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שבת קודש פרשת אחרי מות קדושים – י"ג אייר תשע"ח
Shabbos Parshas Achrei Mos Kedoshim - April 28, 2018

אולם ב'טללי אודות' בשם מן הגר"ז מברסק זצ"ל, "יש שינוי זה בסמיכות ההבדלה בכתוב, בקודם מה שכתב הרמ"ם (פ"א מזולכות מאכלות אסורות ה"א), ש"מצות עשה לידע הסימנים שמבדילים בהן בין בהמה חיה ועוף ודגים וחוגבים שמוותר לאכלן, ובין אלה שאינם מותרים לאכול, שנאמר וזהבדלתם בין בהמה הטהורה לטמאה, ובין העוף הטהור לטמאה" (ה"ה), והנה, שהבדלתם מחייב את רב להבידל מאכלות הטהור והטמא שחושש כראוי, אלא גם לידע את הסימנים המבדילים בין הטהור לטמא, וזאת כדי שכאשר ידעה לאכול בשר יידע אם הוא מן הטהורים או מן הטמאים, ולא יכשל ח"י במאכלות אסורות ולפ"ז יישב, והנה, בבהמה הסימנים המבדילים בין טהורה לטמאה הם הסימנים הטהורים, שהרי אין בה סימני טמאה, ולעומת זאת אצל העוף הסימנים המבדילים הם הסימנים הטמאים, שהרי אין בהם סימני טהרה, ונמצא איפוא, שכדי לקיים מצות 'זהבדלתם', בבהמה יש לדעת את סימני הטהרה, ואילו בעוף יש לדעת את סימני הטמאה וזהו שדורקתו הטהרה ובהמה הסמיכה את ההבדלה לטהרה ובעוף לטמא, כיון שבבהמה יש להבדיל ע"י ידיעת סימני הטהרה, ואילו בעוף על ידי ידיעת סימני הטמא".

טײַב העתבלין

דבר זה הוא סיבה מספקת אשר מחמתה ראו לו להאדם הידא להימנע מלשחות
 ער על המידה ברחובות ובשווקים, כי רחובות העיד מלאים הם מזוהמת החטא, שהרי
 ראבונינו נתרבו בעלי חטא הממלאים את הרחובות, כי ההמונים העוברים בשבילי
 שות רבים עוסקים לרוב בעבירה תוך כדי הלכוכם, זה בכה וזה בכה, זה מנאץ את

וזה מבוואר גם בתחילת פרשת קדושים ו**דַּמְמִי** שם ביאר את הכוונה, 'קדושים יהיו' שתהיו פרושים מן המותרות. ותשמרו את פיהם ולשונכם מלהגדיל ריבוי אכילה והגסה ומה דירבו הנאמס. וכן ארז"ל (בימות כ.) 'קדש עצמך במותר לך'. ומכאן **הַקְּדוּשָׁה**. "והכלכלה בין המבמה הטמאה לטהאה, ובין העוף הטמא לטהור, להי' וידוע שהבחימה הטמאה מועטת מבחימה הטמאה, ולפיכך שם הכתוב את

הוא היה אומר ...

Mazel Tov to Yeruchem & Chayele Bertram on the Engagement of their daughter Ruchie to Yoni Spivak. May they build a Bayis Ne'eman B'Yisroel and bring much Yiddishe Nachas to their families

מעשה אבות סימן לבנים

לא תגנבו ולא תבכשו ולא תשקרו איש בעמיתו ... ולפני עור לא תתן מכשל ויראת מאלףך אני ה' (יש-יא:ד)

In the area of *Shidduchim*, there are numerous rules and regulations that are adhered to in the matchmaking process. For example, it is prohibited for either party in a prospective match to provide false information or to withhold pertinent information, for doing so could result in the actual invalidation of the marriage (**Igros Moshe, E.H. 1:79-80**). Information regarding serious physical or mental illness, infertility, lack of religious observance, and other such serious issues, may not be withheld. However, one is not required to divulge a deficiency which most people do not consider an impediment, including a minor illness or physical weakness, and there is a dispute between contemporary *Poskim* as to whether it is permitted to slightly “adjust” the age of a boy or girl, when declaring their age. Often, older singles will answer vaguely when asked about their age, and according to some, there is legitimacy to this practice.

When a 36-year-old *bochur* learning in the *Mir Yeshivah* in Israel, was offered a *shidduch* with a girl nine years younger than him, he was unsure how to relay his personal information to her. Having been spurned a number of times due to to his “advanced” age, he believed that perhaps in this situation, he should “adjust” his age to be closer to that of the prospective mate, so that she will feel more comfortable and amenable to go out with him. On the date, if she were to ask him his age, he was hesitant to say he was 36-years-old, for that might turn her away. He inquired of his *Rosh Yeshivah* (one of the *Mir Roshei Yeshivah*) and explained the entire situation. He was told that if she asks him this question, he may answer vaguely and give a lower number, since people are not so *makpid* in this and do not always scrutinize.

Although armed with his *Rosh Yeshivah’s psak*, the *bochur* nevertheless decided to use this opportunity to ask his query to the *Gadol Hador*. He drove to *Bnei Brak* and when he had a private moment, he presented his question to **R’ Aharon Leib Steinman ז”ל**. The elderly *Rav* looked at him closely and replied, “She already knows about one of your deficiencies (advanced age); do you think it’s worth it for her to think that you’re also a liar?”

The *bochur* was shocked at these words and recoiled in shame. R’ Aharon Leib softened his gaze and explained matter-of-factly, “If she will ask you how old you are on a date, it is not because she does not know your age. Of course she knows your age. In today’s day and age, she no doubt checked up on her computer and found out precisely how old you are. Why then is she asking you this question? Because she knows that many older singles are not truthful when declaring their age so the fact that she is asking you is for one reason only: to see if you will tell the truth or if you are a liar!”

The date did materialize and just as he suspected, the girl asked him how old he was. He replied truthfully that he was 36-years-old. With Heavenly assistance, the two went on a few more dates and eventually were engaged to be married. A date for the wedding was set and at one point during the engagement period, the ecstatic *kallah* divulged to her *chosson* that when she asked him how old he was on their first date, it was not because she didn’t know his age. She had looked him up and knew all his personal details. She just wanted to see what level of honesty he was on - and he had passed the test!

When the *bochur* went back to his *Rosh Yeshivah* to give him the news about his engagement, he also shared his conversation with R’ Aharon Leib, and how the *Rav* told him to be precise with the truth. The *Rosh Yeshivah* was so happy for his *talmid*, but his reply to R’ Aharon Leib’s comment was even more telling. “Believe me,” he said, “the fact that R’ Aharon Leib has *Ruach Hakodesh* and can see the future, does not impress me. I knew that already. What I am amazed by is the fact that he understands the minds of young people so well and that he knows how people use their computers to acquire knowledge in this day and age. I wonder if he can even describe what a computer looks like!

“I use computers quite a bit and I thought I knew what they were all about but it didn’t occur to me that this girl would use hers to find out information. R’ Aharon Leib, on the other hand, has a much broader view and he knows exactly what people use their computers for!”

משל למא הדבר דומא

ואיש איש מבני ישראל ומן הגר הגר בתוכם אשר יצור ציר דה או עוף וכו' (י-יז)

משל: In his book *Moments of Inspiration*, **Rabbi Dr. Tsvi Schur** recalls how he once shadowed a vastly experienced *mohel*. Before one *bris*, which was held in the “Bris Room” of a Jewish hospital, the *mohel* asked the father of the child what the Hebrew name of his son was going to be.

“We’re naming the baby after my grandmother’s brother,” the father said. “We’re actually not sure what his name was, but my grandmother would know. You can ask her, since she’s here at the *bris*.” The *mohel* approached the grandmother and asked her what her brother’s name was.

“Vilda Chaya,” (wild animal) the grandmother proclaimed with certainty. The *mohel* tried to explain to her that this

name was not really a name, just a description.

The grandmother became extremely agitated. “That is the name my father always called my brother, and that was in fact his name,” she insisted. The *mohel* again tried to convince the grandmother that this couldn’t have been his name, but only a term that her father had used. She became even more incensed and belligerent, stating that his name was in fact Vilda Chaya and this was the name to be used.

“What are you going to do?” Rabbi Schur asked the *mohel*. “Well, you heard her. What can I do?”

The baby was named Vilda Chaim - one can just imagine how that boy was called up to the *Torah* on his *bar mitzvah*!

ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם ודי בדם וגו' (וי-ה)

The *Torah* wants every *Yid* to live by the *mitzvos* - “וחי בהם” - and not to die for them. If a person must eat *chametz* on *Pesach* in order to survive, he may do so. If a person must be *mechalel Shabbos* to save a life, he may do so. And if a person must eat non-kosher food to avoid starvation he may do so because his priority is to live and not to die.

Targum Onkelos translates the words “וחי בהם” as “*he will live forever - in Olam Haba*.” **Rashi** also follows this way of thinking, saying it cannot mean life in this world, because no one lives forever. Based on this, **R’ Moshe Feinstein ז”ל** said that the *Gemara* is telling us something else. The most precious things in life are *mitzvos* and *maasim tovim* because we live by them. Without them, we could never make it to *Olam Haba*. Therefore, in case of danger, it’s better to violate a prohibition of the *Torah* if by doing so, one will survive and be able to fulfill many more *mitzvos* for years to come. As *Chazal* tell us (*Yuma* 85): “*Be mechalel one Shabbos in order that it enables you to keep many more Shabbosos*.”

The **Gerrer Rebbe ז”ל (Sefas Emes)** offers a chassidic interpretation here. What do we mean by “living by them”? Saying “וחי בהם” means a person should receive his *chiyus* by doing *mitzvos Hashem*. Where do you find a spark of life to brighten up your day? For some people it’s the prospect of learning *Torah*. For some, it’s the opportunity to work with *baalei teshuva*, or do *mitzvos* and give *tzedakah*. Thus, a person should live by the *mitzvos* he does, and his *chiyus*, his zest for life, should be derived from the prospect of doing *mitzvos* and *maasim tovim*. Life is short. Before you turn around it may be over. Even if a person is blessed with long life, he can only understand the true meaning of life in *Olam Haba*, and only *Torah* and *mitzvos* will get him there. Accumulating money is not life. True *chiyus* is doing *mitzvos* and *maasim tovim*? A person should work for enough money to support his family but he should seek true *chiyus* from the *Torah* and the *mitzvos* he does. When we wake up in the morning we should seek to build a relationship with *Hashem Yisbarach* which is truly the key to *Olam Haba*.

DRUSH V’CHIDDUSH

כי בענן אראה על הכפרת ... (מז-ב)

In the beginning of *Achrei Mos*, *Hashem* describes how and through which medium He reveals himself to *Aharon Hakohen* as he enters the Holy of Holies. “*For through a cloud I shall be viewed on top of the cover (of the Ark)*.” Why does *Hashem* choose to communicate through a cloud?

R’ Simcha Bunim Berger shlit’a explains that the answer lies in both the form and function of a cloud. Clouds are essential to the world because they are the vessels that bring rain. Without the clouds and their rain, the earth wouldn’t produce life. Therefore, it follows that clouds are an appropriate symbol to represent *Hashem’s* relationship with the world, as Giver and Sustainer of life on Earth. While the clouds contain the water that rains down and gives life to the world, those same clouds have no real substance. To the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF תקומה

דרגה יתירה

מפני שיבה תקום והדרת פני וקן ... (יש-לב)

As you walk onto an Egged Bus in *Yerushalayim*, the first words that greet you in the front row are “מפני שיבה תקום”! One must stand up for elderly people. This is not just good manners - it’s a *mitzvah* in the *Torah*! The **Chid’a** gives us a deeper insight into these words: “*M’nei Saiva Takum*” - it means that one must get up before he gets old! Before one has no more strength to sin, he must pick himself up and do *Teshuva*! We have already passed the half-way point of *Sefiras Haomer*. Didn’t we just start counting? The days seem to fly by - this is why we need to count them! We need to stop every day and realize that time is passing us by and we must make the most of it. When you wake up in the morning, you need to tell yourself, “Today is the first day of the rest of my life.” Every day is a new opportunity, a fresh start! If yesterday wasn’t that great, you can definitely make today better. Don’t let yesterday’s problems ruin today’s potential. Every day in *Shacharis* we say that *Hashem* renews the entire creation of the world every single day. If so, then we must believe that we too, can surely renew ourselves! We must pick ourselves up before it is too late and we are too old to change!

In *Pirkei Avos*, Hillel teaches us the secret to achieving our potential. **Rabbi Moshe Goldberger shlit’a** interprets his famous words brilliantly: “אם אין אני לי מי לי” - *If I am not all that I can be then who am I?* - *ורכשאי לעצמי*” - *And when I do live up to my potential*, “מה אני” - *How great am I?* How great is the power of “אני” - the individual who truly raises himself up to be everything he can be! **Rabbeinu Yonah** explains the end of the *Mishna*: “ואם לא עכשיו אימת” - *If not now then when?* Don’t procrastinate! Don’t wait until you’re too old and have no desire to sin. Make a list of the spiritual accomplishments you want to achieve and go do them! “*M’nei Saiva*” - Before you get old, “*Takum*” - Raise yourself up and be the best you can be!

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

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