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תורה תבלין

בראתי יצ הרע ובראתי לו

שבת קודש פרשת אחרי מות קדושים Shabbos Parshas Achrei Mos Kedoshim

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

ו' אייר תשע"ב – April 27, 2012

כ"א בעומר פרק ג' ראבות

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים ע"ה

טוב התבלין

ולא תשא עליו חטא (יש-ו) – מצוה להוכיח לבני אדם

את האדם מתוך כעס והקפדה, אלא אדרבה התוכחה והעונש אינו בא אלא מתוך אהבה טהורה ונאמנה. ואותו הדבר במי שיש לו קרוב וידיד שהוא רוצה באמת בטובתו, לא יוכל לפעול בפנפו לעבור על פניו ולהתעלם בראותו אך שהוא נכשל באי אלו מצוות, כאשר בסופו של דבר יבוא היום ואותו חבר וידיד יצטרך לעמוד לפני כסא הכבוד למסור דין וחשבון על כל תעלוליו הרעים. ולכן הסמיכה תורה את הציווי של 'לא תשנא את אחיך בלבבך' אצל 'הוכח תוכיח את עמיתך', לומר לך שעל ידי התוכחה מתבטאת האהבה השוררת ביניהם, שדואג הוא גם על נשמתו של חבריו. והדברים פשוטים וברורים, שהרי לא נשתנה מצוה זו של תוכחה מכל שאר מצוות שיש בהם פרטים ודקדוקים, וכי יעלה על דעת מאן דהו לקיים בעצמו מצות מילה או שחיטה אם לא למד מעודו טיב המלאכה, הלא לשוטה וקל דעת יחשב, ובכן גם מצוה זו של תוכחה אינו דבר פשוט כלל וכלל, כי צריך לדעת האין להוכיח באופן שיתקבלו הדברים על לב השומע מבלי שיפגע בכבודו ויביישנו, ולא כל הרוצה ליטול את השם יטול. אך מ"מ דברינו אמורים כלפי אלו שיש להם את היכולת והכישורן לקיים מצות התוכחה, ונרגשים היוצאים מלב טהור של ידיד תוכלו להציל נפשות מלשקוע בשאל תחתית. והי"ד שיהא שם שמים מתאבה על דינו אכ"ר.

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

לפני ה' יומות וגו' (שז-א) – ואני קרבת אלקים לי טוב

לאחר ה' הוא אשר דיבר ה' בקרובי אקדש' (ויקרא י"ג) וכו'".

וביאר גם באופן אחר, "ואי יאמר על זה הדרך וכו', שנתקרב לפני אור העליון בחיבת הקודש ובזה מתו, והוא סוד הנשיקה שבה מתים הצדיקים, והנה הם שווים למיתת כל הצדיקים, אלא שהפרש הוא, שהצדיקים הנשיקה מתקרבת להם ואלו הם נתקרבו אליה, והוא אומרו בקרבתם לפני ה', ואומרו יומותו וכו', רמז הכתוב הפלאות חיבת הצדיקים, שהגם שהיו מרגישים במיתתם, לא נמנעו מלהתקרב לדביקות נעימות עריבות ידידות חביבות חשיקות מתיקות, עד כלות נפשותם מהם". ומבואר שאין לתאר ולשער גודל התענוג והמתיקות של קרבת ה', וכדברי ה'מסילת ישרים' (א), "שהאדם לא נברא אלא להתענג על ה', ולהיות מזוי שכנית, שזהו התענוג האמיתי והעיון הגדול מכל העיונים שיכולים להימצא".

והדרך להתקרב אל ה' היא ע"י שמוזכ את גופו ומידותיו החומריות בימי הספירה, שבכך מתבטלת המחיצה החומרית המבדלת בין היהודי לאלוקי, וכשידע שע"י כך יתענג עד אין קץ, הרי הדבר יעודדו לעשות כן. וכאשר נקרא הנשבת על התענוג הנפלא שיש בקרבת ה' - 'בקרבתם', נתעורר להתחזק בעבודת המידות ליכות לתענוג הנפלא של קרבת ה'.

גמסל: The Baal Shem Tov ZT"R comments that a person who stumbles and sins, but is aware that he has fallen and wishes to repent, is an ענו - a humble person. Hashem remains "close" to such a person, as we see from the *posuk*, *(He) abides with them in the midst of their uncleanness.*" However, a person who is arrogant and haughty of spirit (גסות הרוח), even if he is not an evil-doer or an outright sinner, such a person alienates the Almighty, for about such a person, Hashem declares, *"He and I cannot live together in the same world."* (סוטה ה.)

הלכה למעשה A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (54)

Segulos From the Gedolei Hadoros, Bezras Hashem, we are nearing the end of this informative series on *Parnassa*, and it is now appropriate to give over a list of certain *segulos* - unique and special actions that have the ability to activate positive results from Heaven, not always in an understandable way - from the *Gedolim* and *Rabbanim* throughout the generations. Until now, we have concentrated on topics that are quoted from the words of *Chazal* and *Poskim*. The following activities, however, are not directly derived from *Chazal* and *Poskim*, and are thus more difficult to organize by topic and/or explain with logic. In this column, we will simply list them in order and not measure or compare the *Gedolim*, but rather give over what they say, and one can consult his *Rabbanim* or *Rebbeim* to determine whether or not to implement these *segulos*.

R' Yisroel Meir Eisenstat (בראשית ט-כג), **R' Shlomo Ephraim Luntzitz ZT"R (Kli Yakar)** writes that in the merit of keeping the *mitzvah* of *Tzitzis* properly, a person will merit being saved from poverty. In his deep discussion there (1) he mentions a number of salient points on this issue.

1) *Tzitzis* saves a person from immoral deeds as in the famous *Gemara* (2) where a person was saved at the last minute from

(1) שם ד"ה ויקח שם ויפת את השמלה" (בראשית ט-כג), **R' Shlomo Ephraim Luntzitz ZT"R (Kli Yakar)** writes that in the merit of keeping the *mitzvah* of *Tzitzis* properly, a person will merit being saved from poverty. In his deep discussion there (1) he mentions a number of salient points on this issue.

R' Sholom Noach Barzovsky ZT"R (Nesivos Sholom) would say:

"*Kedusha* - holiness is not a specific or technical issue that can be addressed by Jewish Law. Rather, it is what being Jewish is all about. If a person is not holy, he is not just lacking in one particular area, his Judaism is deficient as a whole. Holiness is the true measure of a Jew and any lack in this area is a blemish on one's entire being. Just as there is no commandment to 'be Jewish,' so too 'being holy' is so much of the essence, that it cannot be an individual commandment. It is only when we choose to live the lives of a holy people that we merit being the chosen people. Instead of being numbered among the 613 specific commandments, holiness is a 'global mitzvah.'"

Chacham Rabbeinu Chaim Yosef Dovid Azulai ZT"R (Chida) would say:

"On the *posuk*, 'Before the aged you shall rise, and show deference to the elderly,' **Rabbeinu Ephraim** gives a profound and unique explanation as well as halachic ruling. 'Before the aged' - if you see a weak, aged person standing, 'you shall rise' - you must get up and let him have your seat. But if you see an elderly person who is not weak or frail, then you need not rise immediately. Rather, you must 'show deference' by offering to give up your seat. If he accepts the offer, rise; otherwise, you may continue sitting"

A Wise Man would say:

"In three words I can sum up the most simplistic and profound notion about life: It goes on."

ברכת מול טוב להרב יעקב והרבנית יוכבד ריוונגרסן נ"י ולמשפ' ג'טמאן ריוונגרסן על לידת בתם ובעזרה שיי"ת יוצר לעלה לבן תורה לחופה ולמעש"ט

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מעשה אבות סימן לבנים

ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני ה' וגו' (וי-ה)

When World War II broke out, **R' Boruch Halevi Leizerovski ZT"l**, a *Rav* in the Polish town of Lodz, was shipped to Auschwitz and became another non-descript prisoner in that most bloodsoaked of all human habitats. Upon arrival, all inmates underwent the “*selektzia*” - selection, by the inhuman beast, Dr. Mengele. With a minor indication of his finger, this “elegant monster” indicated who would live and who would die. Like hundreds of thousands before him, R' Boruch passed by and, as a healthy young man, was directed to the right - the work brigade - rather than to the gas chambers. Close to three horrifying years followed, years of backbreaking labor and starvation, years of indescribable pain and anguish.

At a later date in the war, R' Boruch was ordered to pass by Dr. Mengele again. Of course, he understood its meaning, having been educated with blood and tears in the definition of that most dreadful word in the entire dictionary, *selektzia*: the weak would perish, while the fate of those appearing in better health would be postponed until the next *selektzia*.

At the time, R' Boruch had contracted an abscessed wound at the heel of his foot causing extreme pain with every step he took. When his turn came to pass the beast, he controlled himself with an iron will from displaying any pain, making his passage with a normal stride. Mengele did not discern R' Boruch's agony and motioned him to the right.

Not a moment passed before R' Boruch realized what a terrible mistake he had made and was overtaken with deep remorse. Memory flashes came back to him from the first moment the Nazis marched into Lodz and the atrocities they carried out, acts that are simply unfathomable to a normal human mind. Why, thought R' Boruch, would he want to continue to experience this pain, this torture? For what? A few more days of pain and torture?

“Have I suddenly become clever, deciding my own destiny?” R' Boruch said to himself. No, he made up his mind firmly. “Let *Hashem* decide. He, who has guided me these last three years without the slightest planning on my part, will follow me through to wherever I'm destined to be, either among the survivors or among the *kedoshim* - martyrs.”

Without another thought, R' Boruch slipped out of the group of men he was in, eluded the guards milling about and sneaked back into the line of people about to pass Mengele. He wanted to pass by one more time, with his true pain showing. This time around, when he passed by, he did not camouflage any of his symptoms, not even the facial contortions associated with his painful walk. Mengele motioned him to the left, together with a group of sick and infirm inmates.

They didn't need to be told where they were headed. The brutal facts of life in Auschwitz and all Nazi concentration camps had taught them all too well what to expect. R' Boruch, like the other religious members in the group, began to prepare for his final passage, the imminent crossing of that fateful bridge into eternity. But *Hashem* had other plans; He doesn't follow a human script. The infirm were not taken to the gas chambers. Rather, they were loaded onto trucks and taken to a modern hospital facility in the Auschwitz compound that the Nazis had built for one specific purpose: to dupe the International Red Cross into believing that the Germans provided outstanding medical attention to their prisoners!

He spent close to two weeks in the hospital in the care of world-class physicians. They attended to his foot and largely restored his general well-being. Some time later, he found out that the entire group that was directed to the right side was ordered to participate in a “death march.” These marches were so named since the objective was to cause as much death as possible. At the final stage of the war, when the Nazis realized that the end was nearing, they ordered the last remnants of the concentration camps, including Auschwitz and Birkenau, to march daily tens of kilometers aimlessly, with almost no food or drink. To our great misfortune, the vast majority perished, may *Hashem* avenge their blood.

“Imagine what would have happened to me,” said R' Boruch later, “had I ended up on the right side, with the healthy ones. My ailing foot could have never survived even half a day of those marches. Reclassifying me as sick was *Hashem's* method of saving my life.”

משל למח הדבר דומה

וכן יעשה לאהל מועד השכן אתם בתוך סמאתם וגו' (טז-טז)

משל: A *misnaged* (opponent of the chassidic movement) once encountered an old friend who had become a disciple of one of the great chassidic leaders of the time. “Tell me,” asked the *misnaged*, “what is so great about your *Rebbe*?”

“My *Rebbe* is so spiritually elevated,” said the *chasid*, “that his mind probes the very thoughts of his disciples.”

“Oh, come now,” said the *misnaged*. “You want me to believe that? He knows what you are thinking?”

“Sure, try it out. Here, I'll be the *Rebbe* and I'll tell you exactly what you are thinking about.”

“Okay,” said the *misnaged* with a smirk. “I'll play along. So ... tell me what I'm thinking.”

“You're thinking” said the *chasid*, “that the Almighty surrounds and permeates all worlds. That His awesome presence is the only force in your life, and that His loving hand never stops guiding you.”

“Ha!” said his friend. “I was thinking no such thing!”

“Well in that case,” said the *chasid*, “you certainly need my *Rebbe*! He will teach you how crucial it is for a Jew to constantly have such thoughts!”

איש איש מבני ישראל ... אשר יצוד ציד חיה או עוף אשר יאכל ושפך את דמו וכסחו בעפר (יג-ג)

The *mitzvah* of כיסוי הדם - covering up the blood of a slaughtered beast or wild fowl, specifically mentions animals that are hunted (i.e. types of animals that are usually ownerless), because these are species that are generally trapped in the wild, and are not stolen or taken away from the pens of their owners. However, in order to make the *halacha* uniform, the *Torah* also applies it to members of these very same species even if they happen to be domesticated, i.e. raised on one's property.

The **Ramba'm** (*Mishna Torah, Hilchos Shechitah 14-16*) adds another - quite unique - dimension of understanding to this complex commandment: “*When one performs the mitzvah of covering up the blood, he should not do it with his foot, but rather with his hand or with a knife or utensil, so as not to conduct the performance of the mitzvah in a contemptuous manner, thus treating Hashem's mitzvos with scorn. For reverence is due not to the mitzvos themselves, but to the One Who has issued them, blessed be He.*”

The holy Ramba'm is instructing us on the importance of protecting the sanctity of all *mitzvos* and not to allow them to become “בזיוית עליו” - “*treated by him (a person) with contempt.*” Furthermore, the *gemara* (שבת כב.) makes the statement: “*The father of all is blood.*” This means that the basis of all the *halachos* in the *Torah*, is the law relating to covering the blood - כיסוי הדם. The general principle that things used for *mitzvos* and religious purposes must not be treated with irreverence or worse, in a scornful manner, is derived from the *halacha* concerning the covering of blood, as we see from the *posuk*, “*He shall pour out the blood thereof, and cover with dust*” - in other words, with that which he poured it out (with his hand), he shall cover it. He must not cover it with his foot, so that the *halachos* of the *Torah* must not be treated by him with contempt. (**R' S. Weiss**)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קדושה

The **Mesilas Yesharim** explains that “קדושה” means being so closely connected to *Hashem* that nothing can get in the way of this proximity, and all the physical activities and objects that one uses in his *Avodas Hashem* are elevated and become “holy” as well, i.e., they join this special bond of closeness with *Hashem*. The *beracha* recited on a *mitzvah* includes the words “*Asher Kedeshanu b'mitzvosav*” - You make us holy with your *mitzvos*; You draw us near to You in a special bond with every *mitzvah* that we do, for every *mitzvah* brings us closer to *Hashem* and every sin distances us from Him.

One may ask: If *Kedusha* means closeness to *Hashem*, then why does Rashi in the beginning of *Parshas Kedoshim* say that “קדושים תהיו” means “*separate yourselves*”? Isn't separating the opposite of closeness?

Actually, no. The *Torah* is teaching us that the way to true holiness, true closeness with *Hashem* is only by separating ourselves from whatever separates us from *Hashem*. **Ramcha'l** tells us two ways to acquire the *middah* of *Kedusha*. The first, as explained by Rashi, is by separating ourselves from *gashmius* and all things that take us away from *Hashem*, including too much food, too much comfort, hanging around with a bad *chevra*. The second is by thinking a lot about the greatness of *Hashem* and His supervision of the entire world and all the beauty and brilliance of every aspect of creation.

One should echo the words of **Dovid HaMelech** who said, “אני קרבת אלקים לי טוב” - “*As for me, closeness to Hashem is what is truly good.*” May we be *zocheh* to bring *Kedusha* into our lives and thus merit a complete *dveikus* with *Hashem*.

והייתם לי קדושים כי קדוש אני ה' ואבדיל אתכם מן העמים להיות לי (כ-כז)

Rashi quotes the words of the Sifra: “*From where do we learn that a person should not say, 'I loathe swine's flesh but he should say, 'I do desire it, yet what can I do, since my Father in Heaven has decreed upon me (not to)'*”? *From the posuk, 'I have separated you from among the nations to be Mine' - that your separation from them should be for Me.*”

The **Kotzker Rebbe ZT"l** provides us with an understanding. He says that if the reason one would say that he does not want to eat forbidden food is because he is disgusted by it, there is always the possibility that he will later desire it and then eat it. The *Torah*, therefore, warns a person to keep away from it because it is the decree of *Hashem*. Then, even if he does desire it, he will not eat it.

However, we find a seeming contradiction to this from the words of the *gemara* (חולין קט:) which indicate that *Hashem* does allow us to taste our desires: “*For all that the Torah has forbidden us, it permits us an equivalent. It has forbidden us blood, but it has permitted us liver; it has forbidden us the fat of cattle, but it has permitted us the fat of wild beasts; it has forbidden us the flesh of a pig, but it has permitted us the brain of shibbuta (a fish which tastes like swine).*”

The **Maharsha, R' Shmuel Eidels ZT"l** adds: “A person should not say that we do not eat blood because it is repulsive, but simply because the *Torah* forbade it. For if the reason were its repulsiveness, the *Torah* would never have allowed us to eat liver, which also has a taste of blood.”

R' Eliyahu Dessler ZT"l (**Michtav M'Eliyahu**) explains that in truth, there is no contradiction. The idea behind this acquiescence to the taste of forbidden foods is that the *Torah* wishes to undermine our insatiable curiosity which insists on tasting everything and enjoying everything. By allowing a person to “taste the prohibition” in a permitted way, the sting is taken out of the curiosity.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

דבר אל כל עדת בני ישראל ואמרת אליהם קדושים תהיו (ט-ב)

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