

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:14**

הדלקת נרות לשבת - 7:20

זמן קריאת שמע/המ"א - 8:58

זמן קריאת שמע/הגר"א - 9:34

סוף זמן תפילה/להגר"א - 10:42

שקיעת החמה שבת קודש - 7:39

מוצש"ק צאת הכוכבים - 8:29

צאה"ק / לרבעו תם - 8:51

ימי שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (מש"אמר "בואי כלה")

תורה תבלין

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י"ד בעומר פרק א' דאבות

שבת קודש פרשת שמיני - כ"ט ניסן תשע"ה

Shabbos Parshas Shemini - April 18, 2015

טיב התבלין

מאוצרותיו של המגיד

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

ויאמר משה אל אהרן ולאעזר ולאיתמר בניו ראשיכם אל תפרעו ובגדריכם לא תפרמו ולא תמתו ומפתח אהל מועד לא תצאו פן תמתו וגו' (ח-ו:). - בעניין הגדלת כבוד בית ה' (תב ב'ספר החינוך) (מצוה קמ"ט) לבאר שורש איסור שלא יכנסו הכוהנים למקדש מגודלי שער, הנלמד מן הנאמר כאן דאשיכם אל תפרעו, "משרשי המצוה הוא הגדלת הבית, וכמו שאמרנו למעלה, שנצטוונו להגדילו בכל כוחנו מן הטעם שאמרנו, ועל כן ראוי לנו שלא לבוא שם מגודלי שער כדרך האבלים, וכענין מה שנאמר במגילת אסתר כי אין לבוא אל שער המלך בלבוש שק, כלומר, שאין ראוי לבוא אל בית השם רק דרך ששון ושמחה ותענוג. לא דרך אבל וצער. וכל זה יחזק היסוד הבנוי בראש הבניין, כי כל ענייני הבית ומעשיו לחוק ולצייר בלב העושים מעשה הכושר, ולהרחיק מליבם ומחשבותיהם כל כיעור וכל חטא. ועל כן, בהיות כוונת הבית בזה, ראוי לנו לבוא שם דרך כבוד ויראה וגדולה ושמחה, ומתוך קביעות מחשבותינו על חשיבות המקום וגודלו ותפארתו והודו, יתרככו בלבינו שם, ונהיה ראויים לקבלת הטוב."

ועד"ו ביאר גם את שורש איסור שלא יצאו הכוהנים מן המקדש בשעת עבודה" (מצוה קנ"א), הנלמד מן הנאמר כאן ומפתח אהל מועד לא תצאו, "משרשי המצוה, היסוד הבנוי לנו בהגדלת הבית והעבודות הנעשות שם, ועל כן ראוי עכ"פ שלא לצאת ולהניח העבודה היקרה בשום דבר בעולם, כי באמת אם יניחוה יהיה זלזול בה, והיו מראים בעצמם שיחיה בעולם דבר גדול מעבודת השם, אחר שתהיה נדחית אפילו לפי שעה בשביל שום דבר אחר וכו'."

ועד"ו ביאר הרמב"ן את הכתוב זמן המקדש לא יצא, ולא יחלל את מקדש אלוהיו" (ויקרא כ"א ו'), "שעיקר הכתוב הזה יזהיר בכוונה גדול שלא יצא מן המקדש בשעת עבודה על כל נפשות מת, ולא יחלל את המקדש שיעזוב עבודתו לכבוד המת, אבל יהיה כבוד המקדש ועבודתו גדול עליו מכבוד המת ואהבתו אותו, וכל שכן שאם מניח עבודתו ללא דבר ויוצא, שעובר בלא הוזה", (וכן פירש הספורנו [שם], "ומן המקדש לא יצא - בשביל המת, ולא יחלל את מקדש אלוהיו - שיראה שהוא מחשיב יותר כבוד המת מכבוד המקדש ועבודת הקודש שניתנה לו").

ועל פי יסוד זה ביאר ב'ספר החינוך' שורש מצות קידוש ידיים ורגליים בשעת עבודה" (מצוה קי"ז), "משרשי המצוה, היסוד שאמרנו, להגדיל כבוד הבית וכל המלאכות הנעשות שם, ועל כן ראוי לנקות הידיים, שהן העושות במלאכה, בכל עת יגיעו הכוהנים בענייני הבית, ומהו השורש אמרו חז"ל, שאין הכוון צריך לקדש ידיו בין עבודה לעבודה, אלא פעם אחת בבוקר, ועובר כל היום וכל הלילה, והוא שלא יישן ולא ישיל מים ולא יסיה דעתו, ונראה מכל זה, שאין הכוונה ברחיצה מתחילה אלא להגדיל כבוד הבית, שאפילו היה טהור ונקי בתחילה באו שם, צריך לרחוץ, ומשהתחיל לעבודה אף צריך עוד לרחוץו כן עבודה לעבודה וכו', לפי שכל עסק עבודת הבית אנו מחזיקים ורואים בליבנו טהור ונקי וקדוש."

line of bright-eyed sons and daughters.

נמשל: The food we eat is meant to protect us and keep us healthy. Both physically and spiritually. Unlike the rest of the nations, we eat “kosher” because we have a greater responsibility to keep ourselves pure and holy in the eyes of

A SERIES IN HALACHA LIVING A "TORAH" DAY

למעשה הלכה מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

us ⁽¹⁾ that washing hands is like immersing in a *mikvah* in a “miniature” way. As we know, a *mikvah* has the ability to:

- 1) Cleanse one from טומאה.
- 2) Further sanctify one who is already pure (such as the *Kohen Gadol* on *Yom Kippur*).
- 3) Make a food vessel fit for a *Torah* kitchen and table.
- 4) Change a person’s entity. (As a convert, who after preparing properly, becomes Jewish when he emerges from the *mikvah*)

Similarly, washing one’s hands when it is a *mitzvah* can, in some small way, accomplish the above.

The Power of Water. The *Sefer HaChinuch* ⁽²⁾ provides us with an insight into the unique power that water has in the above-mentioned functions of a *mikvah*, which can then carry over in the miniature function of washing one’s hands. This is a summary of his words, with a little clarity added for understanding: The world was created with water covering the whole planet. Then, *Hashem* said, “Let the waters gather into one place and let dry land emerge from the waters.” Just as the dry land emerged from the water, a new and fresh entity, similarly a person who is under water (in a situation that he cannot exist for more than a minute or two ⁽³⁾) emerges new and fresh from the “waters on earth” of the *mikvah*. He comes out as a somewhat new entity with the previous undesirable effects washed away. So too, we must not underestimate the power of the hand-washing water to purify and sanctify us when we keep the *halachos* of washing properly.

הוא היה אומר

(1) ברכות טו. (2) ספר החינוך פרשת מצורע מצוה קע"ג (3) מאת הגמור"ר שמשון פינקוס זצ"ל

R’ Pesach Pruskin ZT”L (Rosh Yeshivah Kobrin) would say:

“The death of Tzaddikim are harsher before Hashem than the 98 rebukes (Tochacha) and the destruction of the Temple.” (מדרש איכה) When the Temple was destroyed, *Hashem* was able to take a small measure of comfort in the fact that his righteous ones were still alive to learn, study and promulgate the *Torah*. But when even the *Tzaddikim* are taken away, then it is even harsher for now He does not even have this small comfort.”

R’ Simcha Zissel Ziv ZT”L (Alter from Kelm) would say:

“Chazal tell us: ‘One who drinks a Revi’is (3-3.5 oz.) of wine should not render a halachic ruling.’” (עירובין סד.) Although we do not find that drinking such a small amount of alcohol can actually impair one’s ability to think clearly, nevertheless, if the *Torah* and the Sages understood it this way, then it must be relevant. For example, if a person leaves over a few crumbs from a loaf of bread, it’s no big deal. But if someone leaves behind a few ounces of gold from a valuable artifact, you can be sure he’ll want it back. The laws of the *Torah* are more precious than all the gold and silver in the world and one must be careful with the slightest law to make sure it does not go awry.”

A Wise Man would say:

“I’ve learned that the less time I have to work with, the more things I get done.”

נתגבר ונתקדש לעילוי נשמת ר' אברהם משה ב"ד אליעזר שלאסער ז"ל * תנצב"ה

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Special Mazel Tov to Baruch & Shaiinde Penn and Shloime & Chavie Katz on the upcoming marriage of their children, Baruch to Chana. May they be zoche to build a Bayis Ne’eman B’Yisroel.

מעשה אבות סימן לבנים

ויאמר משה אל אהרן הוא אשר דבר ה' לאמר בקרבני אקדש ועל פני כל העם אכבד וידם אהרן וגו' (יג-י)

The **Yalkut Shimoni** writes: “*Tzaddikim are in the habit of accepting Hashem’s treatment of them as justice ... Moshe told Aharon, ‘Aharon, my brother, your sons died only for the sake of His holy Name.’ Aharon remained silent and was rewarded for his silence. From here, they said, ‘Anyone who accepts (his decree) and is silent, it bodes well for him.’*”

The following story was told over in a *shmuess* given by the legendary **Maggid, R’ Yaakov Galinsky ZT”L**. The famous French general, turned emperor, Napoleon Bonaparte, conquered large portions of the European continent. Then he turned his sights on Russia. When the second campaign was launched, winter had already begun. As everyone knows, Russian winters are brutal. Napoleon besieged one city, but was not successful in bringing it to its knees. After a week of siege, and then a second, the city still did not succumb. Heavy snow fell, causing more trouble for him. One morning, one of his generals came to him and said, “Your majesty, we cannot go on this way. We must either advance or leave the field. Our soldiers, camped out in open fields, are freezing to death and beginning to rebel.”

Napoleon said, “I have already considered the situation, and here is what I have decided. You and I will take off our army uniforms and disguise ourselves as simple peasants. We will slip into the enemy’s city and see what sort of conditions prevail there. If we see that they are organized and they still have food, we will leave this place, as it is clear, we cannot win. If not, we will know that they will soon fall into our hands, and this knowledge will encourage our soldiers.”

The next day, Napolean and his general, dressed as simple peasant farmers, set out on the side roads leading into the city. They bypassed guards and sentries and eventually made their way into the center of the city, where they entered a restaurant for a bite to eat. The establishment was jampacked with patrons of all sorts, including a garrison of Russian soldiers. Napolean strained to hear their conversation at a nearby table. “What will become of us?” he heard one soldier say out loud, “The kitchen is bare. It’s a week since we’ve eaten bread. We’ll all die of hunger!”

A second soldier responded, “A week? I haven’t tasted fresh bread in almost a month!”

Hearing this, Napoleon was encouraged. Suddenly, he noticed one of the soldiers sitting in the restaurant looking at him and telling his commanding officer, “I am absolutely certain. There is no doubt. That man sitting in the corner of the room is the great Napoleon!” The two Frenchmen became nervous, as the commanding officer asked him how he could be so sure. “I was once in a certain city when Napoleon held a military parade, and I saw him clearly. That is him. I am fairly certain. If you don’t believe me, why not go over to him and ask to see his papers?”

Well, this complicated matters. Napoleon and his general were frightened. It seems they were caught - with no way out of this predicament. But suddenly, the French general sitting opposite his commander roused himself and began to berate the smaller man (Napolean was notoriously short) at the top of his voice: “What is taking you so long? Bring me some beer already! How long must I wait? I gave you money. Did you decide to keep it all for yourself?” The Frenchman made such a scene that everyone in the establishment began to laugh raucously. Slapping the Russian soldier on his back, they told him, “Ha! Is this the Napoleon you’re imagining? Apparently, your mind doesn’t function properly when it is starved!”

Instantly, the real Napoleon stood up and ran to fetch the beer. Along the way, he tripped and fell down. The French general came over to him and slapped him. “I don’t want to see your face around me! Now get out of here!” With the general still beating Napoleon, the two showingly made their exit from the restaurant and ran for their lives. Not slowing to even look back, they ran as fast as their legs could carry them until they arrived back in the forest, to the French army camp.

Upon their return to base, the general approached the emperor and said, “Your majesty, please forgive me for striking and humiliating you.” But Napolean was incredulous. “Are you kidding? Have you any need to beg my forgiveness? You saved my life! Had you not degraded and struck me, I would already be hanging from the gallows. I owe you a thank you!”

At times, we receive a few slaps from *Hashem*. But, says R’ Yankel, being exposed to mortification and scorn, you never know how much you have profited!

משל למת הדבר דומה

אל תשקצו את נפשתיכם בכל השרץ השרץ ולא תטמאו בהם ונמטתם בהם וגו' (יא-מג)

משל: Having completed their army service, two Israelis, a young man and woman, were hiking through the Scottish Highlands. When they became hungry, they hitched a ride with a passing truck. The gentile driver threw the door wide open, and welcomed them into his truck. They drove together, conversing pleasantly about their backgrounds.

Finally, they drew up outside a roadside eatery. The three of them sat down together at a table and the driver ordered bacon and eggs. When the waiter asked them for their orders, they replied, “We’ll have the same.”

Later that day, they reached their destination. The two hitchhikers thanked the truck driver, took their backpacks and turned to leave. At the last minute, though, they saw that he had something to say. “Pardon me,” he finally blurred out, “But If I had a tradition going back three thousand years I would be ashamed to eat what you two ate!”

The backpackers cut their tour short, booked a flight back to Israel, and enrolled in *yeshivos* for late starters. When last seen, the man had a broad smile and a long black beard; his modestly-dressed wife at his side, accompanied by a long

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

The **Toras Kohanim** and **Targum Yonason** both comment that before the initial inauguration of the *Mishkan*, *Aharon Hakohen* and *Bnei Yisroel* asked for forgiveness for their “beginning” sin and their “end” sin. The “beginning” refers to the sin of the brothers when they dipped the coat of Yosef into the blood of a שעיר (goat) while the “end” refers to the *Egel Hazahav* (Golden Calf) which the Jews created with the assistance of Aharon. It seems easy to understand why they had to ask for forgiveness for the idol-worshiping sin of the *Egel* before the *Mishkan* could be inaugurated and ready for *Hashraas HaShechina* (Divine Presence). But why was it necessary to ask for forgiveness for selling Yosef right before the inauguration of the *Mishkan*? After all, the *Ribono shel Olam* provided numerous miracles - *Yetzias Mitzrayim*, *Krias Yam Suf*, *Matan Torah* - even without the benefit of *Klal Yisroel* bringing a *Korban* for this sin.

Let us understand: why did the brothers really sell Yosef? Because they couldn’t bear the thought that he was singled out for special treatment and clothing, when they believed that they were just as special as him. They sold him because they couldn’t “fargin” him, and they were jealous. Well, the same story was replaying itself in the desert. *Hashem* singled out one family - *Aharon Hakohen* and his four sons - and gave them special clothing, *bigdei Kehuna*, and special laws that made them spiritually holier than everyone else. Indeed, Korach started his *machlokes* by saying, “We are all just as holy - why are you (Aharon) chosen above everyone else?” Thus, now, right before Aharon and his sons were to inaugurate the *Mishkan*, it was the proper time to ask for forgiveness for this hideous sin and recognize that every Jew is holy and serves his rightful purpose.

DRUSH V’CHIDDUSH

ואת שעיר ההמאת דרש דרש משה ... ויקצף על בני אהרן (י-מז)

Why does the *Torah* “advertise” the fact that Moshe erred in a matter of Jewish Law and became angry, only to be corrected by his brother Aharon? The *Torah* avoids making disparaging remarks even about animals, so why is Moshe discredited here? Perhaps the *Torah* records the dispute between Moshe and Aharon to indicate that both their stances are correct, not just in principle, but in practice too.

The Lubavitcher Rebbe, R’ Menachem Mendel Schneerson ZT”L explains: *Moshe Rabbeinu* embodied the attribute of truth; *Aharon Hakohen* excelled in the quality of peace. As a result, Moshe’s tendency was to perceive the true identity of the world, how it is a perfect expression of the will of *Hashem*, a reflection of its blueprint, the *Torah*. Aharon, however, tended to perceive the world, as a place with imperfections, limitations and obstacles that make serving *Hashem* difficult. Thus, Aharon sought to make peace by

EDITORIAL AND INSIGHTS ON THE MIDDAH OF כשרות

As we pack up the last remnants of *Pesach* and store them away for next year, we are meant to stop and think: what have we stored away in our hearts and minds to take with us from this fabulous holiday for the entire year? What can we do to “hang on” a bit to this special feeling? So, we read *Parshas Shemini* and learn a great lesson about our rich Jewish heritage.

The *parsha* discusses the *simanim* that make an animal kosher. The two signs that make an animal befitting for Jewish consumption are "מעלה גרה" - chewing it’s cud, and "מפריס פרסה" - split hooves. These signs actually teach us a lot about Judaism. The act of chewing one’s cud is the idea of going over the past. Taking what one previously received and benefiting from it again and again. Split hooves, on the other hand, is a sign that reflects moving forward - when one sticks his foot out. *Yiddishkeit* is a combination of the two. The *Torah* was given to us many generations ago and all the *mitzvos* were written in stone. Literally! Each commandment is an expression of *Hashem’s* will that can never be changed. It is studied and learned, and studied again and again, each time revealing a deeper and more profound Divine wisdom. This is the heritage that we “pass-over” from generation to generation. At the very same time, we must always continue moving forward, advancing with the times and applying *Torah* ideology to modern situations. As the world progresses with technological advances, the words of *Torah* must be applied and utilized daily to achieve the maximum in this world we live in. We surely must be cautious that no negative influence affects our lifestyle, but we must take all the positive powers of the world and allow the *Torah* to shine and affect the many assimilated Jews who need to come home. May we join the kosher signs of “looking back” and “forging ahead” to pass our beautiful *mesorah* down to all future generations.

דרגה יתירה

כל מפרסת פרסה ושסעת שסע פרסת מעלת גרה בכמהה אתה תאכלו (יא-ג)

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Yisroel with zero overhead