

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

(Monsey, NY)
פלג המנחה עש"ק - 6:06 *
הדלקת נרות לשבת - 7:08
זמן קריאת שמע/המ"א - 9:09
זמן קריאת שמע/הגר"א - 9:45
סוף זמן תפילה/הגר"א - 10:50
שקיעת חמה ליום השבת - 7:27
מוצש"ק צאת הכוכבים - 8:17
צאת"כ / לריב"ץ תה - 8:39

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שבת קודש פרשת שמ"י - כ"ז ניסן תשע"ג Shabbos Parshas Shemini - April 6, 2013

לקחי חיים ודברי התעוררות וסדרו עפ"י פשייות השבוע מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאצרותיו של המגיד

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ובין החיה אשר לא תאכל (יא-מ) - בעניין הקדמת הכתוב את ה'חיה הנאכלת', ש'להבין, מדוע לא הקדים הכתוב את ה'חיה אשר לא תאכל', כמו שהקדים את ה'טמא?' ויש ליישב בפשיטות, ע"פ דברי האבן עזרא על תחילת הכתוב, "להבדיל בין הטמא - בעוף וכו'", והיינו, שמדברת אודות העופות, ואילו סוף הכתוב מדבר אודות החיות (והבהמות).

ולפי' ש ליישב בהקדם דברי רש"י על הכתוב, "זאת הבהמה אשר תאכלו, שור... איל ועבי וגו'" (דברים יד-ה), וז"ל, "למדנו שהחיה בכלל בהמה, ולמדנו שה(בהמה ו)חיה טמאה מרובה מן הטהורה, שבכל מקום פרט את המועט", ועל הכתוב, "כל ציפור טהורה תאכלו. וזה אשר לא תאכלו מהם, הנשר וגו'" (שם, פסוקים י"א וי"ב), וז"ל, "ובעופות פרט לך הטמאים, ללמד, שהעופות הטהורים מרובים על הטמאים, ולפיכך פרט את המועט-הטמאים" (שם, פסוק י"ג).

ועוד יש להקדים את דברי הכלי יקר' (ויקרא י"ב י"ג), "זאת אלה תשקצו מן העוף-מ'ן משמע מקצת ממנו, דהיינו המיעוט, לפי שבעופות אחז"ל (חולין סג), שהטהורים מרובים מן הטמאים, ועכ" מנה הטמאים, ובחיות (ובהמות) הטמאים מרובים, ועכ" מנה הטהורים וכו', ולכן נאמר 'זהבדלתם בין הבהמה הטהורה לטמאה, ובין העוף הטמא לטהור' (כ-ה), שהקדים בבהמות, הטהורים, ובעופות, הטמאים, לפי שכל בורר דבר מתוך חבירו בורר המועט מתוך המדובה, וכאילו אמר, שיבדיל בבהמות, הטהורים מתוך הטמאים, ובהיפוך מזה, בעופות", ומעתה י"ל כן גם לגבי כתוב דידך, דכיון שהתבאר שתחילתו מדבר אודות העופות וטופו מדבר אודות החיות (והבהמות), לכן בתחילתו הקדים ה'טמא המועט, ואילו בסופו הקדים ה'חיה הנאכלת' המועט, ועד' שביאר הכלי יקר' את הכתוב 'זהבדלתם וגו', אולם מתוך ביאורו של ה**גרעקא'** (שהובא בספר 'חמדה גנוזה', [ועד"ו ביאר ב'**צמח צדיק'**]) בכתוב, על דרך הרמז, מתיישבת מכלל קושיא זו, שהרי ביאור ע"פ מה דאיתא בגמרא יומא (פ"ב), "ההיא עוברא דארחא (ש-הריחה, ויום הכיפורים היה [דש"ן]), אתו לקמיה דרבי, אמר להו, זילו לחושו לה - (ב-אונה) דיומא דכיפורי הוא (ואיל תוכל להתאפק), לחושו לה ואילחישא (קיבלה את הלחישה, שפסק העובר מתאווות), קרי עליה 'בטרם אצרך בבטן ידעתין', נפק מינה רבי יוחנן, ההיא עוברא דארחא, אתו לקמיה דרבי חנינא, אמר להו, לחושו לה ולא אילחישא. קרי עליה 'זורו (נעשו דוים, ונתנכרו לאביהם שבשמים) רשעים, מרחם, נפק מינה שבתאי אצר פיר' (כדי להפקיע את השערים וכו').

ולפי' ביאר את כוונת הכתוב, "כיצד תוכל 'להבדיל (מדאש) בין הטמא-העובר שיגדל להיות רשע וטמא בטומאת החומיות', ובין הטהור-העובר שיגדל להיות צדיק וטהור בטומאת החומיות, זאת ע"י שתבחין בין החיה-המבושרת' (ע' מסכת יומא פ"ח מ' משנה א'-ו'היה וכו') הנאכלת, (שיצא ממנה הטמא), לבין החיה-כנ"ל אשר לא תאכל", (שיצא ממנה הטהור).

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

והתקדשתם והייתם קדושים כי קדוש אני ולא תטמאו את נפשתכם וכו' (יא-מ) - **היא אכילתנו לשם שמים**
א"נה ידוע הפתגם שאומרים בשם הצדיקים זי"ע שכל השנה צריך להיות בבחינת ר"ה ויהי"כ וכן שאר החגים והמועדים, דהיינו, שגם כעבור חג ומועד יש להמשיך עם כל אותם ההתחזקויות וההתעלויות שהאידו את עינינו במשך הימים הקדושים הללו, ולעניינו גם כן אותו הדבר בעמדינו כעת ככלות ימי הפסח הקדושים שעברו עלינו לטובה, ובדוא" כל אחד לקח עמו אוצרות מלאים וגדושים של תורה ודאת שמים. וברצוני לדבר כעת על הוזהרות בעניני המאכלים, שבוה נשתנו ימי הפסח לשבח משאר ימות השנה, וכידוע שבפסח כ"א נודר בו הרבה יותר מבשאר ימות השנה, הכל כמנהגו ומה שקיבל מבית אבותיו, אך כעבור חג חודרים שוב אל השגרה, וכאן בא לנו האוזהרה בפרשה זו על עניני המאכלים שלא להכשל בדברים האסורים, ומן הראוי להתבונן קצת במה שכתוב כאן, כי ביותר הוזהרה תורה על כשרות המאכל יותר משאר דבר אחר, וכדמצינו דרשת חכמינו ז"ל על הפסוק: "ונטמתם בם" - אל תקרי ונטמתם בם אלא ונטמתם בם מה שלא מצינו כן בכל שאר איסור שבתורה.

והענין בזה הוא מפני שהאכילה היא המקשרת בין הגוף לנשמה, ועל כן אם אין האכילה באופן הראוי הרי זה מיקם מאד לנשמה, ואשר על כן מה מאד יחוש האדם על נפשו ויזהר מאד ונאד שלא לאכול כי אם מן ההכשרה המותרים ביותר, ולא להתפשר על משהו פחות מזה, ומשנה וזהירות נדרשת בזה כאשר נמצאים על אם הדרך שאז הנסיגות רבים מאד, בפרט שדרבה פעמים מן הנמנע הוא להשיג באותם מקומות מן ההכשר הטוב ביותר, ולזה צריך לדעת שאם אין לפנינו מן ההכשר הטוב אזי לא יקרה כלום אם ימנע הפעם מלאכול, ואדרבה, יש לנצל ההזדמנות הזאת לחינוך הבנים, למען ישמעו וידעו אף הם שלא כל מה שמתחשק צריכים לאכול, וכי לא יוותרו על העקרונות גם במקרה שהוא קצת על חשבון התיאבון הגובר וכדו' לזה.

לדאבונינו עדים אנו כהיום על כל כך הרבה מקרים כואבים ומצערם של בחורים ובני נוער שסטו מן הדרך ליע, והרבה פעמים אין ההורים והמורים יודעים לבטא על שום סיבה הנראית לעין מה שגורם לכך, אך זאת צריך לדעת כי גם א הוזהרות בכשרות המאכלים יכול להיות גורם גדול לכך, שהרי מאכל שאינו ראוי מטמטם את המח והלב, ומעתה, אם לא חונך הנער מעת ינקותו שלא לאכול כי אם מה שבטוח ביותר שאין עליו שום פקפוק, ומי מדבר על אלו שבמו ידם לא חסו על נפשות צאצאיהם והלעיטו אותם במאכלים כאלו אשר הפקפוק בכשרותם אינו מן הנמנע, אין איפוא כל פלא מדיכך התחיל כל ההתדרדרות, כי כאשר המח והלב נתונים מלהרגיש באור הרוחני הרי מכאן ועד להידרדרות אין הדרך רחוקה כל כך.

וסימנא מילתא ומה שבהנ הפסח בו יצאו בני ישראל ממצרים נהורים בו מאד על כשרות המאכלים ומה שכלל אותו בשר, להורות שכן הדרר בכל מי שחשקה נפשו לצאת מן הגלות ופרטי שלו בחינת מצרים שבו, אי שו לו להקפיד מאד על כשרות המאכלים, ואז יזכה לגאולת נפשו מתחת קליפת פרעה ומצרים.

צמשל: Moshe praised the two sons of Aharon whose actions brought about their own deaths. What was praiseworthy about rushing improperly into the Holy of Holies and getting killed? Nadav and Avihu showed that the laws of the *Torah* can be cold and empty if the fire of *mesirus nefesh* is missing.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (26 Sefiras Haomer (cont.), During the weeks between *Pesach* and *Shavuos*, it is important to strengthen ourselves in our *mitzvah* performance, especially with regard to *Sefiras Haomer*. When our forefathers left *Mitzrayim*, they knew from *Moshe Rabbeinu* that they would be receiving a great gift - the holy *Torah* - after seven weeks (1). Thus, back in the desert, these weeks became preparatory weeks to cleanse themselves from the undesirable contamination they acquired due to living in a land of impurity for 210 years. Furthermore, the Jewish people needed to acquire many positive *middos* to be suitable recipients of this holy gift on *Har Sinai*. They succeeded in changing themselves and from that time on, this season is granted the potential ability for each one of us to do the same in our specific sphere of growth (2).

The *Seforim* detail that there were two distinct "ladders" with finite steps that *Klal Yisroel* were climbing in the desert: **Ladder 1**, The sages of *Kabbalah*, in a very factual way (and also in a mystical way for those who can understand it), gave an exact breakdown of the seven sections of the "ladder," corresponding to the seven weeks of *Sefirah* we count, plus the forty-nine rungs of the "ladder" corresponding to the forty-nine days we count. The seven sections are based on striving to be

הוא היה אומר

R' Naftali Tzvi Hurvitz of Ropschitz (Zera Kodesh) would say:

In the *Ta'amim*, there is a '*psik*' after the words 'אל תשת'. This indicates a full stop after the command to not drink wine. But it also teaches us when one should not refrain from intoxicating drink. The continuation of the *posukim* tell us that wine is taboo except, 'אתה ובניך אתך' - when you marry off your children, 'בבואכם אל, 'אתה ובניך אתך' - when one is healed from a life-threatening disease, 'ולא תמותו' - when one makes *kiddush* or *havdalah*, 'ובין, 'ולא תמותו' - when one has his child circumcised, 'ולא תמותו' - when celebrating the completion (*siyum*) of a volume of *gemara*."

The Chid'a, Chacham Chaim Yosef Dovid Azulai ZT"L (Nachal Kedumim) would say:

"The two *simanim* (physical signs) that differentiate a kosher animal from an non-kosher one are split hooves and chewing its cud. These *simanim* also differentiate between the Jewish people and the other nations of the world. Split hooves represent the fact that a Jew has the ability to inherit two worlds - this world and the world to come - for performing *mitzvos*. Chewing the cud means chewing the food more than once. Similarly, a Jew 'אוכל פירותיהם בעוה"ו' - regurgitates (retains the principal reward) in the next world. "

A Wise Man would say:

"When we are unable to find tranquility within ourselves, it is useless to seek it elsewhere."

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Mazel Tov to the Friedman and Pomerantz families upon the engagement of Devorah to Eli. May the young couple bring much nachas to their parents and all of Klal Yisroel.

When they saw the chance to come "close" to *Hashem* they became oblivious of everything in the world, and wanted only one thing; *Hashem!* That was precisely their greatness. And that is why Moshe praised them. But they were punished because they didn't think any further than just lighting the fire.

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

somewhat like our holy and illustrious forefathers, *Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef and Dovid*, as we mentioned last week. The combining and interlinking of each of these seven qualities yields the forty-nine rungs that *Bnei Yisroel* consciously worked on, day by day, in the desert to prepare for the great *Yom Tov* of *Shavuos*. For example, they worked during the first week to follow in the ways of *Avraham Avinu*. This was *kindness* - *kindness*, to all people growing out of a burning love of *Hashem* and his children. The second week was *strength*, the *middah* of *Yitzchok*, and so on. The seven aspects of each quality were attained by combining the characteristics of the other *Tzaddikim*. We, too, must work to gather together all the fine attributes that our forefathers had, and use them to grow.

Ladder 2, In *Pirkei Avos* (פרק ו') there are listed forty-eight stepping stones to aquire the *Torah*. There are sources (3) that write about using 48 days of these seven weeks of *Sefirah* to work on these acts of acquisition day by day, and using the last day as a summary to make a complete review. Of course, it is impossible in a weekly column to cover this entire topic in just seven weeks. Yet, even working on parts of these great ladders, brings us closer to *Hashem* and his *Torah*. Also one who starts the climb can continue after *Shavuos* as we will try to do *IT"Y" H*.

- מדרש הובא בשו"ת רשב"א גירפד, וכן הר"ן בסוף מס' פסחים (2) שפת אמת פרשת אמור תשל"ג (3) חידושי הרי"ם דף קס"ג, לב אליהו

מעשה אבות... סימן לבנים

הוא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אנבד וידם אהרן וגו' (י-ג)

In the early part of the twentieth century, and especially during the years that encompassed the first World War, food was scarce in the Holy Land and many people died of starvation in *Yerushalayim*, י"ל. Moreover, many children, who were already under-nourished, suffered from various epidemics and illnesses that spread rapidly from house to house.

The renowned *Tzaddik* of *Yerushalayim*, **R' Aryeh Levin ZT"l** had a little boy who was suffering from one of these illnesses. The lack of nourishing food compounded the child's weakness and his illness became progressively worse. Every day, the *Rebbetzin* would tend to him with great devotion, but his condition did not improve. He became sicker day by day. One Friday night, they were forced to summon a doctor, who gently told them, "Only *Hashem* can help him now."

On *Shabbos* morning, the child was lifeless and returned his pure soul to his Creator. The *Rebbetzin* stood by his bed looking down at her lifeless child and bit her lips as she whispered, "No, I will not cry now. It's *Shabbos*." She was determined to control herself, because it is forbidden to grieve on *Shabbos*. With superhuman strength, she fortified her family, comforting and encouraging them, as she continually repeated, "It is *Shabbos* today."

She didn't even tell the neighbor, who came to the door concerning another matter, that her son had died. About this, the *Rebbetzin* later explained to her other children, "It is *Shabbos* today, so how can I cause our neighbors sadness?" It was only when *Shabbos* ended that she broke down and began to mourn her beloved son.

R' Aryeh and his *Rebbetzin* had lost other children as well, and although each loss was devastating, it was especially difficult for them to accept the passing of this child, one-and-a-half-year-old Avraham Binyamin. Every person who saw him called him a "*wunderkind*." It was universally agreed that he was slated for greatness. The moment he was born, it seemed as if the entire Levin home became filled with light. It was said that he started speaking at the age of two months old and in only a few months, he was literally able to carry on conversations with people. His understanding and maturity level was that of a child much much older. People were astounded by his rapid development. By the age of nine months, he was making *berachos* and saying other prayers with *kavanah*. But *Hashem*, in His infinite wisdom, took away this precious treasure which had been entrusted to R' Aryeh and his wife, at the age of one-and-a-half years.

When R' Aryeh and his wife were sitting *shivah* for their beloved son, two women who were new immigrants to *Eretz Yisroel*, entered to pay their respects. At the time, the *Rebbetzin* was engaged in *tefillah*. The two noted that the *Rebbetzin's* face was calm, and she had an angelic serenity about her. She was pouring her heart out to her Creator with deep feeling and intense concentration. The two women had never before seen such devoted prayer. And they were particularly amazed by the calm and serenity that the *Rebbetzin* displayed while she was mourning the loss of her precious son.

"How can this be?" said one to the other in Russian. "Do you think the pain and suffering have driven her over the edge?"

The second woman nodded her head and replied, "Yes, it must be. I've never ever seen a woman so calm during *shivah*."

The *Rebbetzin* finished her prayers, but the two women continued their analysis of her mental state. They were sure that she didn't understand them, since they were speaking in Russian.

But they were wrong. The *Rebbetzin* was fluent in a number of languages, one of them being Russian. She heard what they were saying and when they finished talking, she quietly said to them, "You should know that I am totally and completely in control of my mental faculties. The reason that I am serene and calm is that I have accepted this decree of the Almighty with love. If I had been worthy, *Hashem* would have let me educate my son in a *yeshivah* here in this world. Since I was not worthy, my son will now be educated in a *yeshivah* in Heaven."

The two women bowed their heads. Just like *Aharon HaKohen* who accepted the death of his sons with silent equanimity, *Rebbetzin* Levin accepted the death of her child with a greatness of character that bespoke her awesome belief in *Hashem*.

משל למת הדבר דומה

ויקחו בני אהרן נדב ואביהוא איש מחתנתו ויתנו בהן אש וכו' (א-י)

משל: A young man worked for a number of years, training as an apprentice to a master silversmith. Day after day, he came to his master's workshop and learned how to create wondrous works of art out of blocks of silver. He was quite good and even his master recognized that his talent can take him far in this field. Everyone had very high hopes for him.

Well, the day came when it was time for the young apprentice to strike out on his own. With great promise, he opened his own shop but lo and behold, from the first day, nothing seemed to work. He would pound and pound on the

precious metal, but nothing changed form! The young man couldn't understand it and with little choice, was forced to go back to his master's shop to find out what he was doing wrong.

It took a few short minutes before the problem was uncovered. It seems that every day, when he would arrive at his master's shop for his smithy lesson, his teacher had already gotten the fire going. Fire is essential to the process, but the young man always took it for granted and didn't think to light a fire in his own shop. Once, he learned how to ignite the flame, his pounding showed spectacular success.

ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה' וגו' (ב-ו)

When the *Pelishtim* (Philistines) sought to wage war against the Jewish nation and encamped in *Emek Refaim*, *Dovid Hamelech* sought the guidance of the *Urim V'tumim* and the response was that he should not engage in head-on combat; rather, he was to wait until he heard footsteps from the treetops, a signal that the Almighty has sent His angels to assist him. King David arranged his army and ordered them to refrain from attacking. In the interim, the enemy discovered the ambush. With the loss of the element of surprise, the Jewish soldiers became frightened and prepared to attack but Dovid urged them to refrain. The enemy approached, but Dovid's men stood still; the enemy soldiers drew their swords, but Dovid's troops stood still. Then the sound of footsteps were heard, and the king gave the order to launch the offensive. Indeed, "*He defeated the Pelishtim from Geva until arriving at Gezer*." (שמואל ב' ה-כה). Why did *Hashem* have Dovid conduct the battle in such a manner? Why did they have to stay put until the last moment? In order to test the steadfastness of their faith and the strength of their trust in their Creator, just as the *Yam Suf* did not split until Nachshon went into the water and was covered up until his nose.

Explains the **Alshich Hakadosh ZT"l**, this is the meaning of our *posuk*: "*The congregation approached and stood before Hashem*." They were confident that now that the *Mishkan* stood and the altar was prepared with firewood, the Heavenly fire would descend to demonstrate the arrival of the *Shechina*. The *korbonos* would be offered and the meat consumed by the Heavenly fire. Moshe, however, instructed them differently: "*This is the thing that Hashem commanded you to do*." First offer the sacrifices, sprinkle the blood and place the fats onto the altar. Only then will "*the Glory of Hashem appear unto you*." This teaches us that one who seeks Heavenly assistance must first do his part, as did Nachshon at the shores of the *Yam Suf*, and King David at battle. Then he will merit miraculous, Divine assistance!

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

כבוד דוד המלך

We have, *B'ezeras Hashem*, entered into a new and wonderful period in the Jewish calendar called "*Yimei HaSefirah*." *Sefirah* means to count - as we count the *omer* each day. These 49 days were great and holy days in which *Klal Yisroel* raised themselves up from the lowest levels of impurity and prepared themselves for the most awesome event, the actual purpose of the world: receiving the *Torah* on *Har Sinai*. Today, these days are infused with an extraordinary power to elevate ourselves - to the extent that the **Ramban** (כג-כו) remarks that these days are compared to *Chol Hamoed* in their spiritual holiness.

On the other hand, these days are also a time of mourning. Rabbi Akiva's 24,000 *talmidim* died in this period. How could such high and holy days become a time of sadness? The answer is that whenever there is great potential for *aliyah* (elevation), there is an equally great opportunity for *nefilah* (descent). What caused this tragedy to occur? *Chazal* tells us that they did not show proper respect (כבוד זה בזה) to one another. The **Maharal ZT"l** interestingly points out that the numerical value of the word "כבוד" is 32, which alludes to the 32 days in *Sefirah* that the students of Rabbi Akiva died. Their deaths occurred specifically during this time because it was at this time that the Jewish people displayed a tremendous amount of *kavod* and enthusiasm when counting down the days to *Matan Torah* (**Ran**). It was because the potential for *kavod HaTorah* was so great at this time that the *talmidim* of Rabbi Akiva were so severely punished for not utilizing this opportunity for heightened levels of *kavod* for the *Torah* in one another. Let us utilize this great period of *Sefirah* to elevate ourselves in *kavod HaTorah*.

TORAH GEMS

כל מפרסת פרסה ושסעת שסע פרסת מעלת גרה בבחמה אתה תאכלו וגו' (ב-ד)

The *Torah* provides us with two signs to distinguish kosher animals from forbidden ones. They must have split hooves and they must chew their cud, otherwise known as "ruminating." The *Torah* mentions four non-kosher mammals explicitly because they have only one kosher sign each. Three of these animals - camel, rabbit and hyrax - chew their cud but do not have a fully split hoof. One animal - the pig - has a split hoof but does not chew its cud. Our sages teach that these four animals correspond to the four nations that ruled over the civilized world - and specifically the Jewish nation - throughout history: Babylon (*Bavel*), Persia (*Mada'iy*), Greece (*Yavan*) and Rome (*Edom*). The first three nations that ruled over us are linked to the animals that are lacking the external kosher sign. The fourth nation - the Roman Empire - is compared to the fourth animal, the pig, who shows its split hooves but whose internal sign is not kosher.

The **Vilna Gaon ZT"l** explains based on the *gemara* (יזמא צו:) that during the time of the First Temple, the Jewish people transgressed three cardinal "external" sins - idolatry, murder, forbidden relations - but they were good inside. During the Second Temple, the situation was the opposite: no clear sins of our nation were revealed, except that internally they were corrupt, full of baseless hatred and gossip. The punishments were thus measure for measure: the first three nations that ruled over us - *Bavel*, *Mada'iy* and *Yavan* - are compared to the animals with the internal kosher sign - chewing its cud - for internally the Jews were whole, while the fourth one looks kosher only from the outside, but inside was corrupt. For this reason, the various exiles to Babylon, Persia and Greece, were for a set number of years, while our last exile is for an unclear period of time. As opposed to the previous exiles, *Golus Edom* depends on our full repentance in the end of days. When we remove our inner corruption, we will deserve to be restored, and *Moshiach* will set us free.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ובולם מתו בפרק אחד מפני שלא נהגו כבוד זה לזה (יבמות כג:)

דרכת יציאה

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