the proper respect for one another, on their level. We must learn from this how to respect every person and especially to show great respect to *talmidei chachamim*. In a similar vein, the *Medrash Rabba* (4) says that one who does not show honor to his *Rebbi* and teacher, will fall into poverty.

(1) ראש השנה טז. (2) שם (3) עיין אליה' רבה תצ"ה  
(4) במדבר טו:יז

“Man’s dignity may be assaulted, vandalized and mocked, but can never be taken away unless it is surrendered.”  
 לזכרון נצח ולעילוי נשמת חילד פנחס בן ר' בנציון אליהו ע"ה - בשלושים כ"ד ניסן - תהא נשמח צוררה בצרור החיים  
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# מעשה אבות .... סימן לבנים

יידער משה אל אהרן ואל אלעזר ואל איתמר בניו הנותרים וכו' (ו-יג)

Aharon Hakohen had four sons, each one a *tzaddik* and great man in his own right. And yet, on the wonderful day of the inauguration of the *Mishkan*, *Hashem* saw fit to sacrifice the two older sons of Aharon, while leaving his two younger sons untouched. The *posuk* uses the term: "ונותרים" - “*left over*” to describe Elazar and Isamar, the two surviving sons and Rashi explains that in truth, they too, were to have been killed on this day; however, through the intervening prayers of their holy uncle, *Moshe Rabbeinu*, they were permitted to live. Obviously, it was necessary for these two sons to carry on the legacy of the *kehunah* and the fact that they survived and not their brothers was not coincidental. *Hashem* specifically saved them for a reason: the purpose of their existence was to continue the priestly duties of their father, *Aharon Hakohen*.

It was customary for the **Bobover Rebbe, R’ Benzion Halberstam ZT”L HY”D (Kedushas Tzion)**, to get away from the small village of Bobov every once in a while for a short vacation. He would generally take along a number of his closest students and *chassidim* to an undisclosed location where he would relax from his hectic and busy schedule.

On one occasion, a comfortable house was rented from a gentile in a distant city for the *Rebbe* and his entourage, but while the accommodations were satisfactory, the gentile landlord was anything but. He disturbed the *chassidim* relentlessly and acted miserably to all his guests. Day after day, night after night, this gentile made it his mission to disturb R’ Benzion and curtail his *Avodas Hashem*. After a while, it became so unbearable that the *chassidim* begged the *Rebbe* to end the visit so that they could leave. The *Rebbe* refused, however, insisting on remaining there despite the gentile’s antics. Although they didn’t comprehend, the loyal *chassidim* remained with their *Rebbe*.

A few short days later, a woman and her teenaged son came to the house looking for the *Bobover Rebbe*. The *chassidim* were surprised that she had found out the whereabouts of the *Rebbe* and she was allowed in to speak to him for a short time. She poured out her heart, crying of her dire poverty and exclaiming that she could not support her son. R’ Benzion calmed the woman down and offered to take the boy under his wing and provide what he lacked, both materially and spiritually. Grateful for the generous proposal, the mother left her son in the *Bobover Rebbe*’s charge.

Immediately following this episode, the *Bobover Rebbe* summoned his *chassidim* and informed them that they could now depart. They were perplexed at the sudden change in attitude: The *Rebbe* had refused to leave despite their pleas for some time, and now suddenly he was telling them that it was time to go! Hastening to comply with his wishes without asking any questions, they notified their ungracious host of their imminent departure.

As they might have expected, the gentile was enraged, and resorted to even more unpleasant treatment, withholding their baggage and levying an exorbitant sum to compensate for his loss at their early departure. When the *chassidim* returned to R’ Benzion and informed him of this, the *Rebbe* responded calmly that the time had come to go home and that they should comply with the landlord’s demands. The *Rebbe* added that they need not worry - their tormentor would yet see a bitter end.

Finally the long-awaited departure took place. The wagons were loaded and they were on their way. At this point, R’ Benzion finally explained his mysterious actions. “I knew that there must be a reason Heaven had decreed that we be at this particular lodging at this time. All the torment and hardship the gentile caused us had to be for a reason. It couldn’t be that we came just for torment. Thus, I felt we needed to wait and even put up with this aggravation until *Hashem* showed us the real reason for choosing to say in this place. As soon as that woman came with her son, I realized that this is why we had to be there - in order to help this poor woman and save her child. Now that the *mitzvah* is complete, we can return home.”

The boy whom the *Rebbe* undertook to raise eventually became a great *Bobover chasid* and a respected *Torah* scholar. And what of the cruel landlord? His house burned down right after the *Rebbe* and his *chassidim* had departed.

## משל למח הדבר דומה

ואת החזיר כי מפריס פרסה הוא ... והוא גרה לא יגר טמא הוא לכם וגו' (יא-ז)

**משל**: On one occasion, the famed **R’ Meir of Premishlan ZT”L** came to the home of a wealthy, but stingy Jew, and requested a donation for a worthy charity.

“Please forgive me,” responded the wealthy man, “but I am truly pressed for time as I am in a rush to get to the *beis medrash* to learn. I cannot give you at this time.”

“You should know,” answered R’ Meir, “that it is about people such as yourself, that the *posuk* states, “*For its hoof is split but it does not chew its cud; it is unclean to you.*”

“How dare you refer to me as an unclean animal,” flashed

the rich man hotly. “You won’t get a penny from me until you explain what you meant by that insult.”

R’ Meir smiled calmly. “What I meant is this. The *Torah* is hinting to us: ‘מפריס פרסה’ - *‘Its hoof is split’* - in other words, a person’s footsteps (פרסות) do not mean very much, even if they are taking him to learn *Torah*, ‘והא גרה לא יגר’ - *if he does not chew its cud*’ - if he does not set aside (מגר) a certain amount of his money for *tzedakah*. About such an individual it can be stated, ‘טמא הוא לכם’ - he is unclean to you and all his *Torah* learning is worthless!”

וישא אהרן את ידו אל העם ויברכם וידר מעשת החטאת והעלה והשלמים וגו' (ט-כב)

At the conclusion of the inaugural service in the newly constructed *Mishkan*, *Aharon Hakohen* raised up his hands and blessed the entire nation with the *Birchas Kohanim* - the priestly blessings. The **Vizhnitzer Rebbe, R’ Chaim Meir Hagar ZT”L** interpreted this *posuk* in an allegorical sense, with a timeless message. “וישא אהרן את ידו אל העם” - “*Aharon raised his hands toward the nation*” - *Chazal* refer to the word “ידו” as not just a physical hand, but rather all that is “under his hand” - a person’s possessions and all that he owns (בבא מציעא נ"ו). Thus, the *Torah* is teaching us that the correct manner to serve *Hashem* - the manner in which *Aharon Hakohen* served *Hashem* - was by “*raising his hands*” - elevating and sanctifying all of his possessions as well as all that he required to live. This includes both *Ruchnius* and *Gashmius* - spiritual and physical necessities such as eating, drinking, sleeping. By utilizing every aspect of his life in the service of *Hashem*, he elevated his entire existence to one of pure spiritual ascension.

As the *mishna* in *Avos* (ד-כט) writes: “*Against your will you live; against your will you die; against your will you are destined to give an accounting before the King of all Kings.*” A person is on this world to learn *Torah* and do *mitzvos*, thus, all of his physical needs are deemed “against his will.” If one conducts himself in a manner whereby he elevates the *gashmius*/mundane aspect of his existence to a higher spiritual level, than all that is “against his will” will truly come to “life” - and “על כרחך חי” - he will truly “live.”

The previous **Vizhnitzer Rebbe, R’ Moshe Yehoshua Hagar ZT”L** finds a further allusion to this in the *posuk*. The first letter of each word: “וישא אהרן את ידו” - adds up to 18 which is the *gematriya* of “חי” - “*life*.” The lesson is clear: One who elevates the mundane aspects of his life, will truly merit to achieve and experience “life.”

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

שכינה

*Parshas Shemini* occurred on a very special day - the eighth day of חנוכת המשכן - *inauguration of the Temple*. It was *Rosh Chodesh Nissan* and as the *gemara* (שבת פ"ה) tells us, this day took “ten crowns.” This is alluding to the ten special occurrences that happened on this day, one of which was that the *Nesiim* began bringing their *korbanos* on this day.

*Nachshon ben Aminadav* from *Shevet Yehuda* brought the first offering on this day, which was a Sunday, and thus the *Torah* uses the expression “ביום הראשון”. The **Maharam Schiff ZT”L** (דרושים נרמדים) explains why specifically the words “ביום הראשון” are emphasized in the *posuk*. *Hashem* originally created the world because He desired a resting place for His *shechina* (ב"ר). Since His original plan was not realized due to the sins of the wicked, the first day of creation is referred to as “שני, שלישי, רביעי”. On the Sunday of *Chanukas HaMishkan*, however, the world’s lack of perfection was finally rectified and thus it is called “יום הראשון” - the FIRST time *korbanos* were brought in the *Mishkan* and *Hashem*’s *Shechina* rested in it. This “*Yom HaRishon*” says **Rav Pam ZT”L** was the historic completion of the first day of creation, and there is a great lesson here for us. Although we don’t have a *Mishkan* anymore, we should realize that every *shul*, *beis medrash* and Jewish home has the potential to be a “משכן מעט”.

We can bring the *Shechina* down through proper behavior and speech. The day we do so is a holy day - “*Yom HaRishon*” - the first day of the rest of our lives - lives dedicated to the purpose of creation, which is to bring the *shechina* into the world.

# TORAH GEMS

ויאמר משה אל אהרן הווא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אכבד וכו' (ו-ג)

Reciting *Kaddish* is one of the most well-known practices that mourners observe as a merit for the *neshamah* of their departed. Yet, given the obvious fact that there is no mention of death or the departed in *Kaddish*, we are challenged to understand what the connection is.

**R’ Meir Shapiro ZT”L** explained that the purpose of a Jew is to sanctify *Hashem*’s name in this world. The more Jews there are in the world, the greater the sanctification, as we find in the *Mishnah* (ברכות ז-ג) which discusses the laws of *birchas hamazon*. When three Jewish men *bentch* together, they join in a *zimun* and say, “נברך שאכלנו משלו” - “*Let us bless the One from Whom we have eaten.*” When ten men *bentch* together, they say, “נברך לאלקינו שאכלנו משלו” - “*Let us bless our G-d, the One from Whom we have eaten.*” And when one hundred men *bentch* together, they say, “נברך” - “*Let us bless Hashem, our G-d, the One from Whom we have eaten.*” The more Jews, the more *Hashem*’s Name is magnified and glorified and the more G-dliness there is in this world. When a Jew passes from this world, the *Kiddush Shem Shamayim* is diminished here.

When a relative of the newly departed says *Kaddish* and prays that *Hashem*’s Name should be glorified in this world, he is offering himself as a substitute to take the place of the *nifjar* who is no longer able to sanctify His Holy Name.

When the father of **R’ Reuven Grozovsky ZT”L**, passed away, R’ Reuven had just gotten married. The news came to his *Rebbi*, the **Alter of Slabodka ZT”L** but he decided not to inform R’ Reuven immediately, so as not to diminish his joy. The Alter explained that the reason why one normally has to inform a son about the passing of his father is so that the son will say *Kaddish* for him. In this case, though, R’ Reuven’s entire life was a living, breathing *Kiddush Shem Shamayim* and thus there was no need to inform him immediately.

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R’ GUTTMAN - RAMAT SHLOMO

ויחי ביום השמיני קרא משה לאהרן ולבניו ולקניי ישראל .... (ט-א)

On behalf of thousands of *Slomer Shabbos Jews* - [www.chickensforshabbos.com](http://www.chickensforshabbos.com) - The charity that simply feeds & clothes *Slomer Shabbos Jews* in Eretz Yisroel with zero overhead