

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



שבת קודש פרשת שמיני - מברכים החודש - פרק א' דאבות - י"א בעומר

Shabbos Parshas Shemini - First Perek

כ"ז ניסן תשס"ז - April 14, 2007

הדלקת נרות שבת - 7:16 * (Monsey, NY) מנחה גדולה / שבת - 1:30

זמן קריאת שמע/מ"א - 9:02 ~~~~~ שקיעה של יום השבת - 7:35

זמן קריאת שמע/הג"א - 9:38 ~~~~~ צאת הכוכבים / מעריב - 8:25

סוף זמן התפילה / להג"א - 10:44 ~~~~ צאה"כ / לשיטת רבינו תם - 8:47

* פלג המנחה בע"ש בשעה 6:12 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד מאת הרב שלום פערל שליט"א נ"נ בשיבת הגר"צ קושלבסקי

יהי ביום השמיני קרא משה לאהרן ולבניו ולקני ישראל וגו' (ט-א)

ההצלחה ברוחניות ובגשמיות. (ועד"ז פירש האזנים לתורה) וכת' "לא תסור מן הדבר אשר יגידו לך ימין ושמאל" (דברים יז יא). ופירש"י: "אפילו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימין". כי יש לקני ישראל הסתכלות מיוחדת ששונה מהמון העם, ומחויבים ישראל להתבטל לדעתם באופן מוחלט.

והנה בימי קדם, בכל מרכז עיר התנוסס שעון גדול מרכזי בגובהה של עיר, וניתן היה לראותו מכל העיר ולכוין את השעון הפרטי על פיו. ואמר ע"ז אחד מגדולי בעלי המוסר, שטוב עשו בני העיר שהעמידו את השעון המרכזי במקום גבוה, שאין יד המון העם משגת, שלולא כן היה כל אחד מכוון את השעון המרכזי לפי הטעות בשעון הפרטי שלו. ואמר, השעון המרכזי הוא כדעתם של זקני העדה - שגבוהים משכמם ולמעלה מהמון העם, והעם צריכים לכוון מעשיהם בחייהם הפרטיים על פיהם, ולא להנהיג הזקנים על פי דעתם, חס ושלום - "אפילו אומר לך על ימין שהוא שמאל".

במשך חיינו פעמים רבות פוגשים אנו בבעיות שזקוקים לפתרון, ועלינו לפנות לגדולי ומאורי הדור, ובאור תורתם יאירו עינינו בעצה ותושיה. ואלו שמתנהגים ע"פ הדרכתם, בטוחים שיצליחו, וכמש"כ בתחומא על הפ' "שאל אביך ויגדך זקנך" ויאמרו לך" - שכל מי שנוטל עצה מן הזקנים אינו נכשל!

אצתא במדרש (יא, ח): "אמר ר"ע, נמשלו ישראל לעוף, מה העוף הזה אינו פורח בלא כנפים, כך ישראל אין יכולים לעשות דבר חוץ מזקניהם - גדולי דורם". ומבואר, שהזקנים לישראל הם כמו כנפיים לעוף. וצריך להבין מהו הדמיון?

והנה במינוי הזקנים כתיב: "ואשימם בראשיכם" (דברים א' י'). ואיתא במדרש "אמר להם משה, אם אי אתם נשמעים להם, אשמה תלוי בראשיכם. למה הדבר דומה, לנחש הזה שאמר הזנב לראש עד מתי אתה מתהלך תחילה אני אלך תחילה. אמר לו לך, הלך ומצא גומא של מים והשליכו לתוכה, מי גרם לו, על שהלך הראש אחר הזנב. כך כשהגדולים מהלכין אחר הקטנים, נופלים על פניהם". ועל דרך זה מצינו: "אם יאמרו לך נערים בנה וזקנים סתור, תסתור ולא תבנה, שסתירת זקנים בנין, ובנין נערים סתירה" (מגילה לא). ומתבאר שהצלחת ישראל תלויה בהכנתם לעצת הזקנים, **שוקני העדה הזבוקים בתורת ה', אינם פועלים על פי המבט השטחי או על פי רגשות ונגיעות אישיות, אלא מכוונים בכל דבריהם לרצון הבורא - "דעת תורה". וההולך בעצתם, מתדבק בדבר ה', ומובטח שיצליח.**

ובזה מבואר מדוע דומים הזקנים לישראל ככנפיים לעוף, דכמו שכנפי העוף מרוממים אותו מעלה מעלה, כך כששומעים ישראל לעצת הזקנים, מתרוממים מכח עצתם, עד לפסגת

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

Sefiras Haomer - Chizuk based on the Sefirah count.

Since the beginning of this year we have been suggesting weekly *chizukim* at the end of every issue. The importance of this approach was explained in the first issue on *Parshas Bereshis*. This concept is now even more important at this time of the year. When our forefathers left Egypt, they knew from *Moshe Rabbeinu* that they would be receiving the *Torah* after seven weeks ⁽¹⁾. These weeks were preparatory weeks to cleanse themselves from the undesirable contamination due to living there for 210 years. Also, they needed to acquire many positive *middos* to be suitable recipients of this holy gift on *Har Sinai*. They succeeded in changing themselves and from that time on, this season is potentially granted the ability for each of us to do the same in our specific sphere of growth ⁽²⁾. There were 2 distinct "ladders" with finite steps that *Klal Yisroel* were climbing:

Ladder 1.

The sages of *Kaballah*, in a very factual way (and also in a mystical way for the few who understand it), gave an exact breakdown of the 7 sections of the "ladder," corresponding to the 7 weeks of *Sefirah* we count, plus the 49 rungs of the "ladder" corresponding to the 49 days we count. The 7 sections are based on striving to be somewhat like our holy and illustrious forefathers, *Avrohom, Yitzchok, Yaakov, Moshe, Aharon, Yosef and Dovid*. The combining and

(1) מדרש חובא בש"ת רשב"א גרפד, וכן הר"י בסוף מס' פסחים
(2) שפת אמת פרשת אמור תשל"ג (3) חידושי הר"ם דף קס"ג, לב אליהו

הוא היה אומר...

R' Uri of Strelisk ZT" L (Saraf) would say

"*Aharon Hakohen* was so humble and modest that being appointed *Kohen Gadol* was in itself an affliction for him. For this reason, the *posuk* uses the expression 'ייהי ביום השמיני' - since the word 'ייהי' denotes grief and suffering. In truth, it is easier for a righteous person to throw himself into a burning furnace, than to become famous and renowned as one of the great *tzaddikim* of *Klal Yisroel*!"

R' Menachem Mendel Schneerson ZT" L (Lubavitcher Rebbe) would say:

"Ever since the giving of the *Torah*, when the Jewish people heard G-d Himself declare, "*I am the L-rd your G-d*," the quality of *Emunah Peshuta*, simple faith, has been indelibly engraved upon the Jewish soul. It is with this pure faith that Jews believe that everything that happens in the world is directly controlled by Divine Providence."

A Wise Man would say:

"Unlike the popular expression, I find that he who laughs last, thinks slowest!"

MAZEL TOV TO MR & MRS YISROEL MINZER ON THE BIRTH OF THEIR GRANDDAUGHTER PESSIE AND TO THE PROUD PARENTS RIVKAH & CHEZKY SUSSMAN. MAY THEY ALL SEE MUCH NACHAS

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

inter-linking of each of these 7 qualities yields the 49 rungs that *Bnei Yisroel* consciously worked on day by day in the desert to prepare for the *Yom Tov* of *Shavuos*. For example, they worked during the first week to follow the ways of *Avrohom Avinu*. This was *חסד* - kindness, to all people growing out of a burning love of *Hashem* and his children. The second week was *גבורה* - strength, the *middah* of *Yitzchok*, and soon. The 7 aspects of each quality were attained by combining the characteristics of the other *Tzaddikim*.

Ladder 2.

In *Pirkei Avos* (פרק ו') are listed 48 stepping stones to acquire the *Torah*. There are sources ⁽³⁾ that write about using 48 days of these 7 weeks of *Sefirah* to work on these acts of acquisition day by day, and using the last day as a summary to make a complete review. Of course, it is impossible in a weekly column to cover this entire topic in just 7 weeks. Yet, even working on parts of these great ladders, brings us a step closer to *Hashem* and his *Torah*. Also one who starts the climb can continue after *Shavuos* as we will try to do *IY"H*.

WEEKLY CHIZUK # 26

Try to find the chance to consciously do one act of kindness daily as a merit for our nation. That means to "give away" one's own reward for this special act of chessed. (For example, stories are told about certain great people who would learn *Mishnayos* and/or give charity daily for the merit of departed souls who didn't have anyone to do these things in their merit.)

bring his question to the rabbi, the saintly **R’ Pinchos Halevi Horowitz ZT”L**, known throughout the world as the **Baal Hafla’ah**. Immediately he made his way to the *Rov’s* study and produced the source of his query. A defect had been discovered in the lung of the slaughtered ox; however, it was not a clear-cut case and due to its borderline nature, he was raising the possibility that it might be *treif*, forbidden by *Torah* law to be eaten. Indeed, it was a complex case, and R’ Pinchos spent hours upon hours reviewing the rulings of the great halachic authorities of previous generations, several of whom where inclined to forbid the meat under such circumstances. Chief among them was the **Shach, R’ Shabsi Hakohen ZT”L**, the great 17th century *posek* and author, who was very clear in his ruling that an animal with these same deficiencies in the *shechitah* process, was to be deemed *treif*. But R’ Pinchos persevered in his in-depth analysis of the entire subject and after much thought and deliberation, he issued his ruling: the ox was kosher.

Happily, the butcher accepted his rabbi’s ruling and went on his way. One of R’ Pinchos’ disciples, however, who was following the entire scenario from its inception couldn’t help but ask the master, “Why did the *Rebbi* go to such great lengths to render the ox kosher? After all, the Shach has made it very clear in his writings that such a case is *treif*. Would it not have been more advisable to simply throw away the meat rather than risk transgressing such a serious prohibition?”

R’ Pinchos smiled at his young *talmid* and replied. “You know, for every man there comes a day when he must stand before the Heavenly tribunal and produce a complete accounting of his life. I imagine that when that day comes for me, I shall have to defend the decision I arrived at today. The prosecution will undoubtedly call a most prodigious witness to testify against me. The Shach, himself, will stand up before the entire assembly and explain how I, Pinchos Horowitz, permitted the eating of meat whose *kashrus* was in grave question. His accusations will have serious resonance and I will have no choice but to respond by citing the opinions of his lesser colleagues who ruled that the ox is indeed kosher. In this way, I will produce my own defense as to why I preferred their rulings over his. I know this might not sound very encouraging and you can be sure that the prospect fills me with trepidation.”

He paused for a moment before continuing. “But now, lets look at the other side. What if I had ruled that the meat is *treif*? Then, I would have to contend with another accuser - the ox! Without a doubt, he will take the stand against me and bellow his rage: ‘How many hungry mouths might I have fed?’ he will cry. ‘How many hours of *Torah* study and prayer might I have sustained had the scholars and their families been permitted to eat of my meat? How many good deeds might I have engendered? And this man here consigned me to the garbage heap, while there were grounds for rendering me kosher!’”

Eyes shining, the Baal Hafla’ah exclaimed, “To be sure, I could call on the great Shach to defend me. But, all things considered, I would rather take my chances against the Shach than confront an angry ox in court!”

משל למח הדבר דומה

והתקדשתם והייתם קדושים כי קדוש אני וכו' (יא-מד)

משל: An Arab once came to the *Sephardic Gaon, R’ Shlomo Duran ZT”L* and asked, “Why do Jews wash their hands before praying and eating?”

“Because we believe that purity is attained from water,” replied R’ Shlomo. He added that our rabbis understood the *posuk*, “*You shall sanctify yourselves, and you shall be holy*” as referring to hand washing before and after eating, respectively. The point of these washings is for sanctity and purity.

“If so,” mocked the Muslim, “Our purity is, in fact, greater than yours! We Muslims wash our heads, hands and feet before each prayer service, while you just pour a small amount of water over your hands!”

R’ Shlomo smiled and said, “You should know that purification through water works only for one who is pure at his core. Chickens spend their lives pecking at trash, and yet everyone eats their meat; at the same time, frogs spend their lives on water and virtually no one eats them.” The Arab’s face turned black.

במשל: The rabbi turned to his students and said, “This is true not only regarding water, but also regarding *Torah*. *Chazal* say, ‘*Just as water raises a person from impurity to purity, so do the words of Torah.*’ This applies only to Jews, who are sacred and pure, believers and children of believers. Gentiles may not study *Torah*, because it will not help them at all!”

וקרא משה אל משיאל ואל אלצפן בני עזיאל דד אהרן וכו' (ד-ה)

In *Parashas Vaera*, the *Torah* mentions the genealogy of the *Leviim*, particularly the sons of Kehas: עמרם, יצהר, חבורן ועזיאל. Here, however, when *Moshe Rabbeinu* required people to remove the bodies of Nadav and Avihu from inside the *mishkan*, he called upon the sons of Uziel, Kehas’s fourth son, to do the somewhat unpleasant task. Shouldn’t Moshe have called upon the children of Yitzhar, who was next in line after Amram? In addition, why does the *Torah* use the expression “דד אהרן” - “*Uncle of Aharon*” only in relation to Uziel?

R’ Naftoli Tzvi Yehudah Berlin ZT”L (Netziv) answers that the word “דד” implies “דידות” - “*friendship*,” indicating that the Uziel wing of the family had a closer relationship with the Amram branch than the Yitzharites who displayed feelings of jealousy as seen clearly by the revolt of Korach. *Moshe Rabbeinu*, therefore, chose Uziel’s sons, who were sympathetic with Aharon’s plight rather than those who might harbor ill feelings toward him.

Furthermore, the sons of Uziel exemplified humility. When אלצפן בן עזיאל, was chosen as נשיא - *Prince of (tribe of) Kehas*, his older brother משיאל did not complain or show signs of jealousy. The *Torah* left out the “י” from Elitzofon’s name here to show us that he, too, was a humble person. *Moshe Rabbeinu* chose to honor Uziel’s sons, who exemplified the *middos* of humility and empathy.

The lesson we learn from this is that when a messenger is sent to perform a *mitzvah*, the sender should be fully aware of the circumstances surrounding the mission and choose the proper candidate to ensure the mission’s success.

מעשה אבות ... סימן לבנים

זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ וגו' (יא-ב)

The **Baal HaAkeidah ZT”L** writes that unkosher animals are forbidden to eat because their essential quality corrupts one's character traits, since soul-corrupting, impure blood courses through these animals. This is based on a *Medrash* cited by the **Ramban**, which explains that the forbidden birds mentioned in the *posuk* are specifically birds of prey who hunt and forage. Similarly, all animals of prey are forbidden, as they implant within the human soul cruelty and corrupt qualities. On the other hand, kosher animals are clearly different in terms of their inner qualities. In fact, the milk of kosher animals can congeal to form cheese, whereas the milk of non-kosher animals cannot.

Many years ago in the teeming Jewish metropolis of Frankfurt, a local butcher came across a *shailah* (halachic query) while he was slaughtering a large bull. Being a righteous individual, he realized that he must

TORAH GEMS

כי אני ה' המעלה אתכם מארץ מצרים לחיות לכם לאלקים וכו' (יא-מה)

The word “המעלה” - “*who has brought up*,” refers to elevation and purification. The Almighty said, “*If I brought Yisroel up from Egypt only for this matter, that they do not become defiled through (eating) insects, that would have been enough!*” (ב"מ סא:) The obvious question must be asked; for this we had to leave Egypt? Why could we not have received these commandments while still in Egypt?

The holy **Maggid of Kozhnitz, R’ Yisroel Hopstein ZT”L** provides an intricate response. As we know, it is a grave violation to eat forbidden foods and one must be careful not to eat vegetables with insects in them. The word used by the *Torah* in reference to forbidden insects is “שרץ”. This word can also be used to mean something “that runs.” Insects always run and scatter about. However, **Targum Onkelos** translates the word as “רחשא” referring to a small creature with “*short legs that seems to only stir and wander.*” (Rashi). These creatures hardly move at all. In truth, though, there is no contradiction; they scurry about frantically, but move very slowly. Just like a mother who walks slowly as her young son runs scurrily after her to keep up. Because of his small size and the size of his legs, he must run in order to move on, however slowly. If he would move his legs slowly, he wouldn't budge.

The message emerges from this symbolism. We had to be “brought up” from Egypt, in order that we become elevated, rather than just stirring about in place spiritually. We had to raise our perspective and understanding, because what the “small” individual accomplishes through hard work and exertion, the “elevated” person can achieve in an instant.