

Just as a *kohen* who has a *blemish*, becomes invalidated from performing the *Avodah* in the *Mishkan*, so too, any person who has a blemish or defect in his character, his attitude or the manner which he interacts

with others is viewed negatively in the eyes of the Almighty. *Chazal* already teach us that one should focus on his own defects before lambasting others. What he finds when he “opens his eyes” just might surprise him!

מאת מו"ח ברוך הירשפלד שליט"א רב דקחל אהבת ישראל, קליבלנד הייטס

halachos that apply to all food *berachos* (and some that apply to other sorts of *berachos*) including *Hamotze*.

Saying the Beracha Loud. A *beracha* should be said loud enough that the person reciting it can hear every word⁽⁵⁾. Saying it out loud helps one focus on the words with concentration and feeling ⁽⁶⁾. It also helps one to verbalize and properly articulate, without swallowing or missing words⁽⁷⁾. If one said the *beracha* quietly it is valid as long as he said the words with his lips and at least a slight, minimal sound came out ⁽⁸⁾. If one cannot talk due to illness, he can think the words of the *beracha* and then eat ⁽⁹⁾. If there are people with him who can answer *Amen*, he should say the *beracha* loud enough for them to hear and answer ⁽¹⁰⁾.

Doing Something Else. While reciting a *beracha* one is not permitted to do anything else such as sprinkling salt, drying the food or one's hands, cooling down the food, pouring a drink, cleaning off the table, driving a car, motion to another person, etc ⁽¹¹⁾. This is not just because one cannot concentrate properly. Even if one could concentrate, it is still forbidden because he is showing a lack of respect in his service to *Hashem* by doing something else at the same time ⁽¹²⁾. If one really needs to eat and is in such a position that stopping the car will delay his journey and cause him distress, he can say the *beracha* while driving ⁽¹³⁾. One should try to leave early enough and not end up in this undesirable situation.

(1) ג'ג (2) משנה ברורה קס"ז (3) שם (4) אשל אברהם קס"ז (5) א"ח קפה"ב (6) משנה ברורה קפה"ג (7) שם"א (8) שם ס"ה (9) באר היטב קפה"א (10) מחצית השקל ו"ט (11) א"ח קצאג (12) ט"ז שם (13) פסקי תשובות קצא"ב

הוא היה אומר ...

R' Yonason Eibeschutz ZT"l (Tiferes Yonason) would say:

“*Shaul Hamelech* was very tall, a physically imposing man. When *Dovid Hamelech* became the King of Israel and was anointed with special oil, *Chazal* tell us that he physically grew in stature in order to fit into the oversized royal garments left over by his predecessor. He literally grew a new physical form. When a *Kohen Gadol* is anointed with special oil, he too, becomes a new person with a new physical form unlike his previous one. For this very reason, he may not be מטמא (defile) himself - even to his mother or father - since he is no longer physically connected to them.”

The Gerrer Rebbe, R' Yitzchok Meir Alter ZT"l (Chiddushei Harim) would say:

“The *gemara* (מגילה י.) teaches that haughtiness, anger, evil speech, flattery, etc. are not Jewish traits and are comparable to idol-worship. On the other hand, one who repudiates idolatry (זרה) is called ‘Yehudi’ - a Jew. It is no wonder, then, that the great Master and *Tzaddik*, R' Yaakov Yitzchok of Pshischa, who steadfastly avoided these terrible attributes, was fittingly known throughout the world as the ‘Yid Hakadosh’ - the holy Jew!”

A Wise Man would say:

“When you meet a man you judge him by his clothes. When you leave a man, you judge him by his heart.”
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תורה תבלין



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זמן קריאת שמוע"מ"א - 8:43
זמן קריאת שמוע"הגד"א - 9:19
סוף זמן תפילה / הגד"א - 10:30
שקיעת הזמנה של יום השבת - 8:02
מוע"ש"ק צאת הכוכבים / מעריב - 8:52
צאת הכוכבים / כשליטת רבינו תם - 9:14

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ט"ו אייר תשס"ט - May 9, 2009

* פלג המנוחה בערב שבת בשעה 6:32 - מי שמדליק מוקד, אין לאזור מזמן עצם קבלת השבת (מוע"אמר "בוא כלה")

טיב התבלין

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

אלה מועדיה אשר תקרא אותם מקראי קדש להקריב אשה לה' (כג-לו) - לא ידקדק אדם במצוה על חשבון מצות אחרות במצוה אחת על חשבון מצוות אחרות.

ומספרים על הגה"ק הגרי"ז מבריסק צוק"ל, שפעם אחד איחר זמן רב לאפיית המצות, וכשהגיע למקום האפייה שאלוהו העובדים מפני מה איחר כל כך, ואמר להם שלא ידאגו בענין התשלום על הזמן שהמתינו עליו, כי ודאי ישלם להם במיטב כספו, ומה שאיחר הוא משום שהיתה לו טעות כלשהי בקריאת שמע, והוצרך לחזור ולקוראה פעם נוספת. והרי ידוע הוא שקריאת שמע של הרב מבריסק היתה יכולה להימשך למעלה מחצי שעה, ועל כן משחשב שטעה, חזר וקרא פעם נוספת קריאת שמע.

והוסיף ואמר, שגם אם צריכים מצות כשרות וטובות, מכל מקום אפייתן אינה יכולה על חשבון קריאת שמע, כי כשם שצריכים להיזהר על המצות של פסח, כך צריכים להיזהר במצות קריאת שמע, ששתי מצוות אלו כתובות באותה תורה, ומהבורא היחידי ניתנו לנו. בעבודה זו נוהרו תמיד היהודים הכשרים האמיתיים, לדקדק בכל התורה בשווה, ולא לבוא לדקדק על איזה פרט על חשבון מצוה שניה, כי אין לו לאדם שום היתר לזלזל במצוה על חשבון מצוה אחרת.

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
נ"ץ בישיבת הגר"צ קושלובסקי

כי תבואו אל הארץ אשר אני נותן לכם וקצרתם את קצירה והבאתם את עומר ראשית קצירכם אל הכהן וגו' (כג-י)

הטוב' לה' על המן' שהמטיר להם במדבר, ולכן שיעורו 'עומר' כמו ששיעור המן' היה 'עומר'.

ונראה לומר שאין כאן רק ענין של 'הכרת הטוב' על המן', אלא שעל ה'עומר' להזכיר לנו את המסר של המן', בכתוב "ויאכילך את המן, למען הודיעך כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי ה' יחיה האדם" (דברים ח' ג'), והיינו דרך האדם לטעות שפרנסתו באה לו מעבודתו הטבעית, וכן שביעתו באה לו מאכילתו את ה"אוכל הגשמי", אולם מגלה לנו הכתוב, שכל הפרנסה והשביעה תלויה ב"מוצא פי ה'", היינו ברוחניות המחיה אותם. וכפי שנתגלה לנו על ידי המן, אשר היה אוכלרוחניוועיל להשביעם.

ומעתה יש ליישב שינוי הלשון מ'קצירה' ל'קצירכם', שה'עומר' בא ללמד שה' הצמיח את התבואה, וא"כ זה שלו, ואינה 'קצירכם' רק 'קצירה', אבל כשנותן לה' את הראשית מחשיב ה' את נתינתו כאילו נתן משלו- 'קצירכם' (וע' ב'שפתיכהן').

לעילוי נשמות ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה

מעשה אבות ... סימן לבנים

ויצאבן אשה ישראלית והואבן איש מצרי בתוך בני ישראל....ויקבן האשה הישראלית אתהשם ויקללוכו' (כד-י,יא)

The *Torah* juxtaposes two important concepts right next to each other and we learn from it a great lesson. The *Lechem Hapanim* (Showbreads) were displayed on the *Shulchan* (Table) from *Shabbos* to *Shabbos*, as the *posuk* states: “Each and every *Shabbos* day he shall arrange it before Hashem continually.” This is immediately followed by the story of the “מקלל” - “*Blasphemer*” who cursed the Name of *Hashem* and was summarily put to death. Rashi details the connection as follows: “(The *Mekalel*) went out to mock, and said, ‘It is the style of a King to eat hot, fresh bread each day. Should He eat stale bread that is nine days old?’” As a result of his utter lack of respect and reverence for *Hashem*, the *mitzvah* of *Lechem HaPanim* and the holy *Shabbos*, he was forced to pay the ultimate price with his life.

An amazing incident occurred just a few years ago in the settlement of *Be’er Yaakov*, which involved the great *Rosh Yeshivah*, **R’ Moshe Shmuel Shapiro ZT”L**. Although the settlement was dominated to a certain extent by the *Yeshivah* in its midst, not everyone living there was a *Shomer Torah* and *mitzvos*. Even so, most people respected the religious Jews and never failed to show honor to R’ Moshe Shmuel. All except one man, who was virulently anti-religious and made a point of mowing his lawn specifically on *Shabbos* morning. While the *Shabbos* observers would head off to *shul* early in the morning, children in tow, dressed in their *Shabbos* finery, he would emerge from his house looking like he was prepared for a full day’s work. He would loudly fire up his lawn mower and create such a racket with the massive humming of his machine, that the idyllic peace of the town couldn’t help but be shattered.

With a satisfied smile on his face, the man observed his own *Shabbos* ritual. No amount of requests, pleas and condemnations could stop him. He was mowing his lawn - “I have every right to do so!” - and refused to listen to anyone.

When R’ Moshe Shmuel was informed about this brazen act of *Chilul Shabbos*, he felt that he must make some sort of overture to try to talk to the man. “It’s beneath the *Rosh Yeshivah*’s dignity to go to this man,” he was told, but such arguments meant little to him. The honor of the holy *Shabbos* was at stake here - not his own personal honor!

One *Shabbos* morning, as the lawn mowing operation was in high gear, R’ Moshe Shmuel approached the man’s yard and asked to speak to him. Softly, and with a congenial tone of voice that was his trademark, he asked him to stop making a public display of *Shabbos* desecration. The humiliation of *Shabbos* was too much to bear.

The man simply looked at R’ Moshe Shmuel and sneered. Then, he wiped his brow and with derision oozing with every syllable, he retorted, “Rabbi Shapiro, I don’t mix into your business - so you don’t mix into my business!”

The *Rosh Yeshivah* was appalled at the *chutzpah*, but he pressed his case. “Please, you don’t understand. This is not about me or my *Kavod*. This is about the *Kavod* of the holy *Shabbos*. The Almighty is very strict and exacting and we must be careful to protect the sanctity and honor of this day. It should not be taken lightly.”

The man didn’t even bother to respond to R’ Moshe Shmuel’s earnest pleading. He simply wiped his brow one more time and then fired up his lawn mower, drowning out any further argument or discussion.

R’ Moshe Shmuel turned and walked out of the man’s yard. Then, he looked back for a moment and said, “The day of *Shabbos* will seek retribution for its dishonor, as it says, ‘יהיו למשסה שאסיד’ - ‘*May your oppressors be pursued.*’” Then, he tilted his head and looked skyward. “*Ribono Shel Olam*,” he yelled out, “I did what I could!”

Only a few short days after *Shabbos*, the brazen violator endured a massive and debilitating stroke. Within weeks, the rest of his body gave out and he died a sudden and painful death!

משל' למה הדבר דומה

כל אשר מום בו לא תקריבו כי לא לרצון יהיה לכם וגו' (כב-ט)

משל: There was once a young, newly married couple who moved into a new neighborhood. The first morning, as the two were eating breakfast, the young woman sees her neighbor hanging the wash outside.

Without thinking, she commented, “That laundry is not very clean. Why would she hang dirty laundry outside for all to see?” Her husband looked on but remained silent.

The next morning, she again noticed the neighbor’s dirty laundry. “She really doesn’t know how to wash correctly. Perhaps she needs better laundry soap.” Her husband

again remained silent. This went on, day after day, for quite some time.

About one month later, when the young couple sat down for their morning meal, the woman was surprised to see a nice clean wash on their neighbor’s line. Excitedly, she told her husband, “Look, she has finally learned to wash her laundry correctly. I wonder who taught her this?”

With a sigh, her husband responded, “Who taught her? Nobody taught her! I got up early this morning and cleaned our windows!”

ויאמר ה' אל משה אמר אל הכהנים בני אהרן ואמרת עליהם לנפש לא יטמא בעמיו (כא-א)

Rashi often comments that the word “*ואמר*” - “*And he said*,” indicates a soft tone of speech, one which will be easy to receive, while “*וידבר*” - “*And he spoke*,” expresses harshness, such as a rebuke or a command that will be difficult to accept. The root “אמר” appears three times in the first *posuk* of this *parsha*, in three different grammatical forms, and in fact, the *parsha* takes its name from it. Why does the *Torah* phrase the commandments which place severe limitations on the activities of *Kohanim*, in such soft tones? Wouldn’t it be appropriate to convey the seriousness of these *mitzvos* by using the stronger expression “דבר”?

R’ Dovid Feinstein Shlit’a replies that even though the *Kohanim* were restricted regarding whom they could marry and in practices of mourning, one must assume that they were happy to forgo these things in exchange for the privilege of participating in the *Avodah* in the *Mishkan*, as well as the right to eat the holy portions of various offerings. The sacrifices they had to make in their personal lives were far outweighed by the spiritual elevation and closeness to *Hashem* they received in return.

Later, though, when *Hashem* commanded Moshe regarding the list of physical defects which disqualified a *Kohen* from the service or eating from the *korbonos*, the *posuk* states: “דבר אל אהרן לאמר איש מירעך לדרתם אשר יהיה” “*Speak to Aharon saying, a man of your offspring throughout the generations who has a blemish shall not come near.*” (כא-ט) There, *Hashem* uses the harsh expression “דבר” (speak) because it was hard for those *Kohanim* to withdraw themselves from the closeness to *Hashem* which these privileges would have brought them, and therefore they needed to be commanded in a stronger language.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עומר/אומר

Spring is in the air and that means we are eagerly counting the days and working diligently to be worthy of *Kabbolas HaTorah*. This is the ultimate purpose of *Sefiras Haomer*. There is a great lesson to be found in the name of this period.

R’ Matisyahu Glazerson points out that if the word “עומר” is spelled with an “א” it means “*to say*” - as in “*כהתאמר* לבית” - “*counting and measuring our words*. As the weather turns warmer and we venture outdoors and shmooze with our neighbors, now, especially, is the time to guard our tongues and watch our speech.

It’s interesting to note that our goal during *Sefiras Haomer* is to change ourselves from animalistic characters to human beings. We see this from the fact that on *Pesach* the *Korban Omer* is brought which consisted of barley and is considered animal food. On *Shavuus* we bring the *Korban Shtei Halechem* which included bread, the food of man.

When *Hashem* created *Adam HaRishon*, He blew into him a living spirit - “*ויפח באפיו נשמת חיים*” - which separated him from all the animals. Rashi tells us what this spirit was: “*דעה ודיבור*” - thought and speech, particularly in that order! If you truly wish to grow at this time, and raise yourself up from the level of an animal to a truly holy person worthy of receiving the *Torah*, you must think before you speak! You must fulfill the *mitzvos* of ספירת העומר and ספירת ה”אומר” - counting your words and deciding if they are important, necessary and befitting such a great and special Jewish Person as You!

TORAH GEMS

שור או כשב או עז כי יולד והיה שבעת ימים תחת אמו ומיום השמיני הלאה ידחה לקרבן לה' (כב-ז)

The *Yalkut Shimoni* writes as follows: “*Ox, in the merit of Avrohom, as it says, ‘To the cattle Avrohom ran.*’ כשב - *Sheep, in the merit of Yitzchok, as it says, ‘He saw and it was a ram.*” עז - *Goat, in the merit of Yaakov, as it says, ‘Take for me two good young goats’ - good for me and good for your descendants.*” A Jew is commanded to bring sacrifices from these three animals in the merit of the *Avos* - Avrohom, Yitzchok and Yaakov - who sacrificed their entire existences for the good of their offspring.

The **Targum Yerushalmi** interprets this *posuk* similarly, with one notable amendment: Goats, in the merit of *Yaakov Avinu*, was when he wore the hairy goat skins on his arms in order to trick his father into thinking he was his brother Esav. This is the merit? Because Yaakov deceived his father with goat skins, we bring *korbonos* from goats?!

The answer, says the **Slonimer Maggid, R’ Yehudah Aidel ZT”L (Afikei Yehudah)**, is that precisely because Yaakov used goat skins to trick his father, was he able to maintain his lifelong ideal of *Emes*, truth in his every action! This seems to be a contradiction, but in fact, Yaakov could have easily gone into his father’s room with a lavishly prepared meal, spoken gruffly and dishonorably like his brother Esav would, and his father would have never suspected a thing! Yitzchok asked Esav to come and here he is! But Yaakov could not talk, act or even imitate Esav; this was the height of deception and untruthfulness. More than that - this was not Yaakov’s way. Talk harshly? Impossible! Thus, in order to remain “in character” and untainted, Yaakov was required to “dress up” like Esav.

Maintaining truth in life was Yaakov’s legacy and the merit which he bequeathed to his descendants. The goats which we bring for *korbonos*, remind us of this legacy.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה וכו' (כג-ט)

Spring is in the air and that means we are eagerly counting the days and working diligently to be worthy of *Kabbolas HaTorah*. This is the ultimate purpose of *Sefiras Haomer*. There is a great lesson to be found in the name of this period.