

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:42**

הדלקת נרות לשבת - 7:55

זמן קריאת שמע/המ"א - 8:37

זמן קריאת שמע/הגר"א - 9:13

סוף זמן תפילה/להגר"א - 10:26

שקיעת החמה שבת קודש - 8:14

מוצש"ק צאת הכוכבים - 9:04

צאה"כ / לרבעו תם - 9:26

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

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שבת קודש פרשת אמור - י"ג אייר תשע"ו

Shabbos Parshas Emor - May 21, 2016

טיב התבלין

כ"ח בעומר
פרק ג'
דאבות

מאת הגה"צ רבי גלגאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עק"ק

צו את בני ישראל ויקחו אליך שמן זית וך כתית למאור להעלת נר תמיד (בר-א) - חובת ומעלת קביעות עתים לתורה

פ"ש: תמיד - מלילה ללילה, כמו עולת תמיד שאינה אלא מיום ליום. מדברי רש"י רואים אנו שמעלת דבר תמידי אינו דוקא בדבר הנעשה כ"ד שעות ברציפות, אלא דבר הנעשה באופן קבוע מידי יום ביזמו או מידי לילה הרי זה בגדר 'תמיד' אך מאחר שהדבר נכנס בגדר 'תמיד' יש לה אותה מעלה כדבר התמידי הנמשך ברציפות. מכאן חיוק גדול לאלו הטורחים בפרנסתם ואעפ"כ קובעים הם עתים לתורה, בזמן המועט הנשאר להם, כי לפעמים עולל היצר להחליש דעתם של אלו, מתוך טענה שבזה הזמן המועט לא דיווח דבר, ועדיף שלא יטריח עצמו, ע"כ עליהם לדעת כי אותה שעה קטנה שמקדיש דבר יום ביזמו יש בה בחינה של 'תמיד' והיא חשובה מאוד בשמים, ולא יתירשל מחמת פיתויי היצר ויתחנך להקפיד לכל יחסר אף יום אחד מימי חייו מקביעות עתים לתורה, כי הקביעות מכרות עליו שעוסק הוא בתורה תמיד.

וגם אם היצר מפתה לפעמים את האדם לוותר על חוק הקביעות שהציב לעצמו מחמת רוחו ממון אל ישמע לו, ואמרתי לפרש את מאה"כ (תהלים קכח, ב) 'גיע כפך כי תאכל אשרך וטוב לך' שכהאדם עושה גדר לעצמו לבל להתפתות ליצר המושכו לידי מותרות, וכל 'גציעת כפר' אינו אלא לכ"י תאכל' בלבד, או זוכה הוא לבחינת 'אשרך וטוב לך' וכפי שדרשו חכמינו ז"ל על אלו התיבות (אבות ד, א) אשרך בעולם הזה וטוב לך בעולם הבא, כי המניעה מלהמשך אחד המותרות באה לו לאדם מתוך אמונה כי הכל בידי שמים, ולא דיווח שום דבר יתר מן המניע לו כשידבה בסחורה וממילא זוכה לשלוות הנפש שהיא עולם הוה, וגם אין לו מניעה מלקבוע עתים לתורה, וממילא זוכה גם לעולם הבא. לא כן אם נמשך אחד עצת יצרו להרבות בסחורה אף יתר על כדי צרכיו, מאבד בזה ב' עולמות, כי עולם הוה הרי אין לו מאחר שהוא טרוד כל היום ודואג הוא מה יאכל לאחר זמן, וגם עולם הבא עלול להפסיד ח"ו, מאחר שנמשך אחד פתויי היצר המפתהו להרבות בהון ואינו מניחו לעסוק בתורה ח"ו.

וראוי להביא מה שהיה רגיל על לשונו של **אבי מרי וצלל** לפרש את מאמר חכמינו ז"ל (נדה עג) 'תנא דבי אליהו כל השונה הלכות **בכל יום** מובטח לו שהוא בן עולם הבא' דהנה כיוון התנא בזה להשמיענו שמלבד שכרו על עצם עסק התורה וזכה זה השונה הלכות לתוספת שכר בעוה"ב, והסיבה לכה משום שהוא **בכל יום**, עצם הדבר שהלימוד הוא בקביעות מוכה את האדם לשכר מרובה. אך הפסיד אבי מורי שבכדי לזכות להבטחה זו מוטל על האדם לקיים מאמר זה בשלימות, להיות שונה הלכות בכל יום ויום, מבלי להחסיד יום אחד, לרבות הימים בהם אין זמנו של אדם פנויה, ככפורים ויום הכיפורים, ורק אם עומד בכך זוכה בזה השכר המיועד להקובעים עתים. ואף שבאלו הזמנים טרוד האדם במצוות היום בכל זאת ראוי לו להתפנות לזמן מה בכדי לעסוק בה בתורה, כי מאחר שמעלת הקביעות חשוב מאוד בשמים ראוי להיות זהיר בה למאוד, וגם ענינים רוחניים לא יבטלו אותו מקביעותיו. והמקדיש שעה אחת לזה דאה לזכור להקדיש שעה זו לעניני הלכה למעשה, ומלבד עצם התועלת ממידעת המעשה אשר יעשה, יש גם סיבה המושכו אל הלימוד מאוד שרואה תועלת בלימודו.

נמשל: Why is a *Kohen* who has a blemish (מַס) unable to serve in the *Mikdash*? Perhaps it does not stem as much from the *Kohen's* handicap, as it does from the people who are unable to accept or receive the service of someone who is disfigured. *Hashem* does not discriminate against those who

A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (82)
Wearing Clothing of the Other Gender (cont.):
Embarrassment. We previously discussed the *halacha* that it is prohibited for a man to make himself look younger by plucking out white hairs from among black hairs, or dying his white hairs black. There is lengthy discussion that spans generations of *Poskim* regarding situations where a great deal of shame is involved. Approximately 200 years ago, there was a famous case involving a man whose hair and beard turned completely white on one side of his face, while his other side remained totally black. This was, of course, very embarrassing for him and he inquired if he could dye the white sections black. The *Poskim* discussed this question at length. Even though one cannot violate a *Torah* prohibition in order to save himself from shame, some felt that perhaps there is no *issur* at all since the man is not doing this for beauty, but rather to remove shame. There can be other similar cases such as a young person who starts turning gray at a young age, or has an obvious wart with white hairs growing out in the middle of black hairs in an embarrassing way.

Three Approaches. To answer this question, we will discuss three clear approaches that have been derived from tens of *Teshuvos* that were written on this topic. We will use the names of later *Poskim* who we are all familiar with and whose *seforim* are readily attainable, even though much of the logic and

have disabilities. But knowing that people do, He insists that the *Avodah* be conducted in such a way that people view it with the esteem and reverence it deserves. Indeed, rather than feel uncomfortable around people with disabilities, *Hashem* wants us to accept them and ultimately, they will be included.

הלכה למעשה
מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
 comprehension can be attributed to earlier *Poskim*.
First Approach. R' Yosef S. Elyashiv זי"ת⁽¹⁾ bases this on earlier *Poskim*. Since the man wishes to dye his hair and beard in order to improve his appearance, it doesn't matter what his other motive is, and it is still prohibited. This is worse than the **Bach** ⁽²⁾ we mentioned in a previous issue, who rules that a man may wear a lady's coat if it is the only item available to save himself from suffering from the cold. There, he is not wearing it for appearance, but here he definitely is, and it is deemed "תיקוני אשה" even if he has shame. There might be another solution. He removes all the hair - both black and white - by either shaving off the beard or shortening it, if the white hairs are found only at the bottom area.
Second Approach. R' Shlomo Zalman Auerbach זי"ת⁽²⁾ holds that an act is only deemed "תיקוני אשה" if it improves the man's appearance from normal to better. However, if one is just changing from abnormal back to normal, it is permitted. The above mentioned case fits into this category and would be permitted. R' Shlomo Zalman mentions a current *minhag* to be lenient like this opinion, even though many years ago when the question was first asked, this was not necessarily the majority opinion.
Third Approach. R' Moshe Feinstein זי"ת⁽³⁾ holds that when one is doing an action for any other reason than pure beauty, it is not "תיקוני אשה" and is permitted. Thus, says R' Moshe, a man can do so in order to get a job (if he's not fooling anybody to lose out).

(1) קובץ תשובות אפא-א (2) הב"ח יו"ד קפ"ב (3) מנחת שלמה ב"ב (4) אגרות משה יו"ד ב"ב

הוא היה אומר...
 Rabbeinu Chaim HaKohen זי"ת⁽¹⁾ (one of the Baalei Tosfos) writes in *Gemara Kesubos* (103b):
 “Had I been present when **Rabbeinu Tam (R' Yaakov ben Meir)** passed away, I would have defiled myself for him (although he was *Kohen* and would normally be forbidden to do so), for when the *Gemara* tells us: ‘*On the day that Rebbi (Rabbi Yehuda HaNasi) died, holiness was suspended*’ (בטלה קדושה), this term refers to the holiness of the *Kehunah* (and just as the sanctity of the *kohanim* was suspended on that day because *Rebbi's* death was through the ‘Divine Kiss’ and not the Angel of Death, the same principle would hold true for the death of *Rabbeinu Tam*).”

In **Talmud Yerushalmi (Berachos 7:3)** it states:
 ‘*I shall be sanctified among the Children of Israel.*’ And elsewhere in the *Torah* it states, ‘*The Children of Israel came to buy among those that came.*’ (בראשית מ"ב:) Just as in the latter *posuk*, the Children of Israel were ten in number (ten brothers of Yosef), so too, in the former *posuk* the number is ten. This teaches us that sanctified prayer can only be recited when at least ten men are present.”

A Wise Man would say:

“When a person truly cares for someone else, their mistaken actions and misspoken words will never change his or her feelings toward that person because it is the mind that gets angry but the heart still cares.”

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The shiur of Harav Gamliel Rabinowitz Shlit'a in Flatbush will take place this Sunday, PESACH SHENI, at 9:45 AM, Khal Bnei Torah of Flatbush (Rabbi Schiffenbauer Shul). The shiur will be a live phone hookup. The Rav asked that everyone make an effort to be there.

מעשה אבות סימן לבנים

ששת ימים תעשה מלאכה וביום השביעי שבת שבתון מקרא קדש כל מלאכה לא תעשו שבת הוא לה' בכל מושבתים וגו' (בנ-א)
The following story was told to a *Rav* in Israel while he was sitting on a bus. A sailor of the Israeli navy boarded the bus and sat down next to the *Rav*. Soon, the two were involved in a deep conversation with the sailor relating that he was a חורר בתשובה, a Jew who returned to the fold of observant Judaism after he witnessed many open miracles. He explained that he was a crew-member on the INS Chanit, when it was damaged on July 14, 2006 by a missile fired by Hezbollah. The flight deck caught on fire and crippled the propulsion system inside the hull. Four crew members were killed during the attack.

It was a Friday night and several of the religious Israeli sailors on the ship approached the captain with a request. It was crucial for the success of their mission, they said, if the entire crew ate the *Shabbos* meal together. They begged the captain to not only permit this request, but to allow the entire ship to join in. They understood that such a request - to have all the crew members of a war ship eating a meal together - is not standard operating procedure. Under normal circumstances, the crew ate in shifts so as not to be vulnerable to the enemy at any point. This, however, was not a normal circumstance, and perhaps it was what was needed to invoke Divine protection on the ship. The captain granted the religious sailors their wish insisting, though, that four men must remain on the deck at all times, as a security precaution.

The sailor then explained to the *Rav* where he was when it all happened. He had been very tired and his next shift of duty was to begin at 12:00 am that night. He was planning to skip the dinner and take a nap to be re-energized for his shift. However, when he heard that everyone was eating together, he decided to pop in for a few minutes. He walked in in the middle of davening and was impressed to see Israelis of many different points on the religious spectrum answering *Kaddish* and singing *Lecha Dodi* in unison. Following *Kabolas Shabbos*, they all sat down to eat the *Shabbos* meal together. Usually, Navy meals are eaten in shifts, often a bit rushed. Similar to eating lunch in the middle of a work-day, these sailors have many responsibilities and cannot eat leisurely. This Friday night, however, they were all laughing, eating, enjoying and singing for several hours. When the meal ended, they started to recite the *Birchas Hamazon* out loud.

The sailor told the rabbi on the bus that he ended staying for the entire meal and blessing afterwards. His plans to sleep were foiled. However, he now has a great appreciation to *Hashem* that he missed that nap. Moments after *Birchas Hamazon* began, the ship was smashed by a Hezbollah missile. The sailor explained several possible scenarios that should have happened. First of all, the size of the missile should have sunk the ship. A big enough hole would have been created to sink the vessel, but the missile hit a huge anchor being stored on the deck that absorbed much of the impact. He also explained that the ship caught fire and tons of stored fuel in close proximity to the flames could easily have exploded. Miraculously, they did not. Then the most obvious miracle of all - if the crew had eaten according to their normal schedule, tens of sailors would have been on deck and most likely injured or killed. They were saved due to the fact that the entire crew was eating together in one room on the opposite side of the ship - far away from where the rocket hit.

The sailor ran down to his quarters and found his entire room, belongings, and bunk melted to ashes from the heat of the fire. He personally knew what his fate would have been had he taken that nap - had the big *shabbos* meal and davening not taken place. But there's more to the story. Upon searching the ship after the missile attack, crew members found a *Sefer Tehillim* that was opened to chapter 124. The words of the *posukim* are astounding: “A song of ascents, by Dovid. Had not Hashem been with us when men rose up against us, they would have swallowed us alive, when their anger was kindled against us. Then the waters would have inundated us; the current would have surged across our soul. Then they would have surged across our soul- the treacherous waters. Blessed is Hashem, Who did not present us as prey for their teeth. Our soul escaped like a bird from the hunter's snare ... Our help is through the Name of Hashem, Maker of heaven and earth.”

Looking at the *Rav* with gleaming eyes, the sailor declared, “I have become a religious Jew from this experience.”

משל למת הדבר דומה

כל איש אשר בו מום מורע אחרון הכהן לא יגש להקריב את איש ה' מום בו את לחם אלקיו לא יגש להקריב וגו' (בא-בא)
משל: An American soldier who fought for years in Vietnam was finally coming home. He called his parents and said, “Mom and Dad, I’m coming home. But I have a favor to ask. I have a friend I’d like to bring home with me.”

“Sure,” they replied, “we’d love to meet him.”

“There’s something you should know,” the son continued. “He was hurt pretty badly. He stepped on a land mine and lost an arm and a leg. He has nowhere else to go, and I want him to come live with us.” “I’m sorry to hear that, son. Maybe we can help him find somewhere else to live.”

“No, Mom and Dad. I want him to live with us.”

“Son,” said the father, “you must understand that someone with such a handicap would be a terrible burden on us. We have our own lives to live, and can’t let someone like this interfere with our lives. Why don’t you just come home and forget about this guy. He’ll find a way to live on his own.”

The son hung up the phone. A few days later, the parents received a call from the city morgue telling them that their son died and they were needed to identify his body. When the shocked parents came to the morgue, they recognized their son, but to their horror they also discovered something they didn’t know; their son had only one arm and one leg!

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לִנְפֹשׁ לֹא יִטְמֵא בַעֲמִיו (בא-א)
Rashi quotes the *Gemara* (יבמות קיד): “אמור אל הכהנים ... ואמרת אליהם: להזהיר גדולים על הקטנים:”
.... and say to them: to caution the adults about the children.” The **Beis Av** explains this as follows: When our sons are three years old, we cut their hair, buy them a *yarmulka* and *tzitzis*. Soon after, we begin to teach them *Torah* based on the schedule from *Pirkei Avos*. We teach our daughters to recite *berachos*, daven, do *mitzvos* and appreciate *Shabbos*. But how can we instill true *Yiras Shamayim* and how to love *mitzvos* and *maasim tovim*? It is only if the children see the *Yiras Shamayim* and love of *mitzvos* from their parents. Parents must teach by example, not with mere words. When children notice this in their parent’s actions, the atmosphere and warmth of the home will be transmitted to the children. Thus, when *Hashem* told Moshe, “אמור ואמרת,” - these words are really directed to the *Kohanim* - and by extension all parents. In other words, “אמור” - tell them how they themselves should do the *mitzvos* so that their children will follow in their footsteps.

Perhaps we may add that the word “להזהיר” quoted in Rashi, does not only mean to “caution” the parents, but also to “shine” as in “כְּזוֹהֵר הָרִקִּיעַ מִזִּהְרִים” - shining like the shine of heaven. Parents should do all *mitzvos* so that they - the parents - shine in the eyes of their children! When children hear their father sing *zemiros* at the *Shabbos* table, and refer to *Torah* as “כִּי הֵם חַיִּינוּ” - making it clear that *Torah* and *mitzvos* are the essence of their lives and the length of their days, then that *chinuch* will be effective with their children. The children’s “shine” will reflect the “להזהיר” of the “גדולים על הקטנים”. With this approach they will feel the wonder and beauty of each unique mitzvah. May we be *zocheh* to see *nachas* from all our future *doros*.

DRUSH V'CHIDDUSH

ויקב בן האשה הישראלית את השם ויקלל ויביא אל משה (בר-יא)
The *Medrash* details the circumstances behind the man the *Torah* refers to as the “מקלל” - the Blasphemer. This man decided to pitch his tent his tent among the camp of *Shevet Dan*. They said to him: “What right do you have to be here?” He said, “I am among the descendants of Dan.” They said to him, “‘Each man by his banner according to the insignias of their fathers’ house.’” He entered Moshe’s court (to reach a verdict) and went out guilty. He then arose and blasphemed against *Hashem*.

What could have bothered the tribe of Dan, which had more than 60,000 men among them, if this son of an Egyptian pitched his tent among them? For the sake of being neighborly, couldn’t they have just allowed him to remain? Absolutely not, says the **Alter of Kelm, R’ Simcha Zissel Ziv zt”l**. The negative influence of even one person can cause

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF רציפות

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

עד ממחרת השבת השביעית תספרו המשים יום (בנ-יבא)

When we think back to the supernatural miracles, the amazing wonders that *Hashem* did for us as we left *Mitzrayim*, we may overlook the greatest miracle of all: *Bnei Yisroel*, slaves for the previous 210 years, a nation that was degraded to its lowest existence, could stand at the foot of *Har Sinai* just 49 days later and declare, “NAASEH V’NISHMA” and hear the Voice of *Hashem* speak! This is truly a miracle! How does such a complete transformation take place in such a short period of time? How can sub-human slaves become spiritual angels in just seven short weeks? **Rabbi Abraham J. Twerski shlit”a** explains that the Jewish people lifted themselves out of the spiritual mud by addressing each defect ONE DAY AT A TIME!

The *Torah* teaches that no challenge is so great that it cannot be successfully overcome as long as it is broken down into manageable morsels. The *Torah* also stipulates that the *mitzvah* of *Sefirah* is a *mitzvah* for all time since the concept of conquering difficulties is equally applicable to us today, as it was when we left Egypt. Nothing is impossible if you apply the rule: ONE DAY AT A TIME! Our *Yetzer Hara* is super-smart and knows just how to pull us down, how to create hardship in our lives that seem insurmountable. “I can’t do this. I can’t handle that!” This is one of the *Satan’s* greatest tactics. It’s called - “איטש” - Discouragement. If he makes us believe that we can’t, then we believe that we don’t need to try! The most important areas of life get neglected for many years because of this. *Sefiras Haomer* teaches us that one can achieve the impossible by being consistent, persistent and taking it ONE DAY AT A TIME. If you really think about it, it should have taken *Klal Yisroel* 98 days to go from *Pesach* to *Shavuot*: 49 to climb up from the lowest level of *Tumah* and 49 more to reach the highest level of *Kedusha*. It took them half this time because by working on the positive, they automatically knocked out the negative. These 49 days are focused on positive acts of *Tikkun HaMiddos*. May we all merit to watch our own miraculous transformation.

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