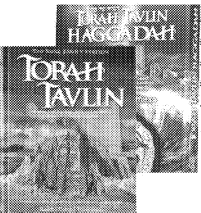


אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!


בראתי יצר הרע ובראתי לו
הדלקות נרות שבת - 7:34 *
זמן קריאת שמוע/מ"א - 8:48
זמן קריאת שמוע/הג"א - 9:24
סוף זמן תפילה / הג"א - 10:34
עקלת הזמנה של יום השבת - 7:53
מוע"ק צאת הכוכבים/ מוע"ב - 8:43
צאת הכוכבים / לשיטת רבינו תם - 9:05

תורה תבלין
A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

ע"בת קודש פרשת אמור - פרק ד' דאבות - כ"ב בעומר
Shabbos Parshas Emor - Fourth Perek
י"ז אייר תש"ע - May 1, 2010

טיב התבלין
הגדעירי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

כי אם לשארו הקרב אליו לאמו ולאביו ולבנו ולבתו ולאחיו וגו' (כא-ב) - הכרת טובה להורים
אדם אחד ושאלו, וכי בכיה זו כל כך למה? הרי נפטרה בשיבה טובה וזה חמש שנים שאינה מתפקדת, ושנה שלמה שאינה מגיבה, ועל מה כל הרעש?
אמר לו אותו גדול: ההתרגשות לא התחילה כעת, כל ימי חיי חב אני לה חוב גדול, שהרי אם היתה היא אומרת לא! כל השידוך הזה לא היה יוצא אל הפועל!
בעת שנפטר לבית עולמו חמיו של אותו גדול, לא ניגש אל המיטה לבקש מחילה כנהוג, והסביר טעמו, כי מעולם לא הכאיב לו ולא ציער אותו, הם חיו יחדיו שמונה עשרה שנה בטוב ובנעימים, ותמיד ידע שהוא מחויב לו לאדם זה, ותמיד הכיר לו טובה, על עצם השידוך שנתן את בתו בידו.

מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

יוציאו את המקל אל מחוץ למחנה וירגמו אתו אבן ובג"י עשו כאשר צוה ה' את משה (כד-כז) - התעלות מעל הנגיעה החומרית
אותו, ולפיכך לא שייך לומר לו 'דמך בראשך', שהרי מיתתו על ידי בית דין וכו'. אבל במבדק השם שפגם בעיקר **וחטא בראש החטאים**, המיתה דבוקה בו לגמרי (והיינו משום שפגם במקור חיותו), ולכן סומכים ידיהם על ראשו, ואומרים לו 'אתה גרמת לך', שהמיתה לא באה אלק מן הב"ד, אלא מכוח חטאתך. ונרמז זה בלשון שאומרים לו- 'דמך **בראשך**', רוצה לומר כיון שפגמת בעיקר שהוא ראש לכל וכו' (היינו במקור חיותך- 'ראשך'), לפיכך באה אלק המיתה בראשך ואין לך (מקור) חיות".
אבל לפי דברינו, שאם היו ישראל סוקלים את המגדף גם בגלל נגיעה חומרית היו נענשים על מיתתו, יש לבאר בכונת רש"י שזהו דבר מיוחד רק לגבי הריגת 'בן האשה הישראלית שגידף' ולא לגבי כל מגדף, והיינו שבכונת הציווי של 'סמיכה', שעל ישראל לבצע את פסק דינו רק למען קיום ציווי ה'- 'דמך בראשך', שאתה גרמת לך' וללא כל נגיעה חומרית, באופן ש'ואין אנו נענשים במיתתך', שהרי זה מה שיתבטא כאשר יסמכו את ידיכם עליו. [וע' **דעת וקנים מבעלי התוס'**, שמבאר מדוע כל מגדף בעי סמיכה].
ובימי הספירה המיועדים להתעלות מעל החומר ולבטלו כדי שנהיה ראויים לקבל התורה הרוחנית, אנו קוראים פרשה זו שמעוררת אותנו אודות התעלות מנגיעה חומרית.

מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

נמשל: The spilled blood of millions of our Jewish brothers and sisters are all tied up in the words of this *posuk*: “*And I shall be sanctified among Bnei Yisroel*” - *Sacrifice yourselves in order to sanctify My Name ... and when you*
sacrifice yourselves, do so on condition to die.” A Jew who gives his life *Al Kiddush Hashem*, is nothing less than a pure sacrifice on the Almighty’s altar. His reward in the Next World is to bask in the divine glow of the *Shechinah*.

הלכה למעשה
A SERIES IN HALACHAH LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (63)
Beracha of Mezonos (cont.). There is another area where the *beracha* of *Mezonos* is different than other *berachos*. The *Mishna* (1) says a rule: “כל שהוא עיקר ועמו תפילה מברך על העיקר - Whenever there is a mixture of two foods with different *berachos*, one should say the *beracha* on the main (טפל) food and that exempts the secondary (עיקר) food. The definition of “secondary food” is a food that one is eating now only because he has the main food.
Two Types of Secondary Foods. Let us list the two types:
1) Any food that is used to enhance another is covered by the *beracha* on the main food (1). Examples: **a)** sour cream that enhances potatoes and blintzes, **b)** apple sauce with potato latkes, **c)** cream cheese smeared onto a rice cake, **d)** fruit that is mixed into yogurt (it is assumed to be enhancing the yogurt unless one knows that he would independently want to eat that fruit, in which case he would say two *berachos*.)
2) If one has a mixture of finely cut fruit and cantaloup where each individual fruit stands on “its own merit” and is not there just to enhance the other, the majority becomes the main food and the minority in volume is covered (1). This is only when most of the spoonful will contain some of the majority and some of the minority, but if the pieces are big enough to take up a full spoonful of one type of fruit or food, two *berachos* are required.

הוא היה אומר
R’ Mordechai Gifter ZT”L (Pirkei Torah) would say:
“Each time we fulfill *Hashem’s* will, we change both our general essence and our relationship with *mitzvos*. We are not simply performing yet another *mitzvah*, but rather doing a *mitzvah* on an entirely new level. For instance, one who learns *Torah* for half-an-hour, has not just added thirty minutes of learning, but has changed his entire being! His relationship to *mitzvos* is on an entirely new level. Thus, *Hashem* told Moshe, ‘*Say to the Kohanim*’ - instruct them as to the *mitzvos* that the entire nation must do, ‘*and say to them*’ - teach them what is pertinent to *kohanim* on their level.”
R’ Leib Chasman ZT”L (Ohr Yahel) would say:
“Humility is the internalized awareness with every fiber of your being, that everything - yes everything - you have is not your own, but rather it is a gift of the Almighty Who bestows His kindness upon you. The more a person focuses on how special he is, knowing that it is all a gift from *Hashem* and not his own, the greater will be his humility.”
A Wise Man would say:
“The difference between stumbling blocks and stepping stones is how you use them!”
MAZEL TOV TO RABBI & MRS GERSHON KRANCZER AND RABBI & MRS SHMUEL WOHL ON THE MARRIAGE OF THEIR CHILDREN, CHEZKY AND CHAYA. MAY THEY BE ZOCHÉ TO BUILD A BAYIS NEEMAN BY ISROEL.
GREAT NEWS! THE NEXT “TORAH TAVLIN” BOOK/SEFER IS BEING PUBLISHED! SPONSORSHIPS/DEDICATIONS ARE AVAILABLE! TO DEDICATE A DAY OR WEEK OF TORAH TAVLIN IN MEMORY OF A LOVED ONE, A SIMCHA OR JUST FOR THE ZECHUS, OR TO RECEIVE THE WEEKLY TORAH TAVLIN FREE, PLEASE SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM OR CALL: 845-821-6200.

(1) ברכות מד. (2) או"ח ריבא (3) ערוך השלחן ריבב (4) או"ח רחב

מעשה אבות ... סימן לבנים

והכהן הגדול מאחיו אשר יוצק על ראשו שמן המשחה ומלא את ידו ללבוש את הבגדים וגו' (כא-י)

The *gemara* (יזמא יח) teaches that a *Kohen Gadol* must be “elevated above his brothers.” He is no ordinary man; he is the *Kohen Gadol*! The leader of his people and a leader must not only be treated differently, but he must be presented differently as well. He must look better than others and his constituents must dress him more respectably and look upon him honorably with the status his lofty office deserves. The same applies to rabbinic and community leaders as well.

One of the disciples of **R’ Simcha Zissel Broide ZT”L**, *Rosh Yeshivah* of *Yeshivah Knesses Yisroel - Chevron*, once approached his *Rosh Yeshivah* and asked if he can recommend him to the leaders of a certain prominent congregation in another country. He had studied long and hard for his *semicha* accreditation and properly earned his rabbinical status. Now, he hoped to land a significant position as *dayan* (judge) which was vacant in that community at the present moment. Of course, R’ Simcha Zissel did his utmost to help his student, and even personally met with a number of the leaders of that congregation who happened to be in Israel at the time. In his warm characteristic manner, R’ Simcha Zissel praised his disciple profusely in their presence, and heartily recommended his appointment as their *dayan*. Unsure at first, due to the young man’s age, the contingent eventually decided to meet with the young candidate, as a result of his *Rosh Yeshivah’s* efforts, in order to interview him.

On the day of their meeting, R’ Simcha Zissel called the young man to his house and spent a long time instructing him on how to answer their questions, so that the meeting should bring positive results. Although he wasn’t the one being interviewed, the *Rosh Yeshivah* took the matter as seriously as if he was, and gave the candidate detailed responses to expected questions. After quite some time, he was finally satisfied that the young man was ready.

Just as his disciple was getting up to leave his home, R’ Simcha Zissel suddenly stopped him with a question. “Tell me, what are you going to wear to your appointment?”

The young *talmid* looked down at his jacket and responded, “My best *Yom Tov* suit,” he said.

“No, no,” cried the *Rosh Yeshivah* with discernible alarm written all over his face, “this is not enough. At an appointment as important as this, you must wear something more befitting your desired stature. What you need is a *chaluka d’raban*an (rabbinic attire).” R’ Simcha Zissel looked the young man up and down and was thoughtful for a moment. Then, he said, “Since I assume you do not possess a *chaluka d’raban*an, I want you to take my frock (long rabbinic coat) coat and bowler hat. They will fit you - wear them during your interview!”

The *talmid* was visibly confused and embarrassed. What nerve and presumption could he possess to wear his *rebbe’s* clothes? He quickly shook his head and and explained to the *Rosh Yeshivah* that he would feel extremely uncomfortable wearing these clothes.

However, R’ Simcha Zissel would not take no for an answer, and he gave a reason for his advice: “You are young and not yet well-acquainted with the ways of the world. Let me give you some advice: People usually judge others by their first superficial impression based on the appearance of the person they meet, and their opinion is already formed before they even begin talking to the person. Therefore, we must make sure that your interviewer’s first impression should be positive so as not to cause them to be mistaken in their judgment. One has to look important if one strives to take the position of a rabbinical judge, and these clothes should definitely do the trick!”

Speaking these timeless words of wisdom, the *Rosh Yeshivah* took his “rabbinic” attire and dressed his *talmid* up in it. And so the young man came out of the *Rosh Yeshivah’s* home all ready to conquer the challenge.

משל' למה הדבר דומה

ונקדשתי בתוך בני ישראל אני ה' מקדשכם וגו' (כב-לב)

משל' The German army invaded Soviet-occupied Poland on June 22, 1941, in “Operation Barbarossa.” Taking the Soviets by surprise, by the end of August, they had pushed far into Russian territory, just outside of Leningrad.

In Lvov, the local Ukrainian population welcomed the German troops, and played a major role in stirring up hatred of the Jews and murdering them. An incited mob attacked the Jews for three days. Thousands of Jews were put in jail, where they were tortured and murdered.

On “Black Friday,” July 25, 1941, Aktion Petliura was

unleashed in the city of Lvov. The holy **Bobover Rebbe, R’ Ben-Zion Halberstam ZT”L HY”D**, and his family, were among the 2,000 Jews who were arrested on that day. He was urged to escape from prison. “One does not run away from the sound of *Moshiach’s* footsteps,” he replied.

Four days later, on the 4th of Av, the *Rebbe*, dressed in his *Shabbos kapote* and tall *shtreimel* (fur hat), marched with a dignified stride in the direction of Janov, where the open forest pits were waiting. He was murdered by the Nazis and their Ukrainian collaborators. **ה' יקום דמיו יהי זכרו ברוך**

ובא השמש וטהר ואחד יאכל מן הקדשים כי לחמו הוא וגו' (כג-י)

The *Torah* deals with a person who is ritually impure due to any one of a variety of reasons: he is a *metzora* (leper); he had unwarranted discharges; he touched an impure soul; he touched a creeping insect. In all of these cases, the procedure to purify himself and re-enter Jewish society is through immersion in a *mikvah* by day, and when the sun sets (הערב שמש), he is thereafter pure and permitted to eat *kodshim*. As it says: “*And when the sun sets he shall be pure, and afterwards eat of the sacred offerings, for they are his bread.*” It would seem that he is permitted to “*eat of the sacred offerings*” because he immersed in the *mikvah*; yet the last words, “*for they are his bread*” seem to apparently indicate an alternate reason for his ability to eat *kodshim*. What is the deeper meaning that the *posuk* is hinting at, and why is the word “לחמו” - “*his bread*” used, as opposed to “*his food*”?

The **Gerrer Rebbe, R’ Avrohom Mordechai Alter ZT”L (Imrei Emes)** answers that in truth, this newly purified person who is permitted to partake of the “*sacred offerings*” should not have been allowed to eat *terumah* until the following morning. The only reason he is now being permitted to eat it after sunset is that it is his “bread” - in other words, it is his yearning for sanctity that is so intense that it is the staple diet without which he simply cannot subsist. His longing for *kedusha* is so desperate, so unbearable, that the *Torah* takes pity on him and permits him to eat immediately after sunset, without having to wait until morning. This is akin to the explanation of *Chazal* (מנחות צה:) that *Dovid Hamelech* was permitted to eat of the *Lechem Hapanim* (Show-bread) which Achimelech, the *Kohen Gadol*, gave him, because he was faint from sheer hunger - in this case, “hunger” from *kedusha*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

ענוה

דרגה יתירה

(פרק אבות ד-ג)

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

הוא היה אומר אל תהי בו לכל אדם ואל תהי מפליג לכל דבר

The *Mishna* states: “*He (Ben Azzai) would say: Do not disrespect any person, and do not dismiss yourself from any thing, for every person has his special moment (to shine), and everything in this world has its proper place.*” This *Mishna* teaches us humility and the value of every person and object in the world. We must be deliberate in our judgment and give everyone a chance. Try to find the good in everyone and in everything. In order to acquire the trait of humility, though, one must apply these rules to himself. Never put yourself down, because you, the individual, has a special ability that *Hashem* gave you to shine in the world. You, too, have special gifts that *Hashem* expects you to use in His service. One who does not realize and make use of his own innate natural abilities, will ultimately be held accountable. So the first step in achieving humility, is knowing how truly special you are. Knowing that you have a unique time, place and talent in the world.

The next *Mishna*, however, delivers a contradictory message. “*Rabbi Levitus from Yavne states: Be exceedingly humble, for the hope of man is decay.*” What’s going on here? Is humility to focus on how special and important we are, or is it stating unequivocally that our end is to be eaten by worms? The answer is, that humility is a happy medium between both. *Chazal* teach us that a man should always keep two pieces of paper in his pocket. When one is feeling low, he should remember, “בשבילי נברא העולם” (the world is created for me). But when arrogant thoughts enter him, he must think, “אנכי” (I am dust and ash). The trick is to know when to pull out each paper. (see R’ Leib Chasman’s quote above)

ותפוחם לכם ממחרת השבת מזים הביאכם את עמך הענופה שבע שבתת תמימת תהינה (כג-טז)

Lag Ba’Omer, the thirty-third day of *Sefiras Ha’Omer*, is a day of celebration because it was the day that the great Rabbi Akiva’s students did not die. It is also the *yahrzeit* of the holy *Tanna*, Rabbi Shimon Bar Yochai.

One year, on *Lag Ba’Omer*, the **Ponevezher Rov, R’ Yosef Shlomo Kahaneman ZT”L**, gave a public sermon in which he developed a poignant point: “We speak of the greatness of Rabbi Akiva and Rabbi Shimon bar Yochai. But what of the self-sacrifice of the Jewish children of that time, who risked their lives to learn the teachings of Rabbi Akiva and Rabbi Shimon bar Yochai? They also faced the death penalty the Romans had imposed on those learning *Torah*! Whenever we marvel at the spiritual heroism of our great Sages who spread *Torah* during a time of great danger, we must also marvel at the spiritual heroism of the children, who, in deathly fear, ran to hear the teachings of Rabbi Akiva and Rabbi Shimon bar Yochai.

“Being the great leaders of the nation, it was no wonder that Rabbi Akiva and Rabbi Shimon were able to assemble the people. They did what all great Jews have done! As for their pupils, the children, it was expected that they would be fearful to risk their young lives to study from their masters. Yet, here lies the greatness of the disciples of Rabbi Akiva and Rabbi Shimon; they went in the footsteps of their great teachers. In fact, here lies the secret of *Lag Ba’Omer* being primarily a children’s holiday (with bows and arrows, treks in the fields and woods), when Jewish children study the same *Torah* that Rabbi Akiva and Rabbi Shimon taught their students. We must especially remember the self-sacrifice of those students just as we remember the self-sacrifice of their teachers. This is the secret of *Lag Ba’Omer*, the great ‘Holiday of Teacher and Student!’”