

more than his mother or father, a man's wife is the person whom he has grown closest to. If in death, she is mourned so deeply, how much more so should she be appreciated in life?

**מאת מנ"ה ברוך הירשפלד שליט"א
רב דקדק אהבת ישראל, קליבלנד הייטס**

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (8)

Netilas Yadavim: Amount of Water. Last week, we discussed the words of Rav Chisda that if one washes for bread with a lot of water he merits handfuls of blessing. This is also quoted in the **Shulchan Aruch** ⁽¹⁾. Later *Poskim* argue how to explain this statement. The **Kitzur Shulchan Aruch** ⁽²⁾ and the **Eishal Avrohom** ⁽³⁾ say that using a lot of water is only accomplishing if it adds some preference in *Halacha*. This is because when using a minimal amount of water, it is hard to cover the entire hand; by washing with a lot of water one is being sure that he washes every part of his hand. More than that is a waste of water. However the **Minchas Elazar** ⁽⁴⁾ argues, and infers from the wording of **Siddur Arizal** that even if one has no halachic advantage by adding water, he should use extra water, as is the custom of many *gedolim*. Of course, this is only applicable when water is plentiful. In places like *Eretz Yisroel* where water may be scarce, one should not use extra water unnecessarily.

The "Perfect" Hand-Washing. Although we won't delve into the *halachos*, let us recount the various steps of a perfect washing.

- 1) Have everything ready on the table (bread, knife, salt) before starting to wash so as to minimize the time between drying the hands and the *Birchas Hamotzi* on the bread ⁽⁵⁾.
- 2) Check hands and nails and remove any dirt, etc., that may be an obstruction (*chatzitza*) between the water and hands ⁽⁶⁾.
- 3) Make sure that the washing cup has no leaks or cracks. It should not have a spout that is higher or lower than the rest of

הוא היה אומר

Rabbeinu Avraham Ibn Ezra ZT"l would say:

"We are all children of *Hashem*, as the *Torah* tells us: '*You are 'Banim' - children of Hashem.*' Once you realize you are children of the Almighty, and He loves you even more than a mortal father loves his children, you will not grieve excessively over whatever He does to you. Whatever He does is ultimately for your good. At times you might not understand His ways, just as a young child does not always understand why his father does certain things. Nevertheless the child trusts his father. You too should trust the Almighty."

R' Dov Ber ZT"l (Mezeritcher Maggid) would say:

"The word 'ספיר' or 'Sapphire.' A sapphire is a precious and valuable stone which shines brightly and is beautiful to behold. Similarly, during the days of *Sefiras Haomer*, as the Jewish people count forty-nine days until *Kabbolas HaTorah*, the *Torah* is encouraging every Jew to work on himself, and improve his inner beauty until he is bright and shiny like a sapphire."

R' Moshe Sherer ZT"l would say:

"A good speech is like drilling for oil; if you don't strike in the first five minutes - stop boring!"

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(Monsey, NY)

הדלקת נרות לשבת – 7:40 *

זמן קריאת שמע/מ"א – 8:49

זמן קריאת שמע/הג"א – 9:20

סוף זמן תפילה / הגר"א – 10:31

שקיעת החמה ליום השבת – 7:59

מוצג"ש צאה"כ/ מעדים – 8:49

צאה"כ/ לשיטת רבינו תם- 9:11

* **פלג המנחה – 6:30** (מי שמדליק מוקדם אין לאחר זמזון עצם קבלת השבת [משאימר "בואי כלה"])

תורה תבלין

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Shabbos Parshas Emor

ג' אייר תשע"א, ה"י בעומר - May 7, 2011

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל וכו' (כב-לג) – ונקדשתי בתוך בני ישראל

ברש"י: ממשמע שנאמר ולא תחללו, מה תלמוד לומר ונקדשתי, מסור עצמך וקדש שמך, יכול ביחיד ת"ל בתוך בני ישראל וכשהוא מוסר עצמו ימסור עצמו על מנת למות שכל המוסר עצמו ע"מ הנס אין עושין לו נס שכן מציעו בחנניה מישאל ועזריה שלא מסרו עצמן על מנת הנס.

הנה זה המצוה של קידוש השם הוא מיסודות היהדות שצריך כל אחד ללמוד ולהכין את עצמו לכך, שבבוא עת נסיון לידו ידע את אשר עליו לעשות, כי תורה שלימה היא, יש חילוק אם ביחיד או ברבים, ותלוי ג"כ אם הוא שעת השמוד שאז צריך למסור את נפשו אפילו על ערקתא דמסאני. ותיקנו ברכה מיוחדת על כך 'ברוך המקדש שמו ברבים'. כחלק ממצות החינוך הוא להשריש זה הענין בתוך צעירי הצאן ולחנכם וקטנותם כבר להיותם מוכנים למסור את נפשם על קידוש השם.

ומן הראוי והנכון לכל אחד לחזור על דברי הקדושים של **הרה"ק ר' אלימלך מליענסק ז"ע בצעטיל קטן**, שמיחד שם דיבורו על זה הענין, ומה מאוד ראוי ונכון שילמוד כל אחד אלו הדברים מתוך התבוננות והרגשת הלב, ובזה יקיים בכל עת את המצוה של קידוש השם.

לקחי חיים ודברי התעוררות
וסדרו עפ"י פרשיות השבוע

מאוצרותיו של המגיד

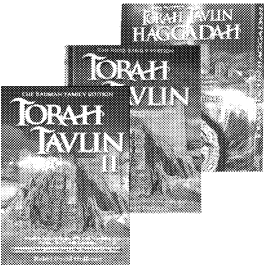
מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

וספרתם לכם ממחרת השבת מיום הביאכם את עומר התנופה שבע שבתות תמימות תהייה (כג-ס) מצוות ספירת העומר

רוחנית, ורק האדם שהשיג את שלמות המידות הרוחניות ביכולתו ליכות אליה, לכן בימי ספירת העומר אנו מתעוררים להשתדל ביותר כדי לזכך את מידותינו, בשביל להיות ראויים ליכות אליה ביום מתן תורה, וכמבואר **בזוהר הקדוש** (חלק ג' צ"ז:), "כיון דעאלו בחולקא קדישא, פסקא מסאבו מנייהו, ואמר קודשא בריך הוא, מכאן ולהלאה חושבנא לדכיוותא. 'וספרתם לכם', לכם לעצמכם, ולמה, בגין לאתדכא וכו', ולקבלא אורייתא". עיי"ש בדבריו הק' מה שהארץ בזה.

ונמצא, שאף שציוו ה' הוא רק לספור את ימי העומר, רצונו וכוונתו יתברך הוא שנתעורר בנפשנו חפץ גדול לתורה, ובכך נשלים את מידותינו כדי שנוכל להיות ראויים לקבלה ביום מתן תורה.

ולפי"ז אפשר להסייר את כוננת המדרש, 'אימתי הם **תמימות**-היינו מתי ישמשו ימים אלו כימי **השלמת** המידות', (כרצון וכוונת ה' במצווה זו), כאשר ישראל עושין **רצונו של מקום**, היינו, כאשר לא רק הם מקיימים את **ציווי ה'** במצוות ספירת העומר, אלא גם את **רצונו וכוונתו** במצווה זו, ומשלימים את מידותיהם כדי ליכות לתורה.



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פרק ב' דאבות

מעשה אבות סימן לבנים

כל איש אשר בו מום מזרע אהרן הכהן לא יגש להקריב את אשי ה' מום בו וכו' (כא-כא)

Rashi teaches that if a *kohen* has a blemish (מום) on his body, such as one eye is larger than the other, or one leg is longer than the other, or he is lame, disfigured, or blind, he is not permitted to perform the priestly service in the *Mishkan* and *Bais Hamikdash*. This is true, says Rashi, as long as the blemish is upon him; however, “*if the blemish has passed, he is kosher - deemed fit (to fulfill the avodah).*”

One can take from these words, a measure of solace as well as a source of encouragement. Often, people feel that misfortune has overtaken them, their lives are full of “blemish” - they lack what is necessary to succeed in their lives. To these people - and to all people - the message is clear: As long as one considers himself “blemished” he is unable to serve and be productive in his life. However, if “*the blemish has passed*” - in other words, if the person himself has gotten past those issues in his life that make him feel lacking; he is able to proceed, to move on with his life and turn the “blemish” into an experience from which he can grow, at that point “*he is kosher - deemed fit*” - he will surely succeed in all the areas that he once found himself lacking. A person’s weakness can often become his biggest strength.

A truly inspiring story is told of a ten-year-old boy who was once riding in a car with his parents, when the car was involved in a devastating accident. The boy was severely injured and rushed to the hospital, where his life hung in the balance for some time. Eventually, doctors were able to save his life, however, they were unable to save his left arm, and it needed to be amputated. Following countless surgeries and months of recuperation, the boy slowly started to adapt to life without the use of a limb. As one can imagine, this caused him to become depressed and his parents, thinking that he needed to get out and assert himself more, offered to send him to study the Japanese martial art known as Judo.

The boy began lessons with an old Japanese Judo master. At first, he was hesitant, thinking that with one arm, he could never succeed in martial arts and hand-to-hand combat. Yet, it didn’t take long before the boy began enjoying his lessons and found he was quite skilled. One thing he could not understand, though. For three months, he was training with his Judo master, and yet, all he learned was one basic move. He studied it and practiced it over and over - but in the end, it really was only one skillful throw. “Sensei,” the boy finally demanded, “I am ready to learn more moves!”

“This is the only move you know. This is the only move you’ll need to know!” the sensei, his Judo master replied cryptically. Not quite understanding, but believing in his teacher, the boy kept practicing and training.

Several months later, the sensei took the boy to his first tournament. Surprising everyone including himself, the boy easily won his first two matches. The third match proved to be more difficult, but after some time, his opponent became impatient and the boy deftly used his one move to win the match. Still amazed by his success, the boy was now in the finals.

This time, his opponent was bigger, stronger, and more experienced. The one-armed boy, although adept enough to have come this far, appeared to be overmatched. Concerned that the boy might get hurt, the referee wanted to stop the match. Before he could even suggest it, though, the sensei intervened. “No,” the master insisted, “Let him continue.”

The match continued. At one point, the boy’s opponent made a critical mistake; he dropped his guard. Instantly, the boy used his one special move to pin him. The boy had won the match and the tournament. He was the champion.

On the way home, the boy and sensei reviewed every move in each and every match. Then the boy summoned the courage to ask what was really on his mind. “Sensei, how is it possible that I won the tournament with only one move?”

“You won for two reasons,” the sensei answered. “First, you have practiced for months in order to master one of the most difficult throws in all of Judo. And second,” the sensei cracked the hint of a smile, “the only known defense for that move is for your opponent to grab your left arm!” In the end, his biggest weakness had become his biggest strength!

משל' למה הדבר דומה

כי אם לשארו הקרוב אליו (כא-ב) – ופרש"י אין שארו אלא אשתו ע"כ

משל' A man from Tel Aviv once came and poured out his heart to the **Steipler Rov, R' Yaakov Yisroel Kanievsky ZT"l**. He wept as he explained that his wife had just died and he was unable to get over it. His life will never be the same, he claimed, and his future looked bleak.

The Steipler took the man’s hand gently and comforted him. “I, too, am a widower,” he said. “I, too, lost my wife and I feel the loss greatly.”

After a few moments of silence, the Steipler continued. “I’ve thought a lot about the death of my wife, and the

death of a spouse in general. *Hashem* created the world such that married couples generally do not die at the same time. One dies first, and the remaining spouse suffers from the loss. And even if *Hashem* had asked us our opinion about how to run the world, we would not want to die alongside our spouse, at the same time. We would prefer to remain alive. Therefore, the surviving spouse has an obligation to thank *Hashem* that he or she was spared.”

Hearing this insight, the man was comforted, and left with a more positive outlook on life.

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

The *gemara* (סנהדרין לט.) cites a story whereby a *Min* (*Apikores*) asked Rabbi Abahu, “If the Almighty G-d is a Priest - as it says “*Take for Me Terumah*” - how was He permitted to deal with the burial of *Moshe Rabbeinu*? Isn’t a *kohen* forbidden from defiling himself? And even if you’ll say that He immersed in a *mikvah*, what *mikvah* is large enough to hold G-d?” Rabbi Abahu responded that *Hashem* immerses in a pool of fire, as the *posuk* states: “*For Hashem arrives in a flash of fire.*” (ישעיה מ)

The entire premise of the *Min*’s question does not begin, argues **Tosfos**. There is no problem here, whatsoever, since *Bnei Yisroel* are called “בנים למקום” - *Hashem*’s precious children, and as such, children are from the seven relatives that a *kohen* is permitted to defile himself for.

The **Maharsha, R’ Shmuel Eidels ZT”L**, however, persists in this line of questioning and asks: *Hashem* is not merely a *kohen* - He is the *Kohen Gadol*! And as the *Torah* tells us, a *Kohen Gadol* may not defile himself even for His own son! It must be, writes the Maharsha, that *Moshe Rabbeinu* attained the status of a מת מצוה (an unknown dead body), as it says, (דברים לד-ו) - “*And no man knows his gravesite,*” and for the special status of a מת מצוה, even the *Kohen Gadol* may become *tamei* (impure) in order to bury him properly.

R’ Yosef Schwartz ZT”L (Ginzei Yosef) adds another level of comprehension. A *Kohen Gadol* made of flesh and bones, is on a high spiritual level, so much so, that he has cut himself off from all familial contact. Thus, he is forbidden from defiling himself even with a relative for he has no more corporeal connection to that relative, even his own son. But the Almighty will never disconnect Himself from His children - *Bnei Yisroel* - for we are forever spiritually linked. Thus, *Hashem* had no issue with the burial of Moshe.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תפארת

The *middah* of *Tiferes* is the *middah* of *Yaakov Avinu*. It is the perfect synthesis between *Chessed* - kindness, and *Gevurah* - strength. The root of *Tiferes* is “*Pe’er*” which means glory. The goal of *Tiferes* is to bring out the glorious inner perfection of every Jew. As we know, *Avraham Avinu* was the paragon of *chedsed*. He was open, giving, generous and selfless to the extreme. But in truth, this is not the ideal disposition, as the *mishna* in *Avos* (א-ב) states: “*Which is the proper path that a person should take? One that is good for others* (תפארת לעושה) - *and one that is good for the one doing the deed* (תפארת לו מן האדם).” Extreme *chedsed* may be good for others but not necessarily for the one doing it. *Avraham* had a son *Yitzchok*, a *tzaddik* - but also a son *Yishmael*. This is because his behavior was deemed imperfect by *Hashem*.

Yitzchok Avinu was the epitome of *Gevurah*. Introspective, exacting in his actions, calculated, introverted and self-demanding. His extreme level of *Avodas Hashem* was also not perfect in *Hashem*’s eyes, and he therefore bore a wicked son named *Esav*. We learn from *Avraham* and *Yitzchok* that taking things to an extreme is not the proper way.

Yaakov, on the other hand, had twelve righteous sons. He took the glory of his *Zaida’s chessed*, and the splendor of his *Tatte’s gevura*, and created *EMES* - the truth. He became the symbol of “*Tiferes*” - a perfect blend of kindness and strength.

We, too, can practically work on the *middah* of *Tiferes*, by bringing out the good in others. In this way, we can blend all the good *middos* that we see in others, and truly bring out the glorious perfection in ourselves.

TORAH GEMS

ולא תחלו אות שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם וגו' (כב-לב)

According to **Rabbeinu Yonah** (שערי תשובה א-מז) and **Rabbeinu Bachaye**, one can rectify a *Chilul Hashem* by performing an act of *Kiddush Hashem*. The *gemara* (יומא פו.) describes an exemplary *Torah* life as a means to sanctify *Hashem*’s Name by learning *Torah*, serving *Talmidei Chachamim*, and being pleasant, courteous and honest with people. When one sees such a person, he will exclaim: “*Fortunate is his father, his rebbi who taught him Torah! Woe unto those who do not learn Torah. See how pleasant are his ways, how refined are his deeds! About him Hashem says ‘You are My servant, Yisroel, in whom I take glory.’*”

While this aspect of *Kiddush Hashem* is applicable to every Jew in every generation, notes **R’ Avraham Pam ZT”L**, it has taken on special significance in our time due to the burgeoning *Baal Teshuvah* movement. Hundreds of thousands of Jews who had been deprived of a proper *Torah* upbringing have “returned” to *Torah* and *mitzvos*. It is quite common that their new life of *mitzvah* observance puts them at odds with their parents, who are unwilling to accept the great change that has taken place. Often their relationship is crippled by friction, and even estrangement.

This issue becomes more critical when two *Baalei Teshuva* get married. The *kallah’s* irreligious parents are unhappy with the religious intensity of their new son-in-law. Yet, if the *chosson* will do everything possible to show that his new way of life is an expression of the pleasant ways of the *Torah*, and he has the utmost respect, care, and concern for his in-laws, they will soon realize that their daughter is fortunate to have such a husband. This will help them come to grips with their daughter’s choice of a life partner and will often bring them closer to *Yiddishkeit* as well. What can be a greater expression of *Kiddush Hashem* than that?

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

איזו היא דרך ישרה שיכר לו האדם? כל שהיא תפארת לעושה ותפארת לו מן האדם (אבות ב-א)