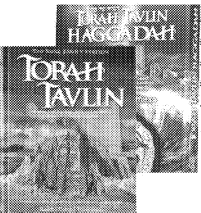


אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
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הדלקות נרות שבת - 7:27 *
זמן קריאת שביע/מ"א - 8:53
זמן קריאת שביע/הגר"א - 9:29
סוף זמן תפילה / הגר"א - 10:38
עקלת הזמנה של יום השבת - 7:46
מועל"ק צאת הכוכבים/ מועלי"ב - 8:36
צאת הכוכבים / לשיטת רבינו תם - 8:58

תורה תבלין
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שבת קודש פרשת אחרי מות/קדושים-פרק ג' דאבות-כ"ה בעומר
Shabbos Parshas Achrei Mos/Kedoshim - Third Perek
י' אייר תש"ע - April 24, 2010

* פלג המנחה - 6:20 - מי שמדיק בוקרם אין לאור מזמן עצם קבולת השבת (בשיאמר "בואי כלה")

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

טיב התבלין

מפני שיבה תקום והדרת פני זקן ויראת מאלקך אני ה' וגו' (ט-לב) – צריך להזכיר שיש מנהג לבירה

ומאיך גיטא, אדם המתגאה ודוחק רגלי השכינה, גורם לעצמו רעות וצרות, ומתרחק עצמו מה' ויראת מאלקך". כי כשאדם מתגאה, הוא כביכול "שוכח" שיש מנהג לבירה, ואז הקב"ה כביכול, נאלץ לתת לו מכה כדי "להזכיר" לו שיש רבש"י! וכל מכה שהוא מקבל מוכיחה את אולת ידו ומערערת את "בטחונו" בטבע או בסיבות אחרות בעולם - שהם הביאו אותו למצב שהוא שחך הקב"ה - וקעת ע"י המכות או החול, והוא פשוט "זוכר" שיש רבש"י, ומפסיק להרגיש את "כוחו ועוצם ידו", ולבו נכנע להקב"ה, ובמבצא זה של אמונה, הוא יכול להוושע מצרותיו. לכן הדבר הראשון שצריך האדם לעשות כשבאים עליו יסורים הוא להתחזק באמונה שהכל מאיתו ית' ואין שום כח אחר מבלעדי ה'. אז כבר יכניע את עצמו ויכיר בשפלותו, ויזכה ע"י כך לישועת ה'.

לקחי חיים ודברי התעוררות
(סדרו עפ"י פרשיות השבוע)

מאוצרותיו של המגיד

ידבר ה' אל משה אחרי מות שני בני אהרן בקרבם לפני ה' וימותו וגו' (טז-א) – ואני קירבת אלקים לי טוב

משה לאהרן 'הוא אשר דיבר ה' בקרובי אקדש' (ויקרא ג' וכו'). וביאר גם באופן אחר, ומתרץ את הכפילות, 'או יאמר על זה הדרך וכו', שנתקברו לפני אור העליון בחיבת הקודש וביזה מתו, והוא סוד הנשיקה שבה מתים הצדיקים, והנה הם שווים למיתת כל הצדיקים, אלא שההפרש הוא, שהצדיקים הנשיקה מתקרבת להם ואלו הם נתקברו אליה, והוא אומרו בקרבם לפני ה', ואומרו וימותו 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 קירבת ה', וכדברי ה'מסילת ישרים' (א), "שהאדם לא נברא אלא להתענג על ה', וליהנות מזיו שכניתו, **זהו התענוג האמיתי והעידון הגדול מכל העידונים שיכולים להימצא**". והדרך להתקרב אל ה' היא ע"י שמוזכר אור גופו ומידותיו החומריות בימי ספירת העומר, שבכך מתבטלת המחיצה החומרית המבדלת בין היהודי לאלוקים. והנה על אף הקושי שיש בזיכך הגוף ועבודת המידות, אולם כשיודע שע"י כך יתענג עד אין קץ, הרי הדבר יעודדו לעשות כן. וכאשר נקרא השבת על התענוג הנפלא שיש בקרבת ה'- 'בקרבם', נעורר להתחזק בעבודת המידות לזכות לתענוג הנפלא של קרבת ה'.

גמטל: There are certain sins that a person does without even realizing it. Perhaps he is unaware that he is sinning or that what he is doing is even forbidden. Then there are certain sins which are not really sins at all; the person who does

A SERIES IN HALACHAH LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (62)

Beracha of Mezonos: Honoring the Beracha. Last week, we discussed honoring the *Mezonos beracha* by saying it first before the other *berachos* when a number of foods are in front of him. There is another way to honor the *Mezonos beracha* itself. When one has several *Mezonos* items in front of him, he should pick the most important one to make the *beracha* on and exempt the others, rather than picking one at random (1). This is also a *Mitzva* and one who is careful to honor the *berachos* with these details will surely increase the power of his *berachos* (2). (This is important all year round, and even more so in the month of *Iyar* - the month of good *parnassa*, when the *Mann* started to fall for the *Yidden* in the *Midbar*.) In the olden days, they used to judge the *Torah* wisdom and even more so in the guest or prospective son-in-law by observing what *beracha* he would make on the multi-food plate placed before him.

How to Choose the Most Important Mezonos. The five types of *Mezonos*, in order of importance, are: wheat, spelt, barley, rye and oats. (Rye and oats are basically equal in the Talmud, yet the *Mishna Berura* (3) puts rye before oats because it was favored more by people and cleaner in those days, as mentioned in the *Pri Megadim* (4). The *Chayei Adam* (5) argues. Possibly with the superior cleaning and popularity of oat meal nowadays, the *Mishna Berura* might agree. See further as this is not clear.) Even if one likes a secondary type of *Mezonos* (6)

הוא היה אומר

R' Moshe (Sofer) Schreiber ZT"l (Chasam Sofer) would say:

"When the *Torah* tells *Klal Yisroel*: 'קדושים תהיו' - it is a commandment that requires them to elevate themselves spiritually. However, unlike the doctrine of other faiths, when Jews wish to grow in sanctity and purification, they don't run away to faraway mountainous retreats or seclude themselves behind forbidding walls with locked gates to protect them. No. This law was spoken to the general public (רש"י) and it was meant to be carried out within the framework of the *kehilla*, socially engaged and productive, to better the individual as well as the community."

R' Michel Barenbaum ZT"l would say:

"Envy destroys peace of mind and a person's happiness. An envious person's life is full of suffering and resentment for he is never happy with what he himself has. There are many people who could really enjoy life but they have a major problem; when they see others who are wealthier than them, they lose their peace of mind."

A Wise Man would say:

"The Winner says: 'It may be difficult but it's possible.' The Loser says: 'It might be possible but it's too difficult!'"

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(1) אורח ריאה-2 (2) ברכות מא. (3) קסח-ג (4) קסח-ד (5) נח-6 (6) מ"ב ריאה-7 (7) שם קסח-ג (8) סדר בה"נ (9) פסקי תשובות ריאה-ט פ"ט

מעשה אבות ... סימן לבנים

לא תקום ולא תטור את בני עמך ואהבת לרעך כמוך אני ה' וגו' (ויט-יח)

It was said about R' Shaul Katzellenbogen ZT"l that he had a photographic memory; the “Angel of Forgetfulness” had no power over him. All his life, whatever he heard, read or learned was firmly entrenched in his mind. There was only one thing, though, that he could never remember: When someone disparaged him or heaped insults upon his head, he never took it personally and never let it linger. This one thing, he immediately forgot!

An amazing story is told of a *Torah* scholar and his wife who were married for several years but had not merited to have children. They went to many holy places and *kivrei Tzaddikim* to pour out their hearts in supplication. They visited many *Gedolim* for blessings on their behalf; all to no avail. Their sorrow and grief had become unbearable.

The scholar had been to **R' Chaim Kanievsky Shlit'a** on a number of occasions and each time received a blessing. One time, though, the man broke down in the middle of the visit and cried profusely begging R' Chaim that he and his wife should be privileged to have children. R' Chaim sat quietly for a few long moments. Then, he told the man to search for a person who is silent when another berates him (נעלבין ואין עולבין) and ask him for a blessing to have children.

A bit brighter now, with something to seemingly “hang his hat” on, the man left R' Chaim's home very encouraged. He soon realized, however, that it was not as simple as it sounded. Such people are very rare and hard to come by. When a person is under verbal attack, his natural instinct is to lash back, and from there a conflagration of hate usually spreads. Silence is a virtue, yet on a practical level, many - if not most - people are not very “virtuous” in this respect.

The wheels of fate were turning, however, and *Hashem's* salvation was not long in coming. Within a few short days, a nasty spat broke out between two prominent families living in the same Bnei Brak neighborhood. The fight erupted, and then quickly spread - as fights generally do - to include neighbors and other friends. Many *Rabbonim* and *Batei Din* were retained to try to bring a resolution to the case, but even after all their intervention, bitter feelings lingered.

A short time later, a wedding was celebrated in Bnei Brak. A group of people were sitting around a table enjoying the meal, including one of the principals of the fight. Suddenly, his bitter adversary entered the hall and approached the table. When he saw who was sitting there, he launched into a loud and vitriolic tirade against the man, making sure that no one within a considerable radius could miss his words. It just so happened, that one of those “in the vicinity” was the man who had no children. His attention was immediately directed to the scene unfolding nearby, and his heart began racing. Could this be the one? It suddenly got very quiet in the hall, except for the loud and angry words of the nasty combatant.

Amazingly, the man being screamed at did not bat an eyelash. He went on sitting there, seeming to enjoy the meal and pretending - because there was no other possible way - not to realize that his enemy was standing inches away shouting on a decibel-shattering level. The scholar quickly walked over and stood next to the man - as if to provide moral support.

The abuser went on insulting his prey, and although to the “abusee's” credit, he had appeared stoic for quite some time, as the insults got louder and more offensive, the fellow showed signs of losing his patience. It appeared that he was about to reply in kind. Suddenly, the husband standing at his side, turned to face him and practically begged him to be still. This took the man by surprise and he could not understand what business this was to the man who was a total stranger.

“I am pleading with you to overcome your anger, as justified as it may be, and don't respond to this man,” he begged. Thankfully, a cool head prevailed and the man did as was requested of him, holding his tongue until the other fellow had said enough and finally walked away. With a sigh of relief, the husband explained what R' Chaim had told him, and asked for a blessing that his wife have a child. The blessing was given and nine months later his wife had a healthy baby boy.

משל' למה הדבר דומה

והיתה זאת לכם לחקת עולם לכפר על בני ישראל מכל חטאתם אחת בשנה וכו' (וי-לד)

משל' When the **Lev Simcha, R' Simcha Bunim Alter ZT"l**, became the *Gerrer Rebbe* in 5737 (1977), unusually large crowds of *chassidim* came from outside Jerusalem and from abroad, to daven with the new *Rebbe* on that first *Yom Kippur* of his leadership.

Though the *Rebbe* began to receive visitors, *kvitlach* and *pidyonos* (spiritual redemption) in the reception room before noon on *Erev Yom Kippur*, the Lev Simcha didn't finish seeing people until it was too late to return home to eat the סעודה המפסקת (final meal) before the fast. Instead,

he davened *Mincha* in his room with a private *minyan*, washed and ate a small meal before beginning the fast.

As he passed his *gabbaim* on his way into the large *Gerrer Beis Medrash*, he was heard murmuring the words: “*Al cheit shechatanu lefanecha b'ma'achal umishteh*” - (Forgive me) For the sin we have committed with food and drink. The Lev Simcha was alluding to the fact that he had not eaten and drunk enough to properly fulfill the *mitzvah* of eating on *Erev Yom Kippur* and for this “sin” he felt he was required to do *Teshuvah*.

ונתן אהרן על שני השערים גזרות גורל אהרן לה' וגורל אהרן לעזאזל וגו' (טז-יז)

The *Torah* describes in great detail, the unique *avodah* performed by the *Kohen Gadol* on *Yom Kippur*. He brings two goats into the *Mishkan*. He places two lots in a box, one indicating "לה" and one indicating "לעזאזל". Through a simple lottery, he then assigns one of the lots to each of the goats. One will be sacrificed as a *korbon* in typical fashion, on behalf of the people. The other is sent off to a distant place far away from the Temple, and then dispatched to its death off a mountain known as “Azazel.”

R' Itzele Volozhiner ZT"l explains that the word "עזאזל" is a combination of two words: "עז" - which means strength or force, and "זל" - the Aramaic term for “going.” The implication of this mountain, and in fact, the entire service can be understood based on the following scenario: A poor man in need of charity bangs on a rich man's door. The rich man opens the door just a crack but when he sees who is there, he attempts to slam it shut. The poor man, though, slyly manages to wedge his foot in the door and thus begins a pushing and shoving match. After valiantly defending his position for a while, the rich man finally lands a serious blow to the poor man and with a fury pushes him so hard that the poor man falls to the ground, mortally wounded and grievously injured.

This is the manner of the *Yetzer Hara*, who tries to force his way inside our conscience. The only way to stop him and his insidious schemes is to beat him back, to push him away with as much force and will that a human can muster.

In much the same way, the goat that is being led to the mountain known as “Azazel,” is carrying the weight of all the sins of the Jewish People. Thus, "זל" - it “goes” with force, to its death to symbolize that one must send his sins away with fury - so that they never come back again!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חסדלות

עקביא בן מהללאל אומר הסתכל בשלשה דברים ואין אתה בא לידי עבירה (פרקי אבות ג-א)

Akavia Ben Mahalalel begins the third *perek* of *Pirkei Avos* with a profound and dual message. He gives us a secret formula; the formula to prevent us from sin! Every human being is comprised of two opposing parts. We all have a body and a soul. Of course, each of these human components pulls a person in completely different directions. The body wants *gashmius* and the soul wants *ruchnius*. In order to address the importance of good over evil and have a positive effect on the entire make-up of a person, the body and the soul must be addressed in separate statements.

So, Akavia ben Mahalalel first implores the *neshamah*. With minimal elaboration (after all, it is the *neshamah*!) he says: “*Know where you came from*” - from the loftiest and highest place; “*Know where you are going*” - you, the holy soul, will return to your Maker to receive your ultimate reward; “*Know before Whom you will give an accounting for all your deeds*” - to the great and mighty Creator of the world who has sent you, His most precious treasure, on a sacred mission in this world.

Now, it's time to talk to the body. The materialistic (חומרי) aspect of the body, requires more explanation and analysis. He says, “*Know where you came from*” - from a putrid drop, so do not become arrogant in this world; “*Know where you are going*” - to a place of dust and worms, where you will have no form or influence. But after all is said and done, “*Know before Whom you will give an accounting for all your deeds*” - you will have to answer, for all your actions, to the King of Kings, Master of the Universe, Who rewards the righteous and punishes the wicked! Would you want to sin after all that?!

TORAH GEMS

לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו וגו' (ש-יא)

Rashi writes: “*This is a warning against one who steals money. But 'לא תגנבו' from the Ten Commandments warns against stealing people (kidnapping).*” The question is obvious: Why is the prohibition against stealing money written in the plural - לא תגנבו - and not in the more common singular term, as found earlier in the *Torah*?

The great commentator, **Rabbeinu Avrohom Ibn Ezra ZT"l**, answers that the *Torah* is referring to one who sees another man stealing and does not report him. This makes him nothing short of an accomplice, who for all practical purposes is “stealing” together with the actual robber.

R' Moshe Yitzchok Darshan ZT"l, the **Kelmer Maggid**, delivers his own answer, in his own inimitable style. “In truth,” he once said, “I could not understand why the *Torah* wrote it in plural, until I observed a true story.”

The *Maggid* painted a vivid illustration. A chicken was once stolen out of the coop of a distant villager. The poor wife was afraid to tell her husband that a chicken was missing, so she surreptitiously snatched a chicken from her neighbor's coop. The next day, the neighbor's wife noticed that one of their chickens was unaccounted for, so she snuck into a third neighbor's coop and stole a chicken. On and on it went, with each neighbor stealing another chicken to replace their chicken, until finally one farmer blew the whistle.

“So it is in this world,” decried the *Maggid*. “One person finds himself short of something he feels he needs, so he takes it from a second person. The second one takes from a third, and so on. Thus, one theft is much more than a single act of sin. When people permit themselves to act in certain ways and do certain things, because ‘everyone is doing it,’ this is wholesale larceny on a massive scale. For this reason, the *Torah* writes לא תגנבו - in a plural sense.”

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

עקביא בן מהללאל אומר הסתכל בשלשה דברים ואין אתה בא לידי עבירה (פרקי אבות ג-א)