לעילוי נשמת ר' אברהם יוסף שמואל אלטר בו ר' טובי' ז"ל רעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ



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י״ג בעומר – פרק א׳ דאבות

אייר: מונטאג

שבת קודש פרשת שמיני – כ״ח ניסן תשפ״א Shabbos Parshas Shemini - April 10, 2021

פלג המנחה עש"ק – 6:08 | הדלקת נרות שבת – 1:12 | זמן קריאת שמע / מ"א – 9:05 | זמן קריאת שמע / הגר"א – 9:41 סוף זמן תפילה/הגר"א - 10:47 | שקיעת החמה שבת קודש - 1:31 | מוצש"ק צאת הכוכבים - 8:21 | צאה"כ / לרבינו תם - 8:43

מדוע תועיל עמידה לדרום לשפע של חכמה ועמידה לצפוז לשפע של רווחה. ובדרך רמז יש ליישב שכיוונו חז״ל להשיא עצה נכונה לזה החפץ באור החכמר המחיה את נפשו של האדם. שאם חפץ בה באמת עליו להזיר את עצמו מן השפע החומרי המחיה את הגוף. דהנה עצם הדבר שהעמידו את המנורה מול השולחן להורות בא על הצורר שיהיו מכוונים זה לזה. כי איז ראוי לו לאדם לשפע של רווחה הנמשר מבחינת שולחו' יותר מחלקו באור החכמה הנמשר מבחינת 'מנורה', כי כשבחינת שולחו מרובה ממנורה עלול האדם להגביר מידת החומר על הצורה. ובכר נעשה החומר כמעצור וכמסר בינו לביז החכמה. וכמו שאמרו חז"ל במקום אחר (תנא דבי אליהו פרק כו) עד שאתה מתפלל שיכנסו דברי תורה במעיר תתפלל שלא יכנסו מעדנים במעיר' ע"כ. כי זוהי עיקר הקושי להארת החכמה. זהו שכיוונו בהוראתם שאם חפץ האדם בעושר יצפין, ואין זה מסיבת היות צד צפון מסוגל לעושר אלא אזהרה היא לאדם שאם מבקש על חיי רווחה והינו פונה לבחינת שולחו שמקומו צפונה, יידע שבכך הוא מפנה עורף לבחינת מנורה, ועל כן מוטב שיסתפק בקצבת השפע שקצבו לו מראש. כי גם אם מזונותיו מצומצמים נתכוונו מז השמים לטובתו. כי ידעו שעדיין לא נתמלא אוצרו באור החכמה וחוששים למלא את גרונו פז ינעול ח"ו על ידי זה את דלתי החכמה לעומת זאת בקשו גם כז להורות להחפץ בשפע של חכמה ובינה. שעליו לפנות לצד דרום. היינו שיתז עורף לבחינת צפוז ויתנזר מאכילה ושתיה יתירה, כי זוהי עיקר הגורם המעכב מן האדם את מזונו הרוחני היינו הכמת התורה המחיה את משיגיה. ועל פי האמור יש לפרש כוונת חז"ל 'עם הארץ אסור לו לאכול בשר' כי מאחר שעדיין לא זכה לחכמה ותורה, מוטל עליו להימנע מאכילת בשר. כי מאחר ודעתו קצרה לא תהיה אכילתו לטובתו. כי באכילה זו יעשה מחיצה

> חוצצת בינו לביז החכמה. ולא יבוא לידי השגה של תורה וזיכור הנפש. עבירות, מ"מ השי"ת עדיין רוצה העבודה של כל אחד ואחד מעם ישראל.

ומאחר שהיצר הרע יש לו כמה וכמה אופנים לומר לכל אחד ואחד שלא לעבוד ה', איז עצה לעמוד כנגדו בלי העזר ממלך מלכי המלכים הקדוש ברוד הוא. וכן איתא בקידושין (ל, ע"ב) "ת"ר קשה יצר הרע שאפילו יוצרו קראו רע, שנאמר: כי יצר לב האדם רע מנעוריו. אמר רב יצחק יצרו של אדם מתחדש עליו בכל יום. שנאמר: רק רע כל היום. ואמר ר"ש בז לוי יצרו של אדם מתגבר . עליו בכל יום ומבקש המיתו. שנאמר: צופה רשע לצדיק ומבקש להמיתו ואלמלא הקדוש ברוך הוא עוזרו אין יכול לו". עכ"ל. הרי, שכיון שאי אפשר להתפלל יצרנו הרע אם אין הקדוש ברוך הוא עזרנו, ע"כ צריך להתפלל תמיד שינצל מכל תחבולת היצר הרע. ויעזרהו השי״ת להתגבר על היצר הרע.

ובספר **פלא יועץ** (ע' עמל) הרחיב ע"ז קצת וז"ל. "והן אמת שיצרו של אדם מתגבר עליו בכל יום ומבקש המיתו, ואלמלא הקדוש ברור הוא עוזרו אינו יכול לו. וצריך להקדים תפילה לצרה ורחמין למבעי מן קדם אלק"א על כל דבר פשע שיצילהו. ועל דבר טוב שיעזרהו. וכמו שכתבת במקומו. אבל בתפלה לחוד לא סגי. שאם יתפלל אדם כל היום שיצילהו ה' מיצר הרע ושיעזרהו על דבר כבוד שמו והוא לא יתחזק על יצרו. הרי זו תפילת שוה". עכ"ל. ועל כז מצינו בתפילה כמה וכמה פעמים שאנו מתפללים: "ותצילני מפגע רע מיצר הרע" וכדומה. ודו"ק.

זאת תורת הבהמה והעוף ... (יא-מו) – מיעומ תענוג סגולתה לתורה ענינו בגמרא (פסחים מטי): ׳תניא רבי אומר: עם הארץ אסור לאכול בשר, שנאמר ${f v}$ את תורת הבהמה והעוף'. כל העוסק בתורה - מותר לאכול בשר בהמה ועוף. וכל שאינו עוסק בתורה - אסור לאכול בשר בהמה ועוף' עכ"ל הגמרא. וראה במהרש"א שביאר טעמו של דבר וז"ל: 'ונראה לפרש דודאי בז נח הותר לאכול כל בשר דכתיב 'כירק עשב נתתי לכם את כל' וגו', אלא ישראל שקבלו התורה נצטוו. הבדיל בין הטמאה לטהורה. וע"ז רמז בקרא זאת תורת דהיינו העוסק בתורה ויודע הבדיל ביז הטמא לטהור וכל שאר איסורים הנוגעים לאכילת בשר כגוז דם וחלב. בשר וחלב וגיד הנשה הותר לאכול בשר, וכל שאינו עוסק בתורה בכל הני איסור זיתר דאכילת בשר אסור לאכול בשר דודאי יכשל בו להתיר האיסור', עכ"ל.

ועל דרר העבודה י"ל שלא נתנה התורה הזכות לאכול בשר כי אם לזה שזוכה לזכר את מידת החומר שבו. דהנה אמרו חז"ל (בבא בתרא כה:) 'אר"י הרוצה שיחכים 'רים, ושיעשיר יצפין, וסימניך שולחן בצפון ומנורה בדרום' ע"כ. ביאור הדברים: רוצה לזכות לחכמה יכוון את פניו בעת עמדו בתפילה לצד דרום. כי זוהי סגולה להמשיר שפע החכמה. והרוצה לזכות לעושר יכווז את פניו לצד צפוז. כי העמידה בתפילה כשפניו מועדות לצפוז מועלת לחכמה. וכדי שלא תטעה איזה צד מסוגל 'חכמה ואיזה לעושר העמידו חז"ל סימן שולחן בצפון ומנורה בדרום' כי השולחן מורה צל ענין הפרנסה והצרכים הגשמיים שהאדם זקוק לו ומקומו נקבע בצפון היינו במקום המסוגל להמשיר זה השפע. ומנורה שממנה נמשר אור החכמה עומדת בדרום. גם היא במקום המסוגל להמשיכה. והנה פשוטו של הדברים סתומים וחתומים כי לא נתפרש

ליסודים סאת הרב אברהם דניאל אבשטיין שליט"א, בעמרים שדה אברהם

ויאמר משה אל אהרן קרב אל המובח ועשה את חמאתך ואת עלתך וכפר בעדך ובעד העם ועשה את קרבן העם וכפר בעדם כאשר צוה ה' ... (מ-ז) - בענין מלחמת היצר

9רש״י וז״ל, ״קרב אל המזבח, שהיה אדרן בוש וירא לגשת. אמר לו משה למה אתה בוש. לכר נבחרת". עכ"ל, הרי, אהרז היה בוש מלגשת לקרב אל עבודת הקודש. אבל רש"י לא פי' מדוע היה אהרן בוש מלגשת לעבוד עבודת הקודש. והטעם שאהרן היה בוש מלגשת איתא במדרש (תורת כהנים) [הובא בראשונים כאז] שהשטן היה מראה לאהרו תבנית דמות עגל. והיה אהרו מתיירא. שלא היה כדאי לעבוד עבודת הקודש. וע"כ אמר לו משה, קרב אל המזבח ולא תיירא כי לך נבחרת ה' לעבודת הקודש.

ודברי מדרש אלו נאמר כאו יסוד גדול ונורא שנוגע לכל אחד ואחד מישראל. שכמה וכמה פעמים היצר הרע בא ומפתה כל אחד ואחד ואומר לו. ״האיר יעשה כר יכר ויעבוד השי״ת. הרי אינר במדריגה גבוהה כל כר. שהרי עשה כמה עבירות. ואיז שי"ת רוצה עבודתר". וזהו טעות גדולה! שאיז שום מושג שאינו במדרגה גבוהה שאינר יכול לעבוד השי״ת. ״לכך נבחרת״ – כל אחד ואחד מעם ישראל בחר השי״ת שיעבוד אותו. ״אשר בחר בנו מכל העמים ונתן לנו את תורתו״. ואפילו אם כבר עשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos During These Trying Times (49) Selling Chometz of a Sedated & Intubated Patient, Part 1:

The following case took place in one of the Jewish communities in France. Reuven (not his real name), an owner of a number of kosher bakeries in France, came down with the virus right before *Pesach*, 5780. To keep him alive, the local hospital sedated him and hooked him up to a breathing machine. His brother Shimon (not a partner or worker in the business) was afraid that all the bakeries' chometz will become prohibited if not sold before the *chag*, so he went to a rabbi and did *Mechiras* Chometz for his brother. B"H. the tefillos of the tzibbur were answered and at the end of Chol Hamoed, after a quick improvement, Reuven was awake and breathing by himself. The first thing he said when he woke up was "Mechiras *Chometz.*" Many of the same questions would apply if he woke up right after Pesach, or had not yet woken up. Is the sale valid to permit the *chometz*? Even if the sale is not valid, is there room to permit the *chometz* because the owner was not obligated in mitzvos at the time because he might be categorized as a shoteh (שוטה)? Would things have been better if the wife of Reuven had sold it? If the question is ruled with a lenient psak, do all the bakeries have to tell their customers about the halachic question and *psak* or is it enough to sell it without any explanations?

Even though the basic *psak* is lenient, a number of details need explaining, and since they are relevant for other cases, it is worthwhile to mention the relevant topics.

מאת הגאון מו"ר הרב ברוך הירשפלד שליט"א, ראש כולל עטרת חיים ברוך, קליבלנד הייטס

Introduction to Answer. The following points need clarification. 1) Does a sedated person have the status of a shoteh? 2) Can one act for a shoteh without being appointed by him - zechieh? 3) Can zechieh work just to acquire for another, or can it even work when it's good for him to even transfer things away from him? 4) Does the *issur* of unsold *chometz* apply to a shoteh? 5) What is the status of a wife regarding her ability to act for her husband without being specifically appointed to do so?

Halachic Status of a Sedated Person. According to the Gemara (1), as ruled in **Shulchan Aruch** (2), there is a difference between a person who is sleeping and one who is under constant sedation. One who is sleeping and can wake up without any human intervention is like a fully conscious person whose previously appointed messenger can do transactions for him. However, one who is under constant sedation and needs an act of human intervention to unhook him from the tubes of sedation, has in the meantime a din of a shoteh. Therefore, a previously appointed *shliach* cannot act for him in the realm of *shlichus*.

Zechieh for a Shoteh. Even though *shlichus* cannot work for this person, however things that are a clear universal benefit for him, that every person would want done for him, can still work through the power of zechieh - the power of some unappointed person to step in and do things for another if they are a complete benefit. The *Poskim* argue if there is *zechieh* for a *shoteh* and the ruling of the Shulchan Aruch (3) is that there is zechieh for a shoteh and one who has a *din* of a *shoteh*. To be continued with a recap.

<u>בין הריחים – תבליו מדף היומי – שהלים דף ג:</u>

collection. The *Mīshnah* states that we do not impose on women to contribute to the "אדן ממשכנין נשים,עבדים וקמנים" one is מדאורייתא are נשים that the **רמב"ם ex**olains: According to the מחוייב בתפלה that the ואו"ח ס' קו'! **שו"ע** יצא davening even with just any בקשה any time of day. It was the ארבע שאר who gave tefillah a framework of 3 times a day. Thus, in essence, i isn't a מ"ע שהזמן גרמא so women are חייב. According to the רמב", that the entire מ"ע שהזמן גרמא א אחייב, when the Rabanan said to daven tells us that since *tefillah* is מכן גרמא ti is a פטור women should be פטור. but the *gemara* [ברכות כי:] tells us that since tefillah is also need באמים ראש that the החמי ה' they must *daven* also. שו"ת ס' ט'ו **רע"א** savs in the name of the בשמים ראש that the החמי ה' were purchased with the So, women who didn't contribute to the collection, don't have a הרבנות ציבור. Therefore, since תפילת מוסף is directly in place of the ברכות כו.] **צל"ח** also says women are הרבו (צבור) מוסף also says women are ברכות כו.] **צל"ח** also says women are פיור for a different reason. Since women are only מעריב) שחרית, מנחה then only 3 tefillos לפי רמב"ן, תוס"] רחמי a different reason. Since women are only מעריב) שחרית, מנחה רשנת. which are asking for מכוייב are thev שבח. but not מוסף which is only ושם אל Similarly. savs the ושם צלח. Rabbeinu Yonah savs that if one missed any of the 3 תשלומין, since they are בקשה & the time for בקשה is all day, one has the opportunity for בקשות by the next tefillah. However, since מוסף is only בנגד & שבח sonly בווסף, it may only be said in its proper time & therefore has no מוסף opportunity. שו"ת באר יצחק ס' כ'ן **ר' יצחק אלחנו ספסטור** asks on the בשמים ראש brought by רע"א. We know that סברא (under 20 vrs) were also exempt from שקלים! If so, they should also be *patur* from אבים but we know that they aren't! So, it must be that שקלים & משנ"ב aren't connected. The משנ"ב mentions the *pitur* of the רע"א hot says the מרסף) but says the משנ"ב are מארים are מיסף are מיסף are מיסף.

הוא היה אומר

(1) גיטין ע: (2) אבן העזר קכא:ב (3) חושן

Chacham Rabbeinu Yosef Chavim of Baghdad zt"l (Aderes Elivahu) would say:

- אהרן למה אתה בושי לכך נבחרת"' - Kohanim perform their priestly duties in 2 ways. When they take the Mincha offering - a Kemitzah - with a closed fistful of flour, and when they bless the Nation with open palms extended out. Thus, Moshe told Aharon 'לכך נבחרת' - with a closed 'ב' and an open 'ד', to do these priestly duties, you have been chosen and no one else!"

A Wise Man would say: "Just remember: For every minute you are angry, you lose sixty seconds of happiness."

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מעשה אבות סימו

וזה לכם הממא בשרץ השרץ על הארץ החלד והעכבר והצב למינהו וגו' (יא-כמ)

The rural village of Kerestir (Bodrogkeresztur), in northwest Hungary, was the home of the great *Tzaddik*, **R' Yeshayale** Steiner zt"l, beloved and affectionately well-known to all as Reb Shayele Kerestirer (Yahrzeit is 3rd of Iyar). Reb Shayele was extremely humble, always referring to himself in the diminutive (Shayele). He was relatively unknown until he hosted the Munkatcher Rebbe, R' Tzvi Hirsch Spira zt" (Darchei Teshuva) for a seudas Rosh Chodesh. Reb Shayele accorded the Rebbe much honor and sat him at the head of the table. After everybody washed their hands and made the beracha of Al Netilas Yadayim, Reb Shayele made the blessing Hamotzi on the large seudah challah and began cutting. But instead of eating right away, he continued slicing until he got to the middle of the big *challah*. Then, holding a large piece of the fresh doughy *challah*, he motioned to a guest sitting all the way at the other end of the table to come take the piece of *challah*.

As the fellow was slowly making his way to the front of the table, the *Munkatcher Rebbe* banged on the table a few times. signaling to Reb Shayele that he should hurry up and take a bite of the challah already as there was too long of a delay (hefsek) between making the beracha and eating the challah. Reb Shayele didn't react and waited patiently until the fellow obtained his piece and began eating. Then Reb Shayele began eating his piece and sliced a piece for everyone else.

In response to the *Munkatcher Rebbe's* surprised look, Reb Shayele explained that as he began cutting the *challah*, he noticed that a guest at the other end was eagerly eveing the challah, his mouth salivating for a piece. Just by looking at his face, it was obvious that he was famished and weak from hunger. Yet, it was also obvious that he was missing almost all his teeth. It would not be right to give him a slice with crust that would take him a long time to eat. So, Reb Shayele explained, "I cut him a piece of *challah* from the middle so there wouldn't be any crust and this way he could eat it right away!"

The Munkatcher Rebbe would often repeat this story and after that, word of Reb Shayele's love and generosity spread. and, to his delight, more and more people came. He always made sure that plenty of food would be at his tish and no one would go hungry. It was said, that on Rosh Hashana, one of the holiest days of the year, when most Yidden were engrossed in their prayers and other *Rebbes* were fasting, in deep meditation, intense contemplation, and preparation of the sounding of the shofar, Reb Shayele personally sliced and served kokosh (chocolate) cake and other sweets to his chassidim. Reb Shayele had an overpowering love for his fellow Jews and took orphans into his home lovingly raising them as his own children.

His greatest pleasure was to host a very elaborate Melave Malka, the meal that follows Shabbos. Often he would have his chassidim shecht fresh chickens for his meal. He is famous for his ability to ward off mice and here's how it came about.

One Motzei Shabbos, while Reb Shayele was eating his special Melave Malka meal, a chasid came to him with an urgent request. He was a rich man who had a warehouse full of food products and he made his living buying and selling these products. For the past number of months, his warehouse had become infested with mice who were eating his grain and other commodities, as well as his entire livelihood. He asked Reb Shayele for a blessing that the mice should leave his warehouse.

At that time, each small town in Hungary had a local church pastor, who wielded a considerable amount of clout in town. Some of the pastors were kind towards the Jews and others were very harsh. Reb Shayele asked the *chasid* if the pastor of his town was kind or harsh. The *chasid* replied that he was very harsh and would decree terrible things against the community.

Reb Shayele thought for a moment and then instructed the *chasid* to go to his warehouse and make the following announcement: "Shayele says to go to the house of the pastor." The chasid followed the Rebbe's advice and almost instantaneously, hundreds of mice raced out of his warehouse all heading in the direction of the pastor's large estate.

The *chasid*'s business was saved and ever since, Jews who have been plagued with this problem have successfully posted Reb Shayele's picture to accomplish the ridding of mice from their homes and businesses. Zechuso Yagen Aleinu.

ולמיכל בת שאול לא היה לה ילד עד יום כותה (שמואל כ' ו-כג)

newly crowned king decided to move it to Yerushalayim. Dovid Hamelech accompanied the Aron with joyous singing and dancing, but his wife Michal, disapproved of his behavior claiming it was unbefitting for a king, and she was punished for her disapproval by not meriting to become a mother. While most punishments have a direct connection to a person's sin. Michal's punishment seems to have none. Why is that?

R' Elva Baruch Finkel zt"l explains that Michal accused Dovid of belittling himself in the eyes of "אמהות" - maidservants, which is a reference to the Jewish women who are often referred to as maidservants since they are subservient to Hashem. However, Chazal explain that with the proper

The Aron Hakodesh had no permanent home until the diacritical signs, the word "אמהנת" can also mean "mothers" which is how it is understood here, and which emphasizes the Jewish women's proper approval of Dovid's dancing.

> Thus, Michal's true punishment was for her choice of words and she therefore did not merit to become a mother. Interestingly, Chazal say that while she did not merit to become an actual mother, she did merit to have a child who died immediately in childbirth, since her punishment was only that she wouldn't be a mother. We often forget that some words have more than one meaning and when we just "say things," people might possibly be slighted inadvertently. We must always be careful of what we say so that devastating inadvertent consequences could be avoided from the start.

ואָת שָעִיר החָמאת דרש דרש משה והנה שרף ויקצף

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L בני אחרן הגורום לאבר... (י-ביז)

These words are symbolic in the sense that they represent half the words of the Torah. I saw a pshat written that half of the Torah is dependent on being "דורש", searching, seeking, and asking. The pitfalls we sometimes succumb to could have been prevented, had we checked and double-checked the far-reaching ramifications of our misdeeds.

The posuk in Tehillim (10-13) says. "על מה נאץ רשע". In other words, the wicked person's demise is due to the fact that he his not being a דרש, he didn't think into the effects of his actions. Thus he became a rasha, lo alainu.

As an observation, the word "דורש" isn't a common word in *Tanach*. Most times it's associated with a person either being "דורש" or not being "דורש" - seeking out Hashem. For example: 1) אשר דרש את ה' בכל לבבו(2), ולא דרש בה', (2), ומה ה' דורש ממך.

That association is obvious; a person must constantly be 'דורש ה' to be meticulous in Bein Adam L'Makom. In two other places, however, we do find this word used: 1) דרש טוב לעמו. (2, עד דרש אחיך אתו.

Perhaps we can interpret this to mean that a person must seek out his brother. He must be vigilant in *Bein Adam L'chaveiro* just as he vigilant in his Bein Adam L'Makom, as well. Moshe became Rabbeinu, the Rebbi of all of Klal Yisroel, because he excelled in both. This is what the posuk is teaching us: "דרש דרש משה" - Moshe was always "דרש" in his relationship with *Hashem* and in his numerous relationships with his fellow *Yidden*.

This should be our guiding light as well. As the מני הספירה have commenced, during which the 24,000 Talmidim of Rabbi Akiva perished in a short period of time, we must pay careful attention to all those around us. B'zchus our ability to be being our family, friends and neighbors, may *Hakadosh Boruch Hu* be דורש us as well and bring an end to this long *Golus*.

משל למה הדבר דומה ותצא אש מלפני ה' ותאכל אותם וימתו לפני ה' ... (י-ב)

משל: One of the great Chassidishe Rebbes of the 19th century was **R' Duvid (Dudke) Hager** zt"l, of Zablow. He was married to Pessil Leah, the only daughter of **R' Moshe Leib of Sassov** zt"l, and a very righteous woman.

It happened once that R' Duvid became mortally ill. His fever rose and he was confined to his bed. Doctors arrived to administer medication, but after a few attempts, even they gave up and told the family that the Grand Rabbi was not going to survive this deathly illness.

Not everyone accepted the doctors' grim prognosis, however. Rebbetzin Pessil Leah adamantly refused to concentration that nobody could even move her. She cried reasons they died was because they were not married"

a copious amount of tears and from time to time called out. "Please Hashem, have mercy on my husband and grant him a refuah shleima and a speedy recovery."

Her prayers rent the heavens and in due time, R' Duvid awoke from his illness and began to show major signs of improvement. Not much later, he was back to his former self and continued to lead his *Chassidim* for many years.

נמשל: When asked, R' Duvid would say that if not for his wife's devotion, he would have never survived. "Now I understand what Chazal meant when they said that Nadav and Avihu died on the day of *Chanukas HaMishkan*, because they were not married. Although our Sages give a number of valid reasons for their deaths on this day, I am guite sure that believe that all hope was lost. She took her weathered if they would have been married to wives like my own Tehillim in hand and sat herself down at her husband's Rebbetzin Pessil Leah, they would have moved heaven and bedside. She began to say Tehillim with such fervent earth to save their husbands. Thus, undoubtedly, one of the

כל מפרסת פרסה ושסעת שסע פרסת מעלת גרה בבהמה אתה תאכלו ... (יא-ג) EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

As we pack up the last remnants of *Pesach* and store them away for next year, we are meant to stop and think: what have we stored away in our hearts and minds to take with us from this fabulous holiday for the entire year? What can we do to "hang on" a bit to this special feeling? So, we read *Parshas Shemini* and learn a great lesson about our rich Jewish heritage.

The parsha discusses the simanim that make an animal kosher. The two signs that make an animal befitting for Jewish consumption are "מעלה גרה" - chewing it's cud, and "מפריס פרסה" - split hooves. These signs actually teach us a lot about Yiddishkeit. The act of chewing one's cud is the idea of going over the past. Taking what one previously received and benefiting from it again and again. Split hooves, on the other hand, is a sign that reflects moving forward - when one sticks his foot out. Yiddishkeit is a combination of the two. The Torah was given to us many generations ago and all the mitzvos were written in stone. Literally etched into the stone! Each commandment is an expression of *Hashem's* will that can never be changed. It is studied and learned, and studied again and again, each time revealing a deeper and more profound Divine wisdom. This is the heritage that we "pass-over" from generation to generation.

At the very same time, we must always continue moving forward, advancing with the times and applying *Torah* ideology to modern situations, as our great contemporary Gedolim every day. As the world progresses with technological advances, the words of *Torah* must be applied and utilized daily to achieve the maximum in this world we live in. We surely must be cautious that no negative influence affects our lifestyle, but we must take all the positive powers of the world and allow the *Torah* to shine and affect the many assimilated Jews who need to come home. May we join the kosher signs of "looking back" and "forging ahead" to pass our beautiful mesorah down to all future generations.