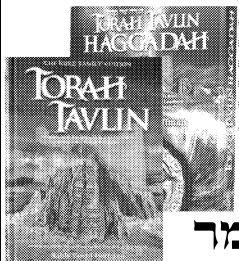


אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
Monsey, NY
הדלקות זרות שבת - 7:12
זמן קריאת שמוע/מ"א - 9:05
זמן קריאת שמוע/הג"א - 9:41
סוף זמן תפילה / הג"א - 10:47
עקלת הזמה של יום השבת - 7:31
מוע"ק צאת הכוכבים/ מוע"ב - 8:21
צאת הכוכבים / לשיטת רבינו תם - 8:43

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Shabbos Parshas Shemini - First Perek

כ"ו ניסן תש"ע - April 10, 2010

מולד חודש אייר: משוואך
(יום ד') 3:55 AM מיש 14 חלקים

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ט"ב התבלין

ראשיכם אל תפרעו ובגדיכם לא תפרמו ולא תמתו ועל כל העדה יקצף (ו-) – בכל ההנהגה של הבורא יש כמה מיני הסתכלות

כן היו צריכים לבכות על תלמיד חכם שמת, שלא היה להם היתר לא להתאבל על צרתן של תלמידי חכמים, ולהם לא היה הנקודה של בקרובי אקדש, ולכן הם היו צריכים לשלם על מיתת הצדיקים שהיה כאן, וצריכים היו לבכות על מיתת הצדיקים.

ומלמדנו התורה בזה לימוד בכללות, שאפילו בדבר אחד שעושה הבורא בעולם, יש בזה כמי מיני הסתכלות, וכמה מיני לימודים שאפשר ללמוד מהדבר, וכמו שהיה כאן שהיו שצריכים לשמות, והיו שצריכים לבכות, וכל אחד היה ממש נענש, אם לא היה עושה מה שהוא נצטווה. וכך כל אחד צריך להתנהג, בכל מקום ובכל זמן, לעשות הוא את תפקידו, וכמו שכתב המסילת ישרים בהקדמות, שצריך כל אחד לדעת מה חובתו בעולמו, דהיינו כל אחד יש לו חובתו של עצמו, והוא צריך לחיות בזה, ולמלאות חובתו, ויעזור הבורא שנדע תפקידנו בעולם, ונעשה רק את רצונו בכל העניינים, ונזכה לקדש שם שמים בריבים, אכ"ה.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאת חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

מאוצרותיו של המגיד

ואת הכוס ואת השלך ואת היגשוף וגו' (יא-יז) – ימי הספירה-הכנה למתן תורה

תורה, שגא' אודותיו 'היום הזה נהיית לעם לה' אלוהיך' וכו'". והיינו שנכלל בהם גאולה כפולה- 'גשמית ורוחנית', (וכן מצאו שהבטחת הגאולה נאמרה בלשון כפול, 'פקד פקדתי אתכם וגו'- 'פקידה כפולה'), ששלשת הלשונות הראשונות של גאולה מדברות אודות גאולה גשמית, ואילו הלשון הרביעית מדברת אודות הגאולה הרוחנית- 'מתן תורה'. והנה לפני שהיו ישראל ראוים לגאולה הרוחנית- 'מתן תורה', עליהם להכין את עצמם לכך בשבעת השבועות והמ"ט ימי הספירה, שבהם זיכנו את עצמם ויתקנו את מידותיהם. וזה נרמז במילים **'ואת השלך'**, ש'השלך' הוא בגימטריה 'ספירה', וכן שנקראת כך על שהיא 'שולה דגים מן הים' (רש"י), אשר בזה נרמזת עניין ה'ספירה', ש'דג' הוא בגימטריה שבע, ורמזו על השבועות של הספירה - 'שבע שבתות תמימות תהינה', ו'ים' הוא בגימטריה חמישים, ורמזו על ימי הספירה- 'תספרו חמישים יום'. (ויש להוסיף, שנרמז בו שבימי הספירה עליו להשליך את מידותיו הרעות). וממשיך הפסוק **'ואת היגשוף'**, כי אחר הכנתם, ראוים עתה לקבל את התורה ב'חג השבועות' הנרמז ב'יגשוף', מחמת שישאל נשאים ערים בו בנשף- בחשכת הלילה (מצודות ציון) ועוסקים בתורה, כדי שיוכלו לקבל את התורה ביום המחרת.

מאת חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

"I'm sure the Alter did the same, and that's how he knew the difference," he concluded.

במשל: Undoubtedly, the chicken was kosher since a qualified *posek* ruled as such. And yet, the Alter was careful

A SERIES IN HALACHAH LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table (60)

The Beracha of Mezonos: בורא מיני מזונות. Before the *Purim/Pesach* season, and the many *halachos* pertaining to those holidays, we were in the midst of a discussion regarding the laws of the *beracha Mezonos*, and when an item is deemed a "*Hamotzie*" item or a "*Mezonos*" item. Let us now continue with other sections of the *beracha* of *Mezonos*.

Is Mezonos like Shehakol? The Chayei Adam ⁽¹⁾ hands down a original ruling on a *halacha* based on pure logic. We know that if one mistakenly said the *beracha* of *Shehakol* (which means "*that all things came to be by His word*") on any food and drink, it exempts those items because the expression "all" does actually include them. Similarly, if one mistakenly says the *beracha* of *Mezonos* (which means "*a [filling] sustaining food*") on any food, it exempts it because all food fits into the connotation of *Mezonos*, except salt ⁽²⁾. Similarly, any filling liquid such as milk, fruit juices and wine would be included in this. However, water and flavored water would not be exempted ⁽³⁾.

The **Chofetz Chaim** in two places ⁽⁴⁾ seems to agree with this ruling. **R' Akiva Eiger** and **Aruch Hashulchan** argue and say that *Mezonos* doesn't exempt anything else. If this happened one should get out of this doubt by tasting a bit so his *beracha* should not be in vain, according to the Chayei Adam. He should then walk outside for a moment, then come

הוא היה אומר

The Alexander Rebbe, R' Shmuel Tzvi Dancziger ZT"l (Tiferes Shmuel) would say:

"Every *mitzvah* in the *Torah* has inner, esoteric meanings, which each Jew understands according to his intelligence and level of *Torah* learning. Even the most learned scholar cannot fully grasp these secrets, for human comprehension and understanding is limited and finite. This is why Moshe commanded the Jews: '*This is the thing that Hashem has commanded*' - no matter how much one has studied and no matter how many inner meanings a person has learned, the real reason to do a *mitzvah* is because *Hashem* has so commanded. When your intent in performing a *mitzvah* is solely because *Hashem* wants that particular act to be performed then, '*the glory of Hashem will appear to you.*'"

R' Nochum of Horodna ZT"l would say:

"If I had already died and the Almighty told me that I could come back to life again, imagine how happy I would be. Now that I am still alive, shouldn't I still feel that same joy?"

A Wise Man would say:

"Our deeds determine us as much as we determine our deeds!"

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מעשה אבות ... סימן לבנים

ואחיכם כל בית ישראל יבכו את השריפה אשר שרף ה' וגו' (י-ו)

On the glorious day of *Chanukas Hamishkan*, the inauguration of the Sanctuary, a terrible tragedy occurred whereby two of the four sons of Aharon were consumed in a Divine blaze that snuffed out their young and promising lives. *Aharon Hakohen* accepted the tragedy and was rewarded, however, he and his two remaining sons were cautioned not to mar the joy of the day by displaying any form of mourning; rending their garments and allowing their hair to grow long. The *posuk* concludes: “*And your brothers, the entire House of Israel, shall bewail the conflagration that Hashem ignited.*” Rashi quotes the *gemara* (מועד קטן כח:) that from here we see that the pain and suffering of *Talmidei Chachamim* is something for which all people must bewail and mourn, since their suffering is everyone’s suffering.

In 5685 (1925), *Yeshivat Porat Yosef* located in the old city of Jerusalem, appointed the *Chacham* and *Gaon*, **Rabbeinu Ezra Attia ZT”L**, to head the *yeshivah*, a job he retained for the next 45 years, nurturing thousands of students who, together with their students, constitute the bulk of Sephardic *Torah* leadership today. Among his most famous students are **R’ Ovadia Yosef Shlit’a**, **R’ Mordechai Eliyahu Shlit’a**, and יבל”ח, **R’ Ben Zion Abba Shaul ZT”L**, and **R’ Yitzchok Kaduri ZT”L**.

Not unlike most *yeshivos*, in *Porat Yosef* there was little in the way of salary inducements or monetary incentives to make one want to become a member of the faculty. However, in *Rabbeinu Ezra*’s case, the *yeshivah* did agree to rent him a well-suited apartment close to the *yeshivah* for the *Rosh Yeshivah* and his growing family to reside, without having to worry about paying rent. Of course, the *Attia* family happily accepted the *yeshivah*’s offer and moved into their new apartment. It wasn’t for long, though, and just two short years later found the *Attia* family relocating to a smaller and older flat in a dingy part of the *Bucharan* section of *Jerusalem*.

No one seemed to understand why the family had left their comfortable living arrangements in their beautiful apartment in the old city, to take up residence in this clearly sub-par flat. Many rumors were bandied about and it wasn’t until much later when a family member revealed the true reason why they had moved. The story went like this.

The street where the *Attia* family had lived in the old city, was a thoroughfare through which funeral processions on their way to *Har Hazeisim* (Mount of Olives) would pass. Sometimes, there would be a funeral passing every single day - even twice a day on occasion. *Rebbetzin Attia*, an overwhelmingly warm and sensitive soul, whose enveloping sense of empathy for every Jew ran high, would hear these funeral processions as they passed her house on a daily basis. Being the emotional spirit who was capable of feeling another’s pain as if it were hers, she would emerge from inside her home and commiserate, console and accompany the wailing mourners as they trudged past her home on their way to the burial ground. As they would cry, she would cry; as they would wail, she would wail. Their pain was her pain, and for many, her heartfelt consolation was just what they needed. Indeed, often they would begin to feel better - although she would often feel worse. It was as if she was releasing their pain and making it a part of her.

Over time, her husband and children began to sense a change come over her; they could actually see that all this grief that she was taking from others was having a detrimental effect on her health. She could not sleep properly at night and her appetite was diminished. A general melancholy had come over her normally cheerful disposition. *Rabbeinu Ezra* did not at first understand the source of this change in his wife’s personality, but soon he realized what was happening. At once, he informed the *yeshivah* that he was giving up his deluxe apartment near the *yeshivah*, and moved away to a different - poorer - section of the city. If his wife’s health was at stake, they would make do in a lesser residence.

משל' למה הדבר דומה

אך את זה לא תאכלו טמא הוא לכם וגו' (יא-ד)

משל' The **Alter from Kelm**, **R’ Simcha Zissel Ziv ZT”L** never partook of any meat about which a *shailah* (a halachic query) had been asked. Once, there came up a *shailah* about a chicken. A capable *posek* examined it and declared it perfectly kosher, without resorting to any leniency.

Knowing that the *Alter* would not eat the chicken if he knew about the *shailah*, his family members did not tell him, as they wanted him to eat it for the sake of his health.

When the chicken soup was served to him on Friday night he dipped his spoon into it and started scrutinizing it. He

kept looking at it for a long time until he finally put his spoon down. “I cannot eat any chicken upon which a *shailah* was asked,” he said. The family wondered how did he know?

When this was told to **R’ Isser Zalman Meltzer ZT”L**, he wasn’t surprised at all, saying that he also knew how to tell a *toiveled* cup (one that had been immersed in a *mikva* because it was made by a non Jew) from an un-*toiveled* one. He mentally pictured the four-Lettered Name of *Hashem* on the cup, and if the letters appeared blurred, he knew that the cup had not been immersed in a *mikva*.

ויאמר אל אהרן קח לך עגל בן בקר לחטאת ואיל ואיל לעולה ונמימים והקרב הקרב לפני ה' וגו' (ט-ג)

Rashi remarks that although the regular *Korbon Chatos* (sin offering) that the *Kohen Gadol* brings is a bull, on the day of the *Mishkan*’s inauguration, *Hashem* commanded Aharon to bring a calf. This change was to inform him that he could atone for his part in the sin of the golden calf with this particular offering. The **Sifra** adds: “*Moshe said to Aharon, ‘Aharon, even though HaMakom (Hashem) has consented to wipe away your sins, you must put something in Satan’s mouth.’*” In other words, even though the sin was already forgiven, nevertheless a *korbon* is required in order to pacify Satan. How can we understand this?

R’ Meir Leibush Malbim ZT”L explains that a sin is judged in relation to the level of the person who commits it. A small misdeed is magnified if committed by a great person, for a *Tzaddik* is judged "כחוט השערה" - to such a fine degree, as fine as the single strand of a hair. Consequently, the *teshuvah* required by a person on a lower level is not sufficient for a person on a higher level of spirituality. A person who did *teshuvah* for his sins and was forgiven when he was on a lower level, must be concerned that when he ascends to a higher level, the sins of his past may be re-evaluated in terms of his new level and he may require atonement anew.

Moshe Rabbeinu relayed this message to his brother Aharon. Even though Aharon’s *teshuvah* for his minor role in the sin of the *egel* had been offered in its most sincerest form and it was already accepted, however, since he was now being appointed to the lofty position of *Kohen Gadol*, the Satan would now be able to protest once again that he had committed a sin of which he was unworthy of this lofty title. Aharon was therefore obligated to bring an *egel* as his offering in order to prevent the Satan’s accusation.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

שותקת

The *Torah* praises *Aharon Hakohen* greatly for his incredible self-control and his unique ability to remain silent in the face of tragedy. Aharon’s *gadlus* (greatness), explains **R’ Naftoli Amsterdam ZT”L**, in *Ohr Hamussar*, is that Aharon didn’t console himself and say, “כל מה דעביד רחמנא לטב עביד” - “*Everything that Hashem does is for the good,*” to try and remove his doubts and frustration over his difficulty. Aharon did not satisfy himself with the words: “*It was bashert,*” to talk himself into the fact that he lost two of his children on this day. *Aharon Hakohen* had reached an unprecedented level in his service of *Hashem* where he achieved a totally perfect belief that everything that *Hashem* does is positive and good. This wasn’t an intellectual knowledge, but rather an internalized belief which accompanied Aharon throughout his life. His automatic evaluation of all occurrences was positive and good, and there was absolutely no need to convince himself with lip service of *Hashem*’s perfection,

In *Tehillim*, we find a similar lesson. *Dovid Hamelech* writes: (סה:ב) “*To you silence is praise.*” This means that the highest level of praise one can give *Hashem* is silence, complete acceptance of His will, with no need for even inner dialogue to justify difficult circumstances. Accepting *Hashem*’s will is truly the most crucial attitude one needs to master in order to live a truly happy life. We must strive to make *Hashem*’s will our will, and whatever He gives us, we should accept with inner peace and silent joy.

TORAH GEMS

כי אני ה' המעלה אתכם מארץ מצרים להיות לכם לאלקים וחייתם קדושים כי קדוש אני וגו' (אז-מה)

The *gemara* (בבא מציעא סא:) makes a remarkable statement: “*It was taught in the House of Rabi Yishmael: (Hashem said) ‘If I had brought up Yisroel from Egypt only so that they do not defile themselves with insects and swarming things, as do the other nations, that would have been sufficient for them, for they have this virtue (מעלה).’*” We must understand the significance of this statement. The gentile nations also do not make a habit of eating bugs and insect! How does this abstention set us apart?

R’ Moshe Feinstein ZT”L notes that the other nations abstain from eating insects because it seems despicable to them; whereas *Bnei Yisroel* must keep away solely because this is the will of *Hashem*. This results in an entirely different method of observance. If it is only a matter of disgust, then one would not be worried about things he cannot see. Thus, digesting a bug is not so terrible if one does not know it is there. But if it is a command from *Hashem*, then one must check every item he puts into his mouth very carefully. Not even the slightest most harmless ant may be allowed to be eaten. It is totally unthinkable.

We see this idea again later on in *Parshas Kedoshim* where the *Torah* repeats: “*And you shall separate between the clean animal and the unclean, and the clean fowl and the unclean.*” (כ-כה) It is repeated, though, to emphasize that we must abstain from these animals solely because the *Torah* has so demanded. Just as we cannot understand why a hairbreadth should make a difference in permitting animals which had the major part of their windpipe cut and prohibiting animals which only had half of it cut, so too, must our abstention from “unclean” animals be done only out of subservience to *Hashem*. In fact, this may be the best reason for performing the precept.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

בקרבי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (ו-ג)