

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

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
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שבת קודש פרשת אמור – פרק ב' דאגות – כ' בעומר Shabbos Parshas Emor - Second Perek

ה' אייר תשס"ח - May 10, 2008

הדלקת נרות שבת – 7:44 * (Monsey, NY) מנחה גדולה / שבת – 1:29

ומן קריאת שמע/מ"א – 8:42 ~~~~~ שקיעה של יום השבת – 8:03

ומן קריאת שמע/הג"א – 9:18 ~~~~~ צאת הכוכבים / מעריב – 8:53

סוף זמן התפילה / להג"א – 10:30 ~~~~ צאתה"כ / לשיטת רבינו תם – 9:15

* פלג המנחה בע"ש בשעה 6:33 – מי שמדליק מוקדם, אין לאחר מוזהר משיאמר "בואי כלה")

לחיי חיים ודברי התעוררות מאיצרותיו של המגיד
נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

ובא השמש וטהר ואחר יאכל מן הקדשים כי לחמו הוא וגו' (כב-ז)

עתניאל בן קנו, שנקרא שמו "עתניאל" על שם "ענאו אל", וכן "עבץ" על שם שעץ וריבץ תורה בישראל. שהתפלל מלפניו יתברך: "אם ברך תברכני" - בתורה, "והרבית את גבולי" - בתלמידים, "והיתת ידך עמדי", שלא ישתכח תלמודי מלבי, "ועשה מרעתי", שיזדמנו לי ריעים כמוני, "לבלתי עצבי", שלא יעכבוני יצה"ל מלשונות, אם אתה עושה כן מוטב, ואם לאו הריני הולך לנסיסי שאול, מיד יובא אלהים את אשר שאל".

הרי הסיבה שזכה עתניאל שמידי נענתה כל בקשתו, כי חש שאם יחסר לו דרגות מסוימות ברוחניות, ולא יזכה להשיג גדלות בתורה, לזכור ולהבין את תלמודו, ולהרביץ תורה להמוני תלמידים, אין כל ערך לחייו (עי' בספר דרשות המגיד ח"ב, דרשת "החודש הזה לכם"). מכך עלינו ללמוד, על גודל מעלת השאיפה וההשתוקקות ברוחניות, וכפי גודל השאיפה כך נוכח שיענו לנו משמא, וכמבואר בברכות (ג.) "הרחב פיק, ואמלאהו, בדבריתורה כתיב" (ע"רש"י).
ודבר זה מקבל יתר הדגשה בימים אלו של ספירת העומר, אשר כל מהותם הוא שאיפה והשתוקקות אל מתן תורה (עי' חינוך מצוה ש"ו), וכפי שרואים אנו אצל עם ישראל ביציאתם ממצרים, כי מחמת שאיפתם זכו, שבזמן קצר של חמישים יום עלו עד שנעשו ראויים לקבלת התורה. (כן מובא בשם בעל העקידה, ועי' ר"ן בסוף פסחים שהביא בשם מדרש אגדה שעם ישראל ביציאתם ממצרים ספרו את הימים לקראת מתן תורה).

כתב רש"י ז"ל: "נדרש ביבמות (עד: בתרומה, שמותר לאכלה בהערב השמש". ומפרש המהר"ל ב"גור אריה", בהקדם דיוק בלשון הכתוב: "מן הקדשים" - ולא כל הקדשים, ששונה תרומה משאר קדשים, שאם בשאר הקרבנות אדם הנטמא עליו להמתין לאחר טבילתו עד שיביא קרבן כפרה, לא כן בתרומה שדי בהערב שמש כדי להתירה לטמא באכילה. ומפרש הספרנו מה כוונת הפסוק באומרו "כי לחמו הוא". ולא יצטרך להמתין עד שיביא כפרתו קודם שיאכל לחמו". ומתבאר הטעם ששונה תרומה משאר הקרבנות, והותרה אכילת התרומה מיד עם הערב שמש, "כי לחמו הוא" - כיון שהיא לחם שהוא עיקר חיותו של האדם, אבל הקרבנות הם בשר שאפשר לאדם לחיות בלעדיהם. (עי' אונים לתורה)

ויש לבאר באופן אחר, שאין הכוונה לחיות גשמית אלא לחיות רוחנית, שזה כבר שבעה ימים שנאסר עליו אכילת קודש, והכהן אשר כל חיותו הוא מרוחניות, משתוקק הוא מאד לאכול קודש, לכך הקלה עליו התורה והתירה לו את אכילת התרומה כבר מהערב שמש, וא"כ ב"כי לחמו הוא", מלמדת אותנו התורה שכל ההיתר נובע מחמת הרגשת הכהן שהקודש היא חיותו כמו הלחם שהוא חיות האדם. (כך פירש ה"אמרי אמת" מגור)

נמצא שבגלל גודל חשקו, ניתן לו לאכול בתרומה הרוחנית מוקדם מה הראוי, כדי שיתעלה על ידו. וכמו שמצינו בתורה (טז) בענין

Hashem is "Faithful to reward," those who are deserving. If a person will fulfill the mitzvos of the Torah faithfully, Hashem will reward him faithfully. On the

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.

Plag Haminchah. Plag is 1 1/4 seasonal hours before night, and is the earliest time that one can daven Maariv. There are two opinions how to calculate Plag. The **Levush** (1) and **Gra** (2) calculate from sunrise to sunset. We split that time period into 12 seasonal hours and the last 1 1/4 of those hours before sunset is Plag. The **Shulchan Aruch** calculates from Alos till nightfall when three average size stars become visible. Plag is therefore closer to sunset. There is no clear ruling on this question but it is clear that the *minhag* of many congregations is to use the first calculation of the Levush and Gra as will be explained.

Beginning of Shabbos. There is a *mitzvah* of *Tosfos Shabbos*. This means that one must add on to *Shabbos* and refrain from prohibited work before *Shabbos* actually starts. This *mitzvah* of adding time to the holiness of the day also applies to every *Yom Tov* and to *Yom Kippur* (3). Practically, this means that before sunset, when one is sure that the *Shabbos* has not yet begun, one must refrain from work. How much time does one have to add to fulfill this *mitzvah*? There are a number of opinions:

1) 1.5 minutes (דרך החיים) 2) 2 minutes (שר"ת ארץ צבי ס') 3) 4 minutes (שר"ת הרב חובא בש"ת אבני נזר א"ח תצ"ח) 4) 15 minutes (שיטה ביצה ל) 5) 30 minutes (פני שבת דף צד בשם קרבן שבת)

There is no clear ruling on this issue but the **Mishna Berura** (4), combining a number of reasons, recommends refraining from work 30 - or at least 20 - minutes before sunset. This is a very worthwhile stringency for one to accept, *bli neder*. **R' Moshe ZT"L** (5) writes that the basic minimal obligation is fulfilled by refraining from work a few minutes before sunset.

הוא היה אימר...

R' Elimelech of Lizhensk ZT"L (Noam Elimelech) would say:

"Do you know why so many people come to me and demand that I bless them with good health, sustenance and happiness from their children and families? I do not know for sure but I can only assume that it is because they realize that I am responsible for their troubles, for it is my multitude of sins that have tipped the balance of the world to the negative side!"

R' Menachem Mendel of Lubavitch ZT"L (Tzemach Tzedek) would say:

"The *posuk* states: 'Whoever has a defect shall not approach.' One who has a defect is not permitted to bring a sacrifice. In our times, when we have no Holy Temple, prayer must take the place of sacrifices. Therefore, 'whoever has a defect' - has not yet purified his soul of its flaws in words, thoughts and deeds - cannot approach Hashem properly during prayer. We must ask Hashem for His mercy before we approach Him with our requests."

A Wise Man would say:

"A person is always seeking a way to change himself, to become better than he was before. The most significant change in a person's life is his change of attitude. The right attitude produces the right actions."

other hand, if a person will use up any reward that may have been due to him in the next world, Hashem will make sure that he sees no benefit later on - when he needs it most!

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קלנילני היטם

How Early can one accept *Shabbos*, light candles, recite *Kiddush* and fulfill the *mitzvah* of eating the *Shabbos* meal? Even though some *poskim* say that one can accept *Shabbos* a number of hours before night, (in the days of the *Terumas Hadeshen* many congregations did so), the **R'MA** (6) rules that accepting *Shabbos* before *Plag* is meaningless. Accordingly, if a lady lit *Shabbos* candles before *Plag*, she should extinguish those candles and light again after *Plag* with a *beracha* (7).

Early Shabbos Dilemma. During the winter months, ladies light around the time that their husbands leave for *Mincha*. In the summer, many *shuls* do the more desirable way of making sure to finish *Mincha* before *Plag*, so lighting when her husband leaves is incorrect. The *poskim* (8) disagree as to whether a husband's early acceptance of *Shabbos* obligates his wife to do so. Even according to those who are lenient, if that *shul* is her regular *shul* (or she has no regular *shul* and a majority of the city accepts *Shabbos* early), she is bound by their early acceptance of *Shabbos* (9). It is preferable to keep away from this issue by lighting candles before her husband's *shul* says the last *posuk* of "*Lecha Dodi*" which ushers in the *Shabbos*. (In case she didn't light then, there might be some leniency to light later (10).) According to the punctuality of the *shul* and the speed of the *Chazan*, there might be only 4-5 minutes between *Plag* and the ushering in of *Shabbos*. An accurate clock should be kept and one should inform his wife of the exact time-span in which she may light. Some *shuls* drag things out a bit to give bit more of a leeway. Some *shuls* estimate from previous *tefillas* the time *Shabbos* will be ushered in and print it in their *shul* schedules.

(1) א"ח רס"ו (2) שם תקצ"ט (3) ראש השנה ט.
(4) רס"אכ"ב (5) אג"מ א"ח א"צו (6) שם רס"אכ"ב
(7) ביאור הלכה רס"ג (8) פני שבת דף קל"ו
(9) א"ח רס"ג (10) שו"ת באר משה ביט

THIS ISSUE SPONSORED BY AVI & HUVY KATZ IN HONOR OF ZEVI'S BAR MITZVAH. MAY HE CONTINUE TO BE A SOURCE OF NACHAS TO HIS FAMILY AND ALL OF KLAL YISROEL.

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מעשה אבות סימן לבנים

וביום השביעי שבת שבתון מקרא קדש כל מלאכה לא תעשו שבת היא לה' וכו' (כג-ג)

In *Elul* 5688 (1928) elections for the Vaad of the city of Brisk were to be held, and various parties participated: the “*Ba’alei Batim*,” the Zionists, members of the Bund; and, above all, a party of *Torah*-true Jews. The elections were scheduled for a Sunday. At the end of the previous week it looked like the *chareidi* party was about to suffer a severe setback. Most of the voters in the city were leaning towards parties hostile to Judaism, led by the non-religious Zionists. Although at first the **Brisker Rov, R’ Yitzchok Zev Soloveitchik ZT”L** tried to stay out of the politics for fear of losing his influence over the members of the other parties who still respected him, when it became clear that their only hope of success depended on the *Rov*’s endorsement, he decided to make a clear announcement to all the residents of the city that each and every one of them was obligated to vote for the *chareidi* list. A letter of approbation from the respected Brisker Rov was to be plastered in every public place in the city in order to produce the publicity necessary for success in the elections.

As fate would have it, the posters were not ready until late Friday afternoon. Since posting the announcements would take several hours, the *Rov* rescinded his order to post them because he was afraid that the last workers would arrive home after dark. Out of concern for *chilul Shabbos*, he canceled the posting of the announcements. When the *chareidi* party leaders heard about this decision, they hurried to his home, protesting that the success of the *chareidi* list depended on this announcement. If it would not go up that day, they claimed, there would be no chance for *Torah*-true Jews to control the Jewish life in the city. Control would fall into the hands of those bent on destroying the faith. “The city will be destroyed,” they cried in frustration. However, R’ Yitzchok Zev stood by his decision; the announcements were not to go up.

“Let the city be destroyed, but let not the *Shabbos* be desecrated in it!” he declared emphatically. In response to the worried looks of his followers, he said, “People who are busy with the needs of the community, by nature, base their decisions on practicality. But, in truth, the only consideration should be whether the act is prohibited or permissible.”

However, he was not satisfied with having made his position clear. For fear that some of the members of the *chareidi* list might be tempted to put up the posters anyway, he ordered that all the posters be brought to his home, thereby ensuring that his instructions would be followed, and no *chilul Shabbos* would take place.

In the meantime, the members of the non-religious camp had learned of the intention of the *chareidim* to put up the Brisker Rov’s announcement. In anticipation, they prepared their own posters, degrading the *Rov* and all those who stood by him. The posters contained extremely insulting, unrestrained language. The Zionists were totally unaware of the Brisker Rov’s final decision on the matter, and when they noticed that the announcements were late in coming, they assumed that the intention was to put them up right before *Shabbos* with the purpose of negating any possibility of response. That being the case, they too waited with their response, and only on late Friday afternoon did they begin to post their own message, confident that the *chareidi* announcement was being posted at the same time, and that his influence would thus be curtailed.

Of course, the non-religious workers continued their work after *Shabbos* had already begun, and so, when the masses of people of Brisk were leaving *shul* after Friday night prayers, they were greeted with the freshly plastered posters of the Zionist party with all their ugly and base accusations against the Brisker Rov. People were shocked and enraged. They, of course, knew nothing of the approbation that the *chareidim* had wanted to post which would have counteracted the Zionists’ posters. As it happened, the wild accusations had exactly the opposite effect of what they had intended.

Right after *Shabbos*, R’ Yitzchok Zev called in the *chareidi* activists and told them, “Now put up the announcements.” With the atmosphere so sympathetic towards the *charedim*, it was received with favor, and the *chareidim* won control of the Vaad of Brisk.

משל למח הדבר רומח

ושמרתם מצותיו עשיתם אתם אניה' וגו' (כג-לא)

משל: The **Kotzker Rebbe ZT”L** was once walking along a road as a coach passed by, and stopped a short distance away from him. Inside was a boyhood friend of the *Rebbe*’s who had obviously become wealthy. On his way to wealth, however, he had become less and less devout.

He invited the *Rebbe* into his splendid vehicle. As they traveled, the *Rebbe* looked around him and then asked, “Tell me, where are all your worldly goods?”

The wealthy man laughingly answered, “Isn’t my wealth

and glory apparent to you? Doesn’t this luxurious coach, my team of horses and all these modern amenities indicate that I possess quite a bit of worldly goods?”

“Actually, no,” explained the Kotzker. “This is all your reward for the world to come, which you’ve already received here, in this world. What I want to know is where is your *Olam Hazei*, your reward for this world?”

במשל: The *Torah* repeats the words “אני ה'” - quite a number of times, and Rashi comments that this is to remind us that

דבר אל אהרן ואל בניו ונודו מקדשי בני ישראל ולא יחללו את שם קדשי (כג-א)

The *parsha* deals with the commandments regarding the *kohanim*, specifically the prohibition against their contact with impurity. The **Ramban ZT”L** explains why this is necessary: “*Because of the stature of the kohen - since he is worthy to be the greatest and most respected among his nation - he is warned not to profane his stature forever.*”

The *Mashgiach*, **R’ Yerucham Levovitz ZT”L**, noted that the *Torah* teaches us a general lesson that applies to everyone, not merely the *kohanim*. A Jew, no matter who he is, at whatever level, may not conduct himself like a gentile. He may not imitate the gentiles’ lifestyle in terms of dress, song, mannerisms, etc. A Jew must guard his stature. One who observes *Torah* and *mitzvos* belongs to a nobility, which demands a higher standard; a more refined speech; a more dignified manner of dress; a more controlled behavior. A *yeshivah* student is of an even greater stature, and must therefore protect his bearing with extra care. There are places where he must never be seen nor shall he walk around in just any type of clothing. He must stand out in his mode of speech, general conduct, and even eating habits. He must sanctify the Name of *Hashem* by his very appearance. How much more so does this apply if he has the privilege to become a *rebbe* or teacher of *Torah* to others.

The holy **Chofetz Chaim, R’ Yisroel Meir Hakohen Kagan ZT”L**, once warned his son to be extra careful how he acts in public, for as a *Talmid Chacham*, he is under a greater deal of scrutiny which may cause him to make a *chilul Hashem*. “But Tatteh,” responded his son, “who says that I am a *Talmid Chacham*?”

The Chofetz Chaim answered, “Believe me, for a *Chilul Hashem*, you’re enough of a *Talmid Chacham*!”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

אתם ישראל

ונקדשתי בתוך בני ישראל אניה' מקדשכם וגו' (כג-לב)

R’ Simcha Bunim of Pshischa ZT”L once said that he learned a very important lesson from his *Alef Beis Rebbe*. The *rebbe* wrote the letter “*yud*” on the board and said, “*Kinderlach, dos iz a yid!*” (“*Children this is a Yid*” - A Jew) The *rebbe* explained that when you put one *Yid* next to another *Yid* - not one above and one below - but rather when 2 *Yidden* are equal to each other - this spells out the name of *Hashem*! The children were fascinated and learned a very important lesson. Where there is true respect and love between fellow Jews - “ונקדשתי בתוך בני ישראל” - *Hashem* attaches Himself to those Jews.

We are all well aware that the *Bais Hamikdash* was destroyed because of שנאת חנם, normally translated as baseless hatred or hatred for no reason. Now let me ask you a question; would you ever hate someone for absolutely no reason? Of course not. You don’t just wake up in the morning and randomly choose to hate certain people. The reason we sometimes feel negatively towards others is because they bother us! We always have a reason! Maybe it’s because they are obnoxious or maybe they simply remind us of someone we dislike. We always have a reason - not necessarily a good reason - but a reason nonetheless! So we should really translate “שנאת חנם” into “*hatred for no good reason*” rather than “*hatred for no reason.*”

This gives us a very important and practical עצה to bring the גאולה. *Klal Yisroel* must work on “אהבת חנם” - “*Love for no good reason*”! You don’t have to have a very good reason to show love, respect or kindness to a fellow Jew. Just love all *Yidden* because they are *Yidden*. This is the *Kedushah* of *Klal Yisroel*. This is true אהבת חנם - Love for no good reason!

TORAH GEMS

ויקב בן האשה הישראלית את השם ויקלל ויביא אותו אל משה (כד-יא)

The story of the מקלל - *blasphemer*, is unusual and unique. The *Medrash* fills in the details: a son of an Egyptian father whose mother was from the tribe of Dan, wished to pitch his tent in the portion of Dan, but they refused. He took the tribesmen to a *Din Torah* before *Moshe Rabbeinu*, who ruled against him on the basis of the *posuk*, “*According to their families, to the houses of their fathers.*” The man then stood up and publicly blasphemed against *Hashem* and the *Torah*, sentencing himself to death and his memory to eternal shame. All this was brought about by him questioning the laws of the *Torah* and the ruling of the *Beis Din*.

The **Chacham Shushan Hakohen ZT”L** told a story of a certain scholar who came to a Kabbalist and asked him to show him what *Gehinom* looks like, in order to implant within his heart a genuine fear of sin. The Kabbalist told him, “You may only look but not speak.” The scholar agreed.

The Kabbalist placed a cloth over the scholar’s eyes, and he saw a giant gate upon which was written, “This is the gate of *Gehinom* for the wicked.” He saw the terrible punishment given to the wicked for their sins. He then saw a different gate, upon which was written, “This is the gate of *Gehinom* for the righteous.” He watched as strict justice was issued against a man for showing compassion to a poor widow. Unable to contain himself, he cried out, “Where is the justice?” and the vision disappeared, as he had been warned.

The Kabbalist explained. “This widow stopped paying her rent, and her landlord summoned her to a *Din Torah*. As difficult as it was for the judges, they ruled that she had to pay the rent money. This person felt sorry for the widow, but rather than paying her debt for her, he opened his mouth and lashed out against the judges. For this he was punished!”

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO