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שבת קודש פרשת אמור - כ' אייר תשע"ח Shabbos Parshas Emor - May 5, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רובנשין שליט"א ר"י שער השמים מירושלים עה"ק

ושמרתם מצותי ועשיתם אתם אני ה' (כב - לא)

- המצוות והאמונה תלויים זה בזה

אֵינֶנּוּ בְּזוּהָרָה (ד"ב פב:) שכל התר"ג מצוות הם תר"ג צעות האֵין לזכות למצוות 'אנכי ה' אלקיך'. מצוה זו היא האמונה שהקב"ה מביא את כל הנמצאים והוא נתן לנו את התורה וצויה עלינו לקיימה. דבר זה מוזכר רבות גם בספד"ק, שתכלית קיום כל מצוות התורה הוא לבוא לידי קיום מצוה זו, ועל אף שלאמיתו של דבר הוה מצוה זו הקדמה ותנאי לשאר כל המצוות, כי כל המצוות אינם כי אם תוצאה ממצוה זו, כי רק אחד שמאמין האדם שיש בורא עולם חפץ הוא לעבוד ולקיים מצוותיו, בכל זאת אין האדם יכול לזכות לאמונה וכה ובהירה כי אם אחד קיום שאר כל המצוות. אכן מתחילה מוטל על האדם להאמין באמונה פשוטה כי יש בורא עולם המנהיג את העולם ומשגיח במעשיו, ורק מתוך אמונה פשוטה זו תהיה ביכולתו לקבל על עצמו עול מלכות שמים, ולקיים כל משפטי התורה. אך אלו המצוות אינם כי אם בחינת אתערותא דלתתא, כי עדיין לא זכה האדם לשום השגה אשר תחייבו באמונתו, ואינו מקיים את מצוות הש"ת כי אם מצד האמונה אשר קיבל מאבותיו. כי העולם הזה הוא עולם ההסתר, ואין אלויותו יתברך מורגש בו, ותחילה לכל מוטל על האדם לקבל על עצמו עול מלכות שמים מתוך אמונה פשוטה, אך אמונה זו אינו כי אם התחלה ואמצעי לזכות לאמונה מכח השגתו העצמי, והה הוא מכח קיום התר"ג מצוות, כי מכח אלו המצוות ימשיך עליו קדושה עליגה, ועל ידם יזכה לקבד יותר ויותר במציאות הש"ת.

מאצרותיו של המגיד

מאת חרב שלום פסל שליט"א מגיד משישים בק"ק בית שמש

וספרתם לכם ממחרת השבת מיום הניאכם את עומר התנופה שבנ שבתות תמימות תהינה (כג- 49) - ביאור כוונת מילת 'וספרתם לכם' (תב ב'צורד המור', 'וספרתם לכם ממחרת השבת, היינו, שצריך למנות מפסח' עד שבועות, ומתחיל למנות 'ממחרת השבת', שהוא בתחילת הלילה, שאז מתחיל הדין, ולכן מצוותו בלילה, כדי להשקיש את כח הדין של ימי העמיד השולט ביותר בלילה, בבח מצות הספירה, ולכן אמר 'וספרתם לכם', לטובתכם, וכמו לך לך להנאתך ולטובתך' (רש"י בראשית י"ב א), שבכך תכניעו את 'מידת הדין' הקשה השולטת בימי העמיד'. ואילו ב'אור החיים הק' ביאר, 'ובדרך רמז, רמז באומרו 'וספרתם לכם', ע"ד אומרים ז"ל, כי נשמות עם בני ישראל הן בבחינת הלוחות, ובאמצעות תחלואי הנפש וטומאת התעיבו תלכלכו ויחשק אדם ואמרו רבותינו ז"ל, כי הלוחות של סנפרינו היו, ולזה אמר 'וספרתם לכם', פידוש, שבאמצעות מנין זה אתם מאידים כסנפרינו את עצמכם'. אולם ב'לקט אמרי קודש' (מכילת בעלזא) בשם המהר"ד מבעלזא ז"ע ביאר, בהקדם הסבר טעם קריאת יום טוב הראשון של פסח כאן בשם 'שבת', ש'הוא משום, כי קדושת השבת' היא מכוח 'אתערותא דלעילא', וכמו דאיתא (ביצה ט"ז) 'שאמר הקב"ה למשה רבינו, מתנה טובה יש לי בבית גנון, ושבת שמה, ואני רוצה לינתה לעם ישראל, וכו', והיא 'קביעא וקיימא משעת ימי בראשית' ולא צריכה 'קדושת בית דין של עם ישראל', ולכן אפשר לזכות בה גם ללא טיהור וקידוש עצמו לפני בואה, ואילו קדושת

The Torah commands us to acknowledge the sanctity of Kohanim by showing them respect and giving them preferential treatment, since they are the ones who are entrusted to perform the sacred Avodah in the Mishkan and Bais HaMikdash. Even when a kohen is unfit to do his priestly

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The Greatest Mitzvah of All (75) - "תלמוד תורה כנגד כלום"
Torah Study vs. Other Obligations: Introduction. Many times, situations (one-time or ongoing) arise where a choice must be made to learn *Torah* or do another activity which could/should be done. Sometimes this clash will occur during a person's only time of the day to learn, and sometimes it clashes with additional times of learning. These situations may include:

- 1) **Mitzvos Bein Adam L'Makom**, such as stopping one's learning in order to answer *Amen, Yehei Shmei Raba* or *Kedusha*. This can occur by an individual learning, or with a *chavrusa*, or even with a whole *shiur*.
- 2) **Mitzvos Bein Adam L'Chaveiro**, such as *Kibbud Av V'em*, taking care of guests, *chessed*, participating in a wedding or funeral, etc. (Sometimes it might be both together such as stopping to learn to help nine other Jews make a *minyan*.)
- 3) **Hiddur Mitzvah**, such as spending hours upon hours searching for a beautiful *Lulav* and *Esrog*, when a regular kosher one is readily available.
- 4) **Social Obligations**, such as attending a *Bar Mitzvah* or other such *simcha*, of the son of a friend.
- 5) **Activities that Boost Ahavas and Yiras Hashem**, such as an inspiring *Kumzitz*, etc.
- 6) **Tzorchei Tzibbur**, such as attending to communal needs.

הוא היה אומר...

Pele Yoetz, Rabbeinu Eliezer Papo ז"ל (Chessed L'alafim) would say:

The *Gemara* (*Pesachim* 49a) asks: we learn that a *Yisroel* who marries a *Bas Kohen*, will not see good fortune (מזל טוב). On the other hand, we also learn that if a person wishes to become wealthy, he should marry a *Kohenes*. The *Gemara* justifies that one is referring to a *Torah* scholar and the other refers to an *Am Ha'aretz*. I have heard that it goes even deeper. Since she is from a holy family of *Kohanim*, she requires more respect than a typical woman. If one marries a *Kohenes* and is very careful to honor her properly, he will become wealthy and wise."

R' Pinchos Koritzer ז"ל (Imrei Pinchos) would say:

I heard in the name of Rav Mendel M'Premishlan ז"ל, that although in *Eretz Yisroel*, there is no *Yom Tov Shen*i (they only keep one day), in *Chutz L'aretz*, the main focus of any *Yom Tov* is the second day (יו"ט שני של גלויות). The reason is because the Divine illumination which descends on *Yom Tov* and provides its innate holiness, first goes to the Holy Land and only reaches the Diaspora on the second day of *Yom Tov*. (For this reason, *mitzvos* that cannot be done on *Shabbos* [*Shofar, Lulav*] can never be missed out on *Yom Tov Shen*i.)"

A Wise Person would say:

"When one door of happiness closes, you can sure that another opens. However, we often continue to look back at the closed door for such a long time that we do not notice the one that has just been opened for us."

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הרב חיים צבי ב"ר מאיר יהודה קליין ז"ל
גלב"ע כ"ג אייר * תנצב"ה

duties and another person is more capable, nevertheless, the *kohen* is still honored due to his ancestral roots. Many people are unaware of the stringency of this *halacha* and may come to violate a serious prohibition. It would be wise to practice this necessary honor in our day-to-day activities.

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
Kavod HaTorah, such as organizing a *Kabbolas Panim* for a special *Rov* or *Talmid Chacham* that is visiting the city.

Torah Study vs. Mitzvah Performance. To understand the general guidelines for the above situations, we need to first clarify a number of points. For example, is *Talmud Torah* bigger than *Kiyum HaMitzvos* or not, and does that decide which one prevails? There are numerous statements in *Mishna* and *Gemara* which seem to indicate that *Talmud Torah* is greater. These include the statement we recite daily: "תלמוד תורה כנגד כלום" (1). Also, the *Gemara* tells us (2) that *Torah* study is greater than saving lives (ויתר מהצלת נפשות) and building the *Bais HaMikdash*. On the other hand, the *Mishna* in *Avos* (3) states: "לא המדרש העיקר - *Studying is not the main point, but rather action.*" Furthermore, the *Gemara* (4) as explained by **Rashi**, states that fulfilling *mitzvos* is greater than learning (מעשה עדיף מלימוד).

There are differing opinions in the *Rishonim* as to how to reconcile the above contradictory statements **Tosfos** (5) quotes a few opinions as to which is truly greater. However, notwithstanding, these do not automatically decide which one prevails when they clash. To illustrate this, the **Taz** (6) writes that even though one must stop learning to go and save a life, had the opportunity (to save a life) not come to him, his merit (of *Torah* learning) would have been greater. (To be continued)

(1) משנה פאה א"א (2) מגילה טו (3) פריק
אבות ז"א (4) בבא קמא יז (5) שם וקידושין מ'
(6) טורי זהב יז ד"ר רנאו

מעשה אבות סימן לבנים

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

A number of years ago, **Rabbi Ezriel Tauber** *shlit'a* gave a lecture on the Holocaust in New York city to a secular audience. At the end of his talk, a young lady walked over and told him that she came from an assimilated family in Austria. She explained that her father had been religious before the war, but as the sole survivor of his family, he became so bitter against G-d that he went back to Vienna to raise an assimilated family. The woman had been fascinated to hear a positive interpretation of the Holocaust and eventually she became a complete *baalas teshuvah*. Her father was devastated. “I ran away from all that. Are you crazy to go back?” But she did go back and even made *aliyah*, settling in Jerusalem.

Some time later, Rabbi Tauber was invited to deliver a lecture in a hotel in Tiberias over *Shabbos Chanukah*. The very same woman was there and she told him that her father was visiting from Vienna and she was spending some time with him in Tiberias. Rabbi Tauber suggested that maybe if she brought her father that evening to his lecture, it might soften him up a bit towards Judaism. She brought him to the packed lecture hall where Rabbi Tauber spoke eloquently. He drove home the message that each and every Jew is an ambassador of *Hashem* and as a result, every Jew has the chance to sanctify G-d’s Name. *Hashem* gave every Jew a pure *neschama*, a candle to light up the dark, and no one can replace the light he will spread. The light that is not spread leaves a dark area in the world, which prevents *Mashiach* from coming.

Rabbi Tauber explained that there are two types of *Kiddush Hashem*. One is to die for Him and one is to live for Him. The second is more difficult. He illustrated this idea with a true story. In Treblinka, one of the worst concentration camps, the Germans eliminated more than 800,000 Jews in less than one year. But they were not satisfied in killing them alone. They hung a *paroches*, the covering from an *Aron Kodesh*, at the entrance to the gas chambers inscribed with the words, “*This is G-d’s gate; the righteous shall pass through it.*” These cynical Germans thought they could humiliate the Jews in the last moments of their lives, hoping they would curse G-d before they died. The exact opposite happened. Even the assimilated Jew, without understanding why, would sing, “*Ashreinu mah tov chelkeinu*” - How fortunate are we that we are being killed as Jews. This drove the Germans crazy. Instead of humiliating the Jews, they lifted them up.

“This,” said Rabbi Tauber, “is called dying *Al Kiddush Hashem*. And if you are going to die, you might as well die sanctifying His Name. The challenge is for those who survived Treblinka. Finding themselves alone in this world without their family, those who walked with *Hashem* without complaints, who raised a family, made a new *paroches* that says, ‘*This is the gate of Hashem.*’ In this generation, we are all Holocaust survivors. Every one of us is a victim of the gas chambers. We are victims of the Western gas chambers. Spiritually we are being poisoned. Our brains do not function. We are addicted to the stupidity of Western society. Those who live in the warmth of *Yiddishkeit*, are like those liberated from the camps. This is the time to rebuild ourselves by becoming proud Jews. This is the reason *Hashem* made miracles for us, enabling us to survive!”

When the lecture was over, this young lady ran over to Rabbi Tauber. She said that her father was in the audience and he wanted to talk to him. A few moments later she escorted her father to the front. He walked with his head down, and when he lifted his face up, Rabbi Tauber could see that his eyes were swollen with tears. He said in a Polish *Yiddish*, “I was in Treblinka working at that gas chamber. I saw my family killed in front of my eyes. I saw the *paroches* which you spoke about, and that made me an *apikorus*. I couldn’t forgive G-d for keeping me alive with all these horrific memories.”

Rabbi Tauber asked him whether he had found his answer tonight. Hadn’t he thought that he could get away with raising an assimilated family? And look, one daughter was married to a gentile and the other, who had been non-religious, had come back to *Hashem*. “Your daughter is the one who is making that new *paroches* with her own hands,” he told him. “This is the Gate of Hashem. Can you run away from that?” Slowly but surely, the *Yid* from Vienna became a *baal teshuvah*.

משל למה הדבר דומה

דבר אל אהרן לאמר איש מוֹדֵעַ לדרתם אשר יהיה בו מום לא יקרב להקריב לחם אלקיו וגו' (ו-יז)

משל: A *kohen* who was new to religious observance, became engaged to a *Giyores* (convert). Although he was told he may not marry such a woman, he adamantly insisted. A concerned friend brought him to **R’ Moshe Feinstein זצ”ל** in the hopes that he could convince him to change his mind.

R’ Moshe asked him, “How do you know you are a *kohen*?” The man responded that his father had told him so before he passed away. “And where is he buried?” asked R’ Moshe.

The man smiled sadly and said, “My father lived and died in a small town in Middle America. I was at his gravesite which is in the first row near the road, and on the tombstone is a picture of two hands forming the priestly benediction.”

R’ Moshe nodded. “Tell me, does your father have any other relatives buried there?” The man replied that his father’s brother had died a few years earlier and was buried there too, although not in the first row like his father.

“What did your father do?” asked R’ Moshe.

“He was the *Shamash* in the local synagogue.”

R’ Moshe shook his head. “How is it possible that your uncle and father were both *Kohanim* but were not buried together in the first row? It is because they really were not *Kohanim*. Your father was the *Shamash* and he probably took care of all the communal activities, including arranging for a *Pidyon Haben*, so people mistook him for a *kohen*!”

וקדשתו כי את לחם אלקוד הוא מקריב קדש

יהיה לך כי קדוש אני ה' מקדשכם וגו' (כא-ה)

Picture this scenario: a stranger walks into *shul* and tells the *gabbai* he is a *kohen* and requests the first *aliya*? Can he be given this *aliya* or must he show proof of his ancestry? The **Mechaber** (שר”ע אה”ע) rules that he must bring a witness to establish that he is in fact a *kohen*. The **Rema**, however, writes that in times gone by and *iy”H* soon when *Teruma* will once again be given to the *kohen*, one had a monetary incentive to mislead people in order to get *Teruma*. Thus, a witness was required. These days, however, giving him the first *aliya* obviously will not lead someone to mistakenly give him *Teruma*.

The true reason we honor a *kohen* with the first *aliya* is because of the *mitzvah* of “וקדשתו” - which is an obligation to honor a *kohen* in as many ways as possible. The question is, in the above scenario, why take a risk on a stranger who wants am *aliya*, and not just choose a person whom we know for sure to be a true *kohen*? The reason, says the **Chasam Sofer זצ”ל**, is because if we give the stranger the *aliya* and he turns out not to be a *kohen*, he will get punished in *Shamayim*, but we will still get the *schar* for honoring a *kohen*. By honoring someone even if he is not on the caliber that we thought, we don’t lose out - just as the *gabbai* gets the reward for honoring a *kohen* who isn’t actually a *kohen*.

R’ Avraham Pam זצ”ל once remarked that sometimes people can hold a certain *Talmid Chacham* in higher regard than he truly deserves. People might think he is a great scholar and righteous individual but deep in his heart he knows he is not as learned or as righteous as others. Based on this *Chasam Sofer*, he can take comfort in knowing that he isn’t “tricking” people or cheating them because they will get the reward for honoring a *Talmid Chacham* anyway! My *machshava* here is that having known R’ Pam personally, it is very possible he was humbly referring to himself, since we know that he was an extraordinary *Talmid Chacham*, however in his own mind, he never thought he was great. It is our obligation to honor *Talmidei Chachamim* even if we don’t know their true status. In this *zechus*, may we merit all the *berachos* in the Torah.

DRUSH V’CHIDDUSH

ונקב שם ה' מות יומת רגום ירגמו בו כל העדה ... (כר-מו)

The *Gemara* (מגילה ב:) tells us that the rules pertaining to the letters “מנצפך” (elongated final letters) were forgotten, then recalled and reinstated. The **Vilna Gaon זצ”ל** adds that “מנצפך” is a *remez* (allusion) to the five *halachos* that *Moshe Rabbeinu* forgot (נתעלמה) in the desert and required Divine intervention to get it right. “מ” - “מקושש עצים” - the man who chopped wood on *Shabbos*; “נ” - “נוקב שם” - the man who cursed *Hashem*; “צ” - “צלפחד” - daughters of *Tzelafchad*; “פ” - “פסח שני” - the people who brought the extra *Korban Pesach*; “ך” - “כיבוי” - who brazenly sinned and only Pinchos recalled the *halacha* of “בועל ארמית קנאים פוגעין בו”.

The **Shinover Rav, R’ Yechezkel Halberstam זצ”ל** comments that in each individual situation, *Hashem* caused *Moshe Rabbeinu* to forget the *halacha* in order to derive an

EDITORIAL AND INSIGHTS ON THE MIDDAH OF תודיה

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ובי תזכרו ובה תודיה לה' לרצונכם תזכרו... (כב-כט)

This week is the *midda* of HOD. *Hod* means splendor. Splendor is a special shine that illuminates a person’s life. *Hod* comes from “*Hodaya*” which means appreciation. A *Korban Toda* was brought by someone who had survived a life threatening situation - “י” for *Choleh* (sickness), “י” for *Yam* (sea), “י” for *Yissurim* (jail), and “מ” for *midbar* (desert) - and overcome with gratitude and appreciation to *Hashem*, he brings a *Korban Toda*. Can one bring a *Korban Toda* for other things? The **Har Tzvi** deduces from the *Gemara* (*Kiddushin* 55b) that it is surely permissible to bring this *korban* voluntarily.

R’ Avraham Pam זצ”ל once spoke at a *kiddush*, which people often sponsor when they want to thank *Hashem* for a *simcha*, and remarked how the *kiddush* takes the place of a *Korban Toda*. He went even further and said that people often thank *Hashem* only when they are saved from danger. This is wrong. A person should make a *kiddush* “*Stam Azoiy*” - for no other reason than because he woke up this morning! A person can and should bring a *Korban Toda* every minute of his life! The fact that we can move, see, walk, breathe, talk, etc. are no less miraculous then coming through the desert or the ocean! The fact that a miracle happens all the time does not make it any less miraculous. We get used to it and this causes us to forget to appreciate it. The key to real happiness in life is to truly appreciate what we have. The key to misery is to take everything for granted. We can go through the motions of life and do what must be done but if we want to truly shine with HOD, then we must open our eyes and thank *Hashem* at every possible opportunity for all the miraculous *chassadim* that he does for us.

Make sure to bring a *Korban Toda* every day. How? Try this: Close your eyes, take a deep breath, think about the miracles you take for granted and say from the depths of your heart, “THANK YOU HASHEM.”

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