

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

(Monsey, NY)

הדלקת נרות לשבת - 6:58

זמן קריאת שמע/המ"א - 9:18

זמן קריאת שמע/הגר"א - 9:54

סוף זמן תפילה/להגר"א - 10:57

שקיעת החמה שבת קודש - 7:17

מוצש"ק צאת הכוכבים - 8:07

צא"ח / לרבינו דם - 8:29



A Torah Taolin Publication

34 Mariner Way Monsey NY 10952

NOW AVAILABLE
ONLINE AT
WWW.TORHAHTAVLIN.ORG
TO VIEW ARCHIVES,
STORIES, ARTICLES
OF INTEREST OR
TO SUBSCRIBE
TO RECEIVE
THIS EMAIL
WEEKLY

מאת הנח"צ רבי נחמאל הכהן רעבעניץ שליט"א ר"י שער השמים ירושלים מה"ק
ויעש אהרן ובניו את כל הדברים אשר צוה ה' ביד
משה וגו' (ח-לו) - כל הגדול מחבירו יצרו גדול הימנו
(פ"ש): להגיד שבחו שלא חטו ימיו ושמאל מתוך הכטה שטחת דרי דברי רש"י

ביכולת היצר עוד לפתותו בענינים של מה בכך, כי גם בעניני קטנות יש מדרגות, ולמשל אם מתחילה ניסה להפילו בזה שמדא לא שדריח איזה סך מעות, מנסה כעת לנסותו לסכום יותר גדול. אך אלו הצדיקים שמתעלים ממדרגה למדרגה, ומוותרים על כל עניני עולם הזה, שוב אין ביכולת היצר לפתותו באלו הענינים, אך מובן מאליהם כי כל עוד האדם חי בזה העולם הרי יצריו יצרו ממנו, וכאמאר בעל החובת הלצבות' (שער יחיד המעשה, פ"ה) וזל: "אדם לא ידע, כי כל אדם שיש לו, כשתנצח אותו פגע שותיו, ויש ממך ולא יעלה על לבו להחליט בך וכו', אבל היצר אין מספיק לו ממך ניצוח פגע ומאה פעמים, בין שנצח אותך, בין שנצחתו וכו', ואם תנצחו פגע אחת – יארוך לך כל ימך לנצח אותך. עכ"ל. וכראות היצר כי בעניני קטנות לא יוכל לו לזה האדם, מתחיל הוא לנסותו בענינים רוחניים.

ענין זה הוא יסוד גדול שמשלט על האדם להיות מודע לכך כל ימיו, כי כל הזמן רודף היצר אחרינו, ואף אחד שזכה להתעלות הרבה עליות, מכל מקום עיני היצר צרה ומבקש להכשילו, ובכל מעשה שחפץ הוא לעשות, אף אם מכויין הוא לשם שמים, מוטל עליו למקדש ולתבונן אם אכן הוא רצון הבורא, ואם שאינו כי אנו נסיון מצד היצר, המנסה להטעותו, ועל פי האמור מן היטב זה השבח האמור כאן לארדן ובניו. שלא היטב עצמן ימין ושמאל, כי דוקא אלו שהיו צדיקים ביותר היה להם יצר הרע גדול,

ענין זה הוא יסוד גדול שמוטל על האדם להיות מודע לכן כל ימיו, כי כל הזמן רודף היצר אחריהו, ואף אחר שזכה להתעלות הרבה עליות, מכל מקום עיני היצר צרה בו ומבקש לרכשילו, ובכל מעשה שחפץ הוא לעשות, אף אם מכווין הוא לשם שמים. מוטל עליו מקודם להתבונן אם אכן זהו רצון הבורא, או שאינו כי אם נסיון מצד היצר המנסה להטעותו. ועל פי האמוד מובן היטב זה השבח האמור כאן לאורח ובניו, שלא היטו עצמן ועשאו, כי דוקא אלו שהיו צדיקים ביותר היה להם יצר הרע גדול. והוא היצר הרע של לשם שמים, והוא כאמור היצר הגדול ביותר ששייך, ואף על פי כן התחזקו מאוד בענין השלימות, להיות תמים עם השם"ת, וזה לעבור על קצו של ויד', ועשו את המוטל עליהם בשלימות מבלי להתפתות לחשבוניות היצר. ואז אך שבח יותר מזה. יעזר השם"ת שלא ינפול ברשת היצר ונזכה לקיים רצונו בתמימות.

A SERIES IN HALACHA LIVING A "TORAH" DAY

למעשה

Relevant Questions for the Yom Tov of Pesach (1)

Shehakol Cake: Common Scenarios. According to the above, “Pesach Cake” which is commonly made from potato starch and whose “ברכה ראשונה” (first blessing) is “*Shehakol*” and “ברכה אחרונה” (after blessing) is “*Borei Nefashos*,” is not considered a “meal.” Therefore, not only does one not fulfill the *mitzvah of Kiddush*, as stated above, he also transgresses the *halacha* of not

“וַיַּעַשׂ אַהֲרֹן וּבָנָיו כֹּל הַדְּבָרִים אֲשֶׁר צִוָּה יְהוָה” - *To praise (Ahar*
 Why would Aharon and his sons turn away from a commandment that would
 show us that they had no false modesty within them at all. Aharon turned
 his head back and forth to portray his humility. Aharon and his sons

A Wise Man would say:

Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)

הלכה מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

eating before *Kiddush*. This is a very practical issue which manifests itself on *Pesach* with a number of common scenarios. In many hotels and *Pesach* programs, the morning *Yom Tov* meal is not ready to accommodate so many guests until close to 12.30 or 1:00 pm. In the meantime, a *Kiddush* is served with potato starch cake so people should have what to eat until the meal is ready. Similarly, some *shuls* make a “*Shevi’iy shel Pesach Kiddush*” where they serve such cake and this practice is not simple as explained above. One way to avoid this issue is to encourage people to drink a *revi’is* of wine, or at least grape juice.

Informing People. Unless it is self-understood, one should inform people of this *halacha* by announcing or posting a sign that the cake is “*Shehakol*” so that they should say the correct *beracha*.

of Hashem, that they were praised for not doing so? It is to sometimes a person is asked to do something but he shakes his head. His sons did what they asked - no need to shake their heads."

They're behind you for a reason."

M Camp Merockdim
26 Parker Blvd.
845.362.0287

Mazel Tov to Rabbi & Rebbetzin Alexander Hoffman on the Bar Mitzvah of their son Shimmy. May the entire Hoffman/Goldberg family enjoy much nachas from him and their entire family.

Mazel Tov to Rabbi & Rebbetzin Alexander Hoffman on the Bar Mitzvah of their son Shimmy. May the entire Hoffman/Goldberg family enjoy much nachas from him and their entire family.

מעשה אבות סימן לבנים

יִקְרַב מֹשֶׁה אֶת בְּנֵי אֶהֱרָן וְיִלְבָּשֶׁם כְּתֹנֶת וַיַּחַנַּר אֹתָם אֲכַנְנִי וַיַּחֲבֹשׁ לָהֶם מִנְכְּעוֹת כַּאֲשֶׁר צִוָּה יְיָהוָה אֶת מֹשֶׁה וְגו' (ח-י)
Chazal tell us: “*When the Kohanim wear their special clothes they have the proper sanctity of the Kehuna (priesthood); when they do not wear their clothes they do not have the full sanctity of Kehuna.*” (זבחים יז) Evidently, clothes can affect a person to such a degree that his special sanctity is dependent on them. And conversely, one can appreciate the negative effect of ostentatious and immodest clothes, with which a Jew - and especially a *Bas Yisroel* - attracts attention to herself. Not only do these clothes bring impurity to the world, but, being “articles of *tumah*,” they rebound on their wearer and influence him or her negatively. Refined clothing worn with *tznius* and purity of mind, however, underpin the sanctity of the Jewish people. Being “articles of purity” they constantly inject higher degrees of purity and *kedusha* into their wearer.

While still a young man, **Chacham Raphael Boruch Toledano ZT”L** successfully established a system of social organizations geared to assisting the poor and needy in his hometown of Meknes, Morocco. His initiatives included a society to assist ill patients, a charity to provide clothing for the needy, and a fund for underprivileged brides. Upon his father’s passing, Chacham Raphael assumed the mantle of leadership in Meknes and he distinguished himself as an influential communal leader who involved himself tirelessly in the religious and practical needs of his flock.

On one occasion, Chacham Raphael traveled to the Atlas Mountains to tend to an important communal matter. During his visit, he observed the sorrowful state of poverty suffered by the Jewish residents of one of the outlying towns and it hurt him deeply. Most of the town’s residents did not have adequate clothing for the approaching winter. Children roamed the streets in tattered shoes, many without socks, and they often suffered from frostbite. Postponing the original purpose of his visit, Chacham Raphael chose instead to make every effort to alleviate the suffering endured by these destitute Jews. He embarked on an intensive campaign to collect material so that the town’s residents could be properly clothed during the winter months.

Though his fund-raising efforts were somewhat successful, he found himself unable to obtain the required materials. This was during the tumultuous period of World War II, when many commodities were rationed. Material for winter clothing was in high demand for army uniforms, and the *chacham* could not acquire the materials he needed, for any price.

The situation became even more dire when a messenger arrived at the *chacham’s* house with an order to come immediately to the governor’s mansion. An informant had reported to the governing body that the rabbi was violating the law with illegal fundraising activities, which, due to wartime conditions, were strictly banned. The public nature of the *chacham’s* infraction rendered it an act of civil defiance, punishable with an extended prison term.

The governor questioned the rabbi, asking him why he had committed such a grievous civil offense. Chacham Raphael vividly described to the governor the situation of the residents of the remote Atlas Mountains, depicting the pain and suffering of innocent children during the harsh winter months. He then rose from his chair and placed a sack full of money on the table and, addressing the governor with a firm and confident voice, said, “Your Honor, please note that the entire fundraising campaign was actually done on your behalf. I have no ties whatsoever to the Atlas Mountains. The only common bond between those people and myself is your reputation, as you are the one who administers to both districts. I, as a dedicated citizen, have done my civic duty in putting together the funds; I respectfully request that you do your part and make available the cloth that is necessary for immediate shipment to those unfortunate citizens.”

The governor was touched and impressed by the *chacham’s* courage and sensitivity. As a politician, the governor knew that he could bolster his standing among the citizenry by performing this simple act of kindness. He immediately authorized the release of large quantities of the finest winter clothing and their immediate shipment to the affected towns. The clothing was obtained at a small percentage of the actual price, and all shipment costs were covered by the governor's office. The incident was widely reported in the newspapers and resulted in a remarkable *Kiddush Hashem*, as it publicized the dedication and sensitivity of the Jewish community and its beloved *chacham*.

משל למח הדבר דומה

אש תמיד תוקד על המזבח לא תכבה וגו' (ו-ו)
משל: Many years ago, two young men dreamed of leaving their tiny little village and making it to the big city. It was there, they were convinced, they would strike it rich and be successful in any endeavor they put their minds to. This dream was one that they not only dreamed about privately, they would discuss it with each other, looking forward to exploring new vistas and creating new opportunities.

They were close friends but their minds worked completely opposite of one another. If one was detail-oriented and prudent by nature, the other was carefree and

and flippant. Thus, it was no coincidence that on the evening when they both set out to explore the world and were offered torches to help them find their way, one boy accepted it happily while the other said he didn’t need it; he will find his way without a light.

A few months later, the two came back to the village and were asked about their experiences. The second boy said, “I found nothing but darkness in the world.”

However, the first boy smiled and answered, “Indeed, everywhere I went, I found light.”

Adapted from “A Legacy of Leaders” by Yehuda Azoulay

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

מחשבת הלב אם על תודה יקריבנו והקריב על זבח תודה...(ו-י)

Rashi cites four instances when a person brings a *Korban Todah*, to thank *Hashem* for saving him from a life-threatening situation. We mention them every day in *Shemona Esrai*, right after the *tefillah* of “מודים”, when we say, “וכל החיים יודך סלה”, *Chazal* tell us that the word “חיים” refers to: “חולה” (sickness), “יורדי ים” (sea traveler), “יסורים” (imprisoned), “מדבר” (desert). Today, sadly, we don’t have a *Bais Hamikdash*, so when a person is saved by *Hashem*, he recites the “*Birchas Hagomel*” - “Blessed ... *Who bestows good upon the guilty, who has bestowed every goodness upon me*”) It is said before a *minyan* of ten men to publicize the *chessed* that *Hashem* did for him. In response, those present announce: “מי שגמלך כל טוב הוא יגמלך כל טוב סלה” (“*The One who bestowed you with goodness, shall always bestow you with goodness*”). The *Gemara* characterizes this as: “מברך על העבר וצועק על העתיד” (“*Blessing the past, and crying out for the future.*” Why? Why do we answer this *beracha* with a prayer for the future, unlike all other blessings that just get an *amen*?

In *Parshas Vayeitzei*, after Leah gave birth to her fourth child, she said: “הפעם אודה את ה” (“*This time I thank Hashem*”) and immediately after that, the *Torah* tells us she stopped having children. Rochel, on the other hand, named her first child Yosef and said: “ספ’ ה’ לי בן אחר” (“*Hashem should give me another son*”) and shortly thereafter she gave birth to Binyamin. When one only gives thanks for the past, that good will come to a halt, whereas if one gives thanks for the future as well, he is sure to receive extra bounty in the future. Thus, the “*Birchas Hagomel*” which takes the place of the *Korban Todah* - the only *korban* that in the future will not be בטול - requires us to give future thanks as well, since everything *Hashem* does is always for the good.

DRUSH V’CHIDDUSH

קה את אהרן ואת בניו אחו ... (ח-ב)

The *Medrash* here states as follows: “הצל לקחים למות” - ‘*Deliver those who are drawn to death*’ - *this refers to the two sons of Aharon (Nadav and Avihu, who were killed)*; ‘*and those that are ready to be slain will You come to their rescue*’ - *this refers to the two sons who were ready to be slain (Elazar and Isamar, but were kept alive)* ... *two were killed and two were saved* ... *Rav Yehoshua ben Levi says, ‘Teshuvah accomplishes all; Tefillah accomplishes half.*” The **Eitz Yosef** explains that when *Moshe Rabbeinu* prayed on behalf of the children of Aharon, his prayers were only able to effect a partial salvation, and for this reason, only the last two sons of Aharon were saved from a fiery death.

Our idea of prayer is sometimes distorted. We often think that when we pray, *Hashem* is required to give us what we feel we need and we are disappointed when our wishes are

EDITORIAL AND INSIGHTS ON THE MIDDAH OF אחדות

If we look back in history, it is interesting to note that it was always at the greatest moments of our people that we were “*as one man with one heart.*” *Kabbolas HaTorah, Krias Yam Suf, Binyan Bais Hamikdash.* In truth, it is probably the other way around. It was probably the great unity of *Klal Yisroel* that merited those awesome experiences. *Achdus* - Unity, is comprised of three levels: “קהל, עדת, ישראל” The **Mahara”l ZT”L** writes that when *Bnei Yisroel* brought the *korban Pesach* in the *Bais Hamikdash*, they were composed of these three groups, which represented total unity and was accomplished through the *korban Pesach*. “קהל” symbolizes physical unity, doing a *mitzvah* all together. “עדת” represents unity of the mind, when people come together with a common goal. “ישראל” is the unity of the soul, when we, as a holy nation, are fully connected and intertwined on a *neshama* level. This third level is the peak of *Achdus*, a level of unification that only the Jewish people can achieve.

Rabbi Zev Leff Shlit’a explains that this achievement of total unity actually began on the tenth of *Nisan* when the former slaves of Egypt purposefully and courageously took a lamb, tied it to their bedposts and prepared to offer it as a sacrifice to the Almighty on the night of *Pesach*. They knew the risks they were taking, since the lamb was the god of the Egyptians! *Bnei Yisroel* forged an incredible bond of unification - body and soul - as they defied their taskmasters and expressed allegiance, devotion and love to the One and only Lord, *Hashem*! This great act of self-sacrifice and unity paved the foundation of *Am Yisroel* and the great redemption from Egypt. This is why the *Shabbos* before *Pesach* is called “*Shabbos HaGadol*” - The GREAT SHABBOS, for it was on this day - 10th of *Nisan* - that the great Unity of *Klal Yisroel* was founded! May we merit the final redemption by expressing our greatness and showing the world the great unity of the Jewish People, in mind, body and spirit.

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

דרגה יתירה

ושחמו אתו כל קהל עדת ישראל בין הערבים ... (שמות יב-ו לשבת הגדול)

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO