

According to **Rabbi Dr. Abraham Twerski Shlit'a**, there are arguments today to legitimize illegal substances as well as to allow various practices that are immoral and wholly inappropriate for a society. While

those who advocate these ideas may have good intentions and believe that it will serve to better society, it should be recognized that there are things that are inherently bad, wrong or evil and can never be considered legitimate.

הכלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (17)

The Beracha of Hamotze. Before starting a bread meal, after washing our hands, we recite the "ברכת המוציא" (*"Blessed are You Who brings forth bread (food) from the earth."*) This *beracha* covers all foods that satiate a person, which is the purpose of bread, and is, thus, included in this unique *beracha*. One should have in mind when thanking *Hashem* during this *beracha* not just for its narrow meaning (לחם), but for all food in a broader sense.

Desserts that are eaten for a separate purpose are not exempted with this *beracha*. Similarly, the apple eaten on the night of *Rosh Hashana*, which is not eaten as part of the meal, but as a good omen for starting off the year, does require a *beracha*. If one eats sour fruit such as grapefruit at the beginning of the meal as an appetizer, the custom is not to make a *beracha* because it is considered part of the meal. If one eats sweet foods such as honeydew or cantaloupe which do not arouse appetite, he should make a *beracha* because they act like desserts.

Before the Beracha. Before starting the *beracha* one should make a small tear or cut in the bread in a **well-baked portion of the crust**. Even if one likes the softer inner portion of the bread better he should still do it this way, unless he is old or sick in a way that his stomach or teeth cannot take crust. This is a decision from which part of the bread he wants to start eating and minimizes the chance of a delay between the end of the *beracha* and the start of the eating. For the same reason he

הוא היה אומר

R' Moshe Sternbuch Shlit'a (Taam V'Daas) would say:

"The exact midpoint of the *Torah* occurs directly between the words 'דרש דרש משה' which is literally translated as '*Moshe inquired very much.*' A hidden message is learned here as well: The *Torah* is infinite and the lessons, teachings, instructions, directions, studies, theories, doctrine - the myriad *Derashos* - that are gleaned from the *Torah* are never-ending. Thus, 'דרש דרש' - Even at this mid-point in the *Torah*, we are nowhere close to being finished. We must continue to '*darshen*' and plumb its depths for the *Torah* is all-containing."

R' Meir Leibush Malbim ZT"L would say:

"At the time of the end, doubt will disappear. The closer the time, the smaller the doubt. We know that the redemption must come before the seventh millenium. Therefore, in the past there was little certainty and much doubt. However, as we approach the seventh millennium, there is more certainty and less doubt."

A Wise Man would say:

"What is money? Paper? Coins? It means nothing. Sharing money with others is what gives it its value."
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טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ וגו' (יא-ב) - ע"י זהירות בקדושת האכילה וזכים להשראת השכינה

בחלק הקום עשה ישנה קדושה גדולה, שעל ידי אכילה בקדושה אדם עולה ומתקדש מאוד, וכמו שאמרו חז"ל (ברכות דף נ"ה ע"א), שהיום שאין מזבח - שולחנו של אדם מכפר עליו. האכילה דומה להקרבת קרבן על גבי המזבח, והרי שיכול האדם לזכות להיות משכן גם בימיו שאין מקדש, וזאת ע"י אכילה בקדושה.

בא האר"י **הקדוש** וגילה לנו יסוד נפלא: בכל דבר גשמי בעולם ישנה חיות רוחנית, והוא הניצוץ הקדוש שבכל דבר. כשאדם אוכל, גופו נהנה מהחלק הגשמי, אבל הנשמה היא שנהנית מהרוחניות שבו, והיינו מניצוץ הקדושה שבתוכו. לכן אם אין לנוף את הכח הגשמי, ולנשמת האדם חסר הכוח הרוחני - הוא עלול למוות.

היוצא מדבריו, שאם אוכל האדם מאכלים טמאים, והם הנבילות וטריפות וכיוצא בהן, נשמתו חלילה מתה, ובא על ידי האכילה הזו לעלמא דפירודא ולחיבור לסטרא אחרא רח"ל, אבל אם אוכל רק מאכלים כשרים, ומכוון באכילתו לתקן את ניצוצי הקדושה שבהם, הוא מתעלה באכילתו ונוסף לו כח לנשמתו.

מאת הרב שלום פערל שליט"א
ע"י בישיבת הגר"צ קושלנבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

יין ושכר אל תשת אתה ובניך אתך בבואכם אל אוהל מועד וגו' (י-ט) - פקודי ה' ישרים ... משמחי לב

יזכו להשראת השכינה ע"י עבודתם. אבל באמת שטעו בזה, כי היה עליהם לעורר את השמחה בלבבם ע"י התבוננות באושר ובשמחה שיש לאדם בזכיותו לעבוד את ה' ולקיים מצוותיו, שיעורר את עצמו על גודל חשיבותו וזכיותו לעבוד ולשרת את מלך מלכי המלכים, ועוד שמצטרף לזה התענוג הרוחני של קירבת ה', ושכר נצחי. ולכן נצטוו 'יין ושכר אל תשת וגו', כי העבודה עצמה צריכה לשמח את הלב. ובני אחרך טעו בזה, שהלהיבו את לבבם ע"י גורם חיצוני של שתיות יין, וחטאו בזה.

ומעתה מבואר כוונת הכתוב באומרו 'ויקריבו **אש זרה** לפני ה', והיינו שעוררו שמחה ו**התלהטות** בלבבם ע"י **דבר זר** - שתיות יין, ולא מכוח העבודה בעצמה. ונמצא שבפסוק עצמו כתוב שנכנסו למשכן 'שתויי יין'. ויש להוסיף, שניתן שיהיה בזה שכר נוסף, שבפרשה זו הובטח לו על דרגת בניו בעתיד, ששמחתם תבוא להם מכוח עבודתם ולא יצטרכו להיעזר בגורם חיצוני כדי לשמות. ולפי זה מבואר השייכות של הפסוק 'פקודי ה' ישרים משמחי לב' לכאן, שעל הכהן לשמוח מכוח קיום פקודי ה' ועבודתו, ולא מכוח גורם זר - יין וכ'.

כתב המדרש 'ויקרא רבה י"ב ג'': "הה"ד 'פקודי ה' ישרים משמחי לב'. ומה השייכות של פסוק זה לכאן? אלא מבאר ה'**כתב סופר**' בהקדם דברי רש"י על 'וידם אחר' (ויקרא י' ב') שכתב: "וקיבל שכר על שתיתו, ומה שכר קיבל, שתייחד עמו הדיבור, שנאמרה לו לבדו פרשת שתויי יין". אבל עדיין צריך להבין מדוע נבחרה דוקא פרשה זו להיאמר אליו?

ולפי פשוטו יש לבאר, עפ"י המדרש: ש'מתו בני אחרך, על שנכנסו שתויי יין לאוהל מועד'. וא"כ מובן מדוע דוקא פרשה זו נאמרה אליו. אבל יש לבאר בדרך הדרש, בהקדם מה שיש להקשות על דברי המדרש, הלא בפסוק כתוב 'ויקריבו לפני ה' אש זרה וגו', ולא שנכנסו שתויי יין למשכן. ומבאר ה'**כתב סופר**': "לכאורה תמוה, איך צדיקים כאלו נכנסו למשכן, להקריב קרבן לפני ה' כשהמה שתויי יין, שזה דבר שאפילו אדם פחות וריק לא היה עושה, וכ"ש קדושי עליון כמו נדב ואביהוא? ויש לומר, שלשם שמים נתכוונו, כיון שידעו שאין השכינה שורה אלא מתוך שמחה [שבת ל']. והרגישו בעצמם כי אין שמחה בלבם ככל הצורך, לכן שתו יין המשמח לבב אנוש, כדי שיהיו ששים ושמחים לעשות רצון קונם, וע"י זה

מעשה אבות ... סימן לבנים

ויהי ביום השמיני קרא משה לאהרן ולבניו ולוקני ישראל וגו' (ט-א)

The day of *Chanukas HaMishkan* - the inauguration of the Sanctuary, was one of great joy and happiness. In fact, the *gemara* (מגילה י) teaches that the day of *Chanukas HaMishkan* was as joyous for the Almighty as the day He created Heaven and Earth. It says: "ויהי ביום השמיני" - "*And it was on the eighth day,*" and it says "ויהי ערב ויהי בקר" - "*And it was night and it was day.*" The terminology of the word "ויהי" both by the creation of the world and the inauguration of the *Mishkan* symbolizes the great celebration that was prevalent by both. Yet, the word "ויהי" normally denotes צער - pain and suffering; why, then, is the word "ויהי" employed to correlate joy? The answer is that on this day, the two holy sons of *Aharon Hakohen*, Nadav and Avihu, were killed in a demonstrative way by the Hand of *Hashem*. This caused Aharon and the people pain and anguish for they did not understand why such a joyful day needed to be marred by this great loss. We do not always understand why Heaven acts the way it does, but we nevertheless believe with a pure heart full of faith that there is a purpose for everything and all that *Hashem* does is for the good.

A man by the name of Yehudah Fetaya lived in Iraq. He was a simple Jew who was blessed with a wife and young son. He dreamed of visiting the Holy Land and when he was able to make his dream into a reality, he took his son along with him. When he arrived, he was awed by the spirituality of the Land, the purity of the residents and the longing for the ultimate redemption. He made an effort to visit many of the great *Rabbanim* living there.

Arriving in Jerusalem, Yehudah Fetaya made a point of visiting the great **Chacham Rabbeinu Avraham Chaim Ades ZT"l**. With great trepidation, he entered the *Chacham's* house, leading his young son in together with him. He spent a few short minutes with the great *Chacham* and then brought forth his son. Instead of behaving well, though, the youngster displayed a marked lack of respect for both his father and their illustrious host.

Ashamed and furious, the father turned to his son and slapped him on the face. Though corporal punishment was common at this time, R' Avraham Chaim turned to the father and said, "Enough! Don't add to the boy's suffering."

Yehudah was confused. What suffering? The boy was perfectly fine; all he needed was some strong discipline. Having angrily sent his son out of the room, Yehudah asked the *Chacham* to explain his cryptic words.

"It is difficult to explain," said R' Avraham Chaim, "but your child is a גלגול (reincarnated soul) of a schoolteacher who used to hit his students without mercy. His anger brought about a terrible reaction and when he died, the Heavenly Tribunal decided that he must return to this world to suffer for the pain he inflicted on others and to purify his soul!"

Strange words, and a stranger concept, but Yehudah accepted them without question. They were to stand him in good stead in the next few difficult months.

The father and the son returned to Iraq, and soon the boy grew very sick. In intense pain, he turned to his father. "I'm not even *bar mitzvah*," he whispered. "Why am I made to suffer like this?"

Yehudah was silent. He remembered R' Avraham Chaim's words and wondered if he should share them with his son. Looking at the boy's strained, anxious face, he made his decision, and told his son all that R' Avraham Chaim had said, "The pain in the boy's eyes seemed to lighten. "In that case," he said, "I need a *tikkun* for my *neshama*."

R' Yehudah said the special prayer for a *tikkun* (rectification), and then recited the final confession with the boy. A look of peace descended on the suffering youngster's face, and he returned his soul - purified - to his Maker,

Rabbeinu Yaakov Ades, son of R' Avraham Chaim, used to tell this story to comfort mourners after the passing of young people.

משל' למה הדבר דומה

ואת החזיר כי מפריס פרסה הוא ושסע שסע פרסה והוא גרה לא יגר טמא הוא לכם וגו' (יא-ז)

משל' There was once a rabbi who had a very pious daughter. Unfortunately, she developed a serious disease for which the only cure was eating the liver of a pig. The young woman protested that she would not eat *treif* (non-kosher), and when her father told her that she was required by the *Torah* to do whatever was necessary to save her life, she acquiesced on the condition that the swine be ritually slaughtered by a *shochet*.

To appease the sick girl, a *shochet* was retained to slaughter the hog. Then, the girl insisted that the pig's

innards be inspected to determine whether or not there might be a *treifa* lesion.

No amount of logic could dissuade the girl from this foolishness. When the intestines were examined, a lesion in the lungs was indeed found, and she then insisted that it be submitted to a rabbi for an opinion on whether this was a permissible lesion.

The rabbi who examined the lung explained, "This particular lesion in a cow's lung would be kosher. But how can you expect me to declare a *chazer* (hog) to be kosher?"

וישא אהרן את ידו אל העם ויברכם וידר מעשרות החטאת והעלה והשלמים וגו' (ח-ו)

On the glorious day that the *Mishkan* was inaugurated, *Aharon Hakohen* performed three important sacrifices on behalf of the Nation: קרבן חטאת (sin-offering), קרבן עולה (burnt-offering) and קרבן שלמים (peace offering). When he was finished, the *posuk* states that he blessed the people with the Priestly Blessings ("ויברך, יאר, וישמרך").

The **Baal HaTurim** writes that these three blessings were not coincidental; each one corresponds to one of the three *korbonos* that were offered on this day. "בירכה ה." "Hashem should bless you and protect you" - an allusion to the *Korbon Chatos* - sin offering, in that *Hashem* should protect a Jew from sinning and blackening his soul. "יאר ה' פניו אליך ויחנך." - "*May Hashem illuminate His Face toward you and give you grace.*" This refers to the *Korbon Olah* ("עולה") meaning "*going up*") as the *posuk* says: "*When you will go up and see the Face of Hashem.*" "ישמרך" - "*May Hashem lift His Face toward you and establish for you peace.*" This is the *Korbon Shelamim* which defines the Divine attribute of Peace.

In his later years, the holy **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"l**, once made a well-publicized trip to Warsaw. Thousands of Jews came out to welcome him and the surging crowd was almost impossible to control. Young and old were clamoring for a better vantage point to see and get near the Chofetz Chaim.

One *bochur* managed to get up close and as the *tzaddik* walked past him, he called out, "*Rebbi*, please bless me!"

R' Yisroel Meir paused for a moment. "I should bless you?" he asked sincerely, "Why shouldn't you bless me?"

The *bochur* thought quick. Then he answered, "Because *Rebbi* is a *Kohen* and I'm only a *Yisroel*!" A hint of a smile crossed the Chofetz Chaim's face and he nodded.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

בנים

The *gemara* (בבא בתרא י:) writes: "*When you (the Jewish People) do the will of Hashem, you are called 'sons' and when you do not do the will of Hashem, you are called slaves.*" We understand why we are called "sons" when we do the will of *Hashem*, but why "slaves" when we don't? Slaves do whatever they are ordered to do - that is the job of a slave. When we don't do as we are told, why are we called "slaves"? Shouldn't we rather be called "rebels" or "sinners" or the like?

The answer is that if we do as we are told - keeping all the *mitzvos* and laws - but we still maintain a secular mentality and pursue secular goals, we are in fact obeying *Hashem* without doing His will! The will of *Hashem* is that the *mitzvos* mold our character, shape our values and create the model from which we will become "בנים" - the sons of *Hashem*. One who fulfills the *Torah* out of love and joy, happily bringing *nachas* to his Father in Heaven, is a real child. But one who does *mitzvos* out of force of habit, or worse, with a feeling that he has is being forced, that he has no choice, that he has 613 problems which "get in his way" - such a person is nothing less than a slave in the truest sense of the word.

Probably the greatest benefit of our attaining the level of "sons" rather than "slaves," is that we will all be one family whose love and dedication to one another will bring a great unity and *achdus* which we so desperately need in this, the month of *Nisan*, the month of redemption. May our collective efforts to serve *Hashem* with joy and love - as children to our Father in Heaven - bring Him much *nachas* so that He will reciprocate and bring us the ultimate redemption of *Moshiach tzidkeinu*!

TORAH GEMS

אך את זה לא תאכלו מבשרם לא תאכלו ובגבולתם לא תגעו טמאים הם לכם וגו' (א-ד-ה)

The **Rambam** in **Moreh Nevuchim** (ג-מח) writes that the foods which are forbidden for a Jew to eat in the *Torah*, are not only spiritually impure but are actually harmful to one's body. The **Rashbam** cites a proof for this position from the *gemara's* comment (שבת פו:) that gentiles who eat these same forbidden foods, have a different physical makeup from that of Jews. In fact, the **Chasam Sofer, R' Moshe Sofer ZT"l**, in light of this *gemara*, is of the opinion that medical conclusions reached as a result of treatment of non-Jews do not necessarily apply to Jews.

Similarly, the **Sefer Hachinuch** (מצוה ע"ג) writes regarding the prohibition against eating unkosher food: "For the body is a receptacle for the soul, and it is there that its work is performed. Without the body, the (spiritual) work of the soul will never be complete. It turns out that the body is in its hand like the metal pincers in the hands of the blacksmith. If the pincers are strong and capable of holding utensils through it, then the artisan will fashion nice instruments. If the tongs are not suitable, then the smith cannot manufacture decent or high-grade utensils. Similarly, should the body have some deficiency, it will be expressed in the soul's ability to work through it. The forbidden foods were therefore forbidden by the *Torah*. For even if medicine does not recognize any harm latent within them, do not wonder about them, for the "רופא נאמן" - "*Faithful Physician*" who warned us in this regard is far wiser than you and they (the doctors). How foolish and senseless is the one who thinks that there is no harm or purpose in anything other than that which he understands!"

A Jew must always realize that his physical makeup is specifically engineered by the Master Builder - *Hashem* Himself. How careful we must be to protect His creation!

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ואל בני ישראל תדבר לאמר זה הדבר אשר צוה ה' תעשו וכו' (ט-ג)