

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חיים שפלי שליט"א
ראש כולל עטרת חיים ברוך, קליבלנד חייטס

based on striving to be like our holy and illustrious Avos and forefathers. The combining and inter-linking of each of these 7 qualities yields the 49 rungs that *Bnei Yisroel* consciously worked on day by day in the desert to prepare for *Kabbolas HaTorah*. For example, they worked during the first week to follow the ways of *Avraham Avinu*. This was "חסד" - kindness, to all people growing out of a burning love of Hashem and His children. The second week was "גבורה" - strength, the *middah* of Yitzchok, and so on. The 7 aspects of each quality were attained by combining the characteristics of each of these *Tzaddikim*.

2) **Ladder 2.** In *Pirkei Avos* (פרקי) are listed 48 stepping stones to acquire the *Torah*. There are sources that write about using forty-eight days of these seven weeks of *Sefirah* to work on these acts of acquisition day-by-day, and using the last day as a summary to make a complete review (3). Working on parts of these great ladders, brings us a step closer to Hashem and his *Torah*. Of course, one who starts the climb now can continue to rise after *Shavuot*, as we will try to do *LY" H*.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Selected Halachos For Chodesh Nisan (3)

Understanding Sefiras Haomer. Now that *Chag HaPesach* is behind us, we begin a new "season" of spiritual growth. When our forefathers left *Mitzrayim*, they knew they would be receiving the *Torah* after seven weeks (1). They used this time as preparatory weeks to cleanse themselves of any undesirable contamination they attracted from living in Egypt for 210 years. Additionally, they needed to acquire many positive *middos* to be suitable recipients of this holy gift on *Har Sinai*. They succeeded in changing themselves, and from then on, the season of *Sefiras Haomer* is graced with the potential and ability for each and every Jew to do the same in his/her specific sphere of growth (2). **Ladders of Growth.** There are two distinct "Ladders" with finite steps that *Klal Yisroel* are climbing at this time:

1) **Ladder 1.** The Sages of *Kabbalah* give an exact breakdown of the 7 sections of the "ladder," corresponding to the 7 weeks of *Sefirah* that we count, plus the forty-nine rungs of the "ladder" corresponding to the 49 days we count. The 7 sections are

בין הריחיים - תבלין מדה היומי - בבא מציעא סב.

The *Gemara* states: If 2 people are traveling in an area where there is no water and only one of them has water. If they both share this water, it will not be enough to last until they reach a water supply and they will both die. But if only the owner drinks the water, he will make it but not his companion. says better they should share it and both die, rather than one should witness his companions death. and in this case, the owner may keep his water for himself. *והי ארזק עמך* - we learn from this *pasuk* - *והי ארזק עמך*, *והי ארזק עמך* explains that we see from this case that *בטורא* holds when it comes to killing him. The *מנחת חינוך* explains that one is *מחייב* to be *מורס נפש* to save his friends life, even if he isn't the cause of the death. As long as one can prevent the death of someone else, he must do so, even at the cost of his own life. Actually, in our case, the owner of the water is *מחייב* to give it all away, the only issue is, once he gives it to his friend, his friend now has the same *חייב* to save the owner and must give it back to him. Consequently, says they should share it even if it means they will both not make it. The *בטורא* says according to *בטורא* if one of the travelers was a *קטן*, since that would save the *קטן* because the *קטן* has no *חייב* to give it back.

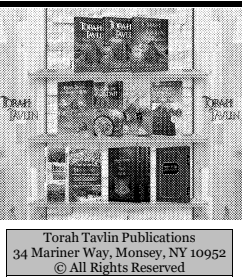
What you yourself don't like, do not do unto others. *דעלך סני, לחברך לא תעביד*. *ג*ר, *דעלך סני, לחברך לא תעביד*. *ואהבת לרעך כמוך* - *ואהבת לרעך כמוך* says *הלל* is referring to the *pasuk* of *ואהבת לרעך כמוך*, instead of saying Love your *חבר* like yourself, which is in the positive form? He answers that *הלל* holds that *ואהבת* means love your fellow *Yid*, but is only referring to not being *oiver* the *תעשה* of *ואהבת* is not referring to that. *ואהבת* means love your fellow *Yid*, but is only referring to not being *oiver* the *תעשה* of *ואהבת* is not referring to that.

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הוא היה אומר

The Rebbe, R' Heschel of Krakow zt"l (Chanukas HaTorah) would say: "A woman and her sister you may not take (marry)." Why does the *pasuk* employ an ambiguous expression when it could have simply stated, 'Do not take your wife's sister'? To remind us that *Yaakov Avinu* married Leah first, even though she was the sister of Rochel, the woman he really wished to marry. We are warned against this and if one took 'אשה' a woman against his will, 'אחותה לא תקח' - do not marry her sister, even if she is more beloved."

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טיב התבלין

מאת הגאון רבי גמליאל הכהן רביעוביץ שליט"א, ר"י שער השמים ירושלים עיר הקודש

כנתת בך קדש ילכש ומכנסי בך יהיו על בשרו ... בנגדי קדש הם ורחיצו במים את בשרו ולבשם וגו' (פז-ד) - בענין מוהר הלבוש
פרש"י: מנדי שאינו משמש לפניו בשמונה בגדים שהוא משמש בהם בחוץ. שיש בהם זיהוה לפניו ולפנים הוא יתרחץ לקטגור? ר"ל? למה יתן דבר זה 'פגם' במהותו הטוב של אדם? הרי הקב"ה בוחן כליות ולב, והוא יודע כוונתו התמימה של אדם בעבודתו, ולמה אם כן לא יתרחץ על ידיו? מה בכך שהוא מלובש באותה עצה גם במין שבו נעשה העגל? עוד פליאה מתעוררת, אם 'בגדי הזהב' אכן מעוררים קטגור, למה אינם מעוררים קטגור גם בעבודת חוץ? ור"י גם עובד זו באה לרצות, ובה אנו רואים את ההפך, לא רק שמותרים לעשותן ב'בגדי זהב' אלא גם מחייבים בואת. וכהן המשמש במחוסר בגדים חייב מיתה (שמות כז, מג ובש"י שם ד"ה ומתו), ומאי שנה 'קודש' מקודש הקודשים?
אמנם י"ל, שאין עצם הזהב מקטגור, אלא העיץ שנחתים לה היא המקטגורית ונבאר דברינו: כשהאדם מתלבש ב'בגדי פאר', הרי זה לו לכבוד ולתפארת, ולכן זוהי היא המידה שנוהגים בה אלו המקבילים פני שרים ורוזנים ועאכ"כ שראויה מידה זו גם להכין העומד ומשרת את קונו בקרבות, ושפדו עליו לשמש ב'בגדי זהב'. אמנם כ"ז רצוי כשעומדים ומשמים בקודש בערות ובחנה, כי אף שארמית קודש הוא, והנהגה בה עדיין בחנה של עולם הזה, ולכן לעיני להתנהג שם בעינינו מלכות השי"ים לעולם. שונים פני הדברים כשנוכח הכה"ג לפניו ולפנים, ששם שרתה קדושה מבחינת 'כתר' שהוא מקור גבוה מאוד שאין לה שום אחיזה לעולם החומרי והגשמי ולגינותו. קדושה זו מגלה שדכל

עדותיך אתבונן

לפניו מאת רבי אברהם הנטא אבשימן שליט"א, בעל שדה אברהם

איש איש אל כל שאר בשרו לא תקרבו לגלות קרוב אני ה' ... (יה-ו) - היצר הרע של עריות
פרשת אחרי מות, בתהולת הפרשת מתחיל לדבר בעניני עבודת יי"כ, ובסוף הפרשת מדבר בעניני עריות. ויש לכאור מהו הקשר בין הני שני דברים - הנה בגמ' מגילה (לא) אמר ר' שמואל שבתא ביי"כ קורין פרשת עריות - והוא פרשת - פרשת אחרי מות. וכ' תוס' (שם) הטעם לזה ח"ל: 'לפי שהנשים מקושטות בשביל כבוד היום לפיכך צריך להוכיחם שלא יכשלו בהן', עכ"ל. הרי הטעם שקורין פרשת עריות ביוה"כ היינו משום שצריך להזהר האנשים שלא ליכשל בעריות עם הנשים, שביוה"כ הנשים באים מקושטות בשביל כבוד היום, ושייך ליכשל בחטא זה. ויש להעדיף, שביום הכיפורים הוא יום קודש, יום אידך ונורא, יום שכל אחד ואחד רוצה לטרוף עצמו, ולעשות תשובה בלב שלם, א"כ, מדוע אנו צריכים להזהרם שלא ליכשל בחטא זה, האם נימא שאחד יעבור על גילוי עריות שהוא ביהרהר ולא יעבור ביום הכיפורים?
ונראה לכאור בהקדם יסוד אחד ביצד הרע ועריות. הנה כ' **הדמ"ב** (פכ"ב מוה"ר איסר"ל באתר הל' י"ח) ח"ו: 'אך קד"ר בכל התורה כולה שהוא קשה לרוב העם לפרוש אלא מן העריות ... ואברו החכמים גזלו ועריות נפשו של אדם מתאוה להן ומחמתן, ואין

בטל ומבוטל להבורא ב"ה, ואם יכנס הכהן לשם בנגדים שמתפארים על ידם בעוה"ז הוא בגדר 'מודד במלכות שמים', כי נראה בכך שהוא נתון דעתו לדברים חשובים נוספים מבלעדי השי"ת, ור"י זה כאומד שיש עולם נפרד מהשי"ת חלילה, וע"כ יש בה בכדי לעודד בחינת הזהב שבחטא העגל כיון שהחטא היה בעיקר על אמונתם בכוחות אחרים חלילה. כל זה הוא גם לא אמונתו של דבר לא כיוון רה"ג להתפאר חלילה, ולדו"ק התכווין לכבוד את בוראו בנגדי המוחזקים גם או מעורר קטגור. ובכ"ז עוד צריך להבין, למה יכנו את הכהן הזה בתואר 'קטגור'? אמת שבאמצעותו מתעורר קטגור, אבל תואר זה אינו ראוי אלא למי שבאמת מתכווין לקטגור, אבל זה שמתכווין למצוה וגם עבודתו מעידה שהוא באמת 'סניגור' למה מברכים אותו כ'קטגור'?

אמנם כשמתבוננים לעומק הענין מתברר שגם אם הכהן כיוון באמת רק לכבוד שמים בהכרח יבוא כבוד זה מתוך הערכה לעניני עולם הזה, שכן מנין לו להמשיג של 'כבוד' באמצעות 'מלבושים נאים'? הרי זה כתרוצאה מזה שמעדיכים את הזהב בעולם הזה, רק מתוך כך באים לידי הבנה שיש להתכבד ולכבד באמצעותה, ואם כן כשהכהן גדול מתלבש ב'בגדי זהב' הוא בהכרח מגלה שיש ערך לזהב, וממשג כזה הוא פסול בתכלית הנרצה בבורא אל הקודש פנימה. היוצא מכל האמור שבאמצעות הלבושים מבטא האדם את ערכו, כי רצונו של האדם הוא שיהיה מכובד על הבריות ומאוד שמחשיב את ערכו נדמה לו שגם שאר הבריות מחשיבים אותו, ולכן הפך הוא להתלבש באותן הלבושים המייצגים את ערכו. וזה כאמור גם הסיבה לרצונו של אדם להתלבש במלבושי כבוד, כיון שדמה הם המבטאים גדולה ועושר, וכבוד הוא לאדם להתכבד בעיני הבריות במדת העושר. מעתה תבין מעלתו של זה המקפיד להתלבש באותן הלבושים שהיו מקובלים בישראל מידו הדי, כי בזה הוא מוכיח שאינו בוחל בדרכי האבות, להפך, חפץ הוא בדרכיהם ורוצה גם כן להתכבד בהם.

אתה מוצא קהל בכל זמן וזמן שאין בהן פרוצין בעריות ... לפיכך ראוי לו לאדם לכוין יצור דבר זה ולהדגיל עצמו בקדושה יתירה ובמחשבה טהורה וברעה נכונה כדי להנצל מהן', עכ"ל. ועל זה אמרו חז"ל: 'אין אפטרופס לעריות', כלומר שכל אחד ואחד יש לו דך תאוה, וצריך שמידה יתרה שלא יכשל בעבירות בעניני עריות, ואיתא בש"ס כמה וכמה עובדות עם התנאים ואמוראים שגם להם היה דך תאוה, וכמעט שהם נכשל באיסור עריות.

ולפ"ז י"ל, שגם ביום הכיפורים שיהיו יום אידך ונורא, יום שכל א"י רוצה לטרוף עצמו, מ"מ עדיין יש יצר הרע השולט על האדם ויצה"ר זה קשה מאוד, שעריות הוא דבר שנפשו של אדם מתאוה להם ומחמתן, וא"כ, אם אנשים גדולים, התנאים ואמורים היה להם דך תאוה, וגם כמעט שנכשלו עם עבירה זה, כמו כן צריך כל אחד ואחד להיות זהיר בנפשו בשמירה יתרה שלא יכשל בעבירה אלו, ואפילו ביוה"כ צריך להזהר להיות נשמר מעבירות אלו בעניני עריות. ולפ"ז, יש לכאור מה דמצינו בפרשת אחרי מותעבודת יום כיפור ופרשת העריות והקשר ביניהם י"ל, הדנה התורה"ק בא להזהיר לנו על איסור עריות, ויש מקום שאחד יאמר, שאין אני צריך להיות נזהר כל כך בדברים אלו, שאני צדיק ויכול להתגבר על יצר הרע זה, ע"ז בא התורה ומזהיר לנו אחר עבודת יוה"כ, שאפילו מי שהוא במדרגה זה - שהוא קדוש - כמו יום הכיפורים, גם הוא צריך להיות זהיר שלא יכשל ביצד"ר זה!

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מעשה אבות ... סימן לבנים

איש איש מבית ישראל אשר ישחט שור או כשב או עז במחנה או אשר ישחט מחוץ למחנה ... (ז-ז)

The *posuk* refers to one who “slaughters outside the camp.” Homiletically, if a person speaks negatively of others, destroying his character and “slaughtering” the reputation and honor of another person, he will have to answer for this misdeed.

Anyone who has ever waited in the outer room for his turn to speak to the **Gerrer Rebbe, R’ Pinchos Menachem Alter זט”ו**, could not help but feel the tangible fear gripping each waiting *chassid*. It was almost possible to cut the tension in the room with a knife! He knew that he was about to encounter greatness. Yet, upon watching each person exit the **Pnei Menachem’s** room, it was clear that his face was completely transformed. The fear had been replaced by relief, a smile, which displayed a combination of purity and love. Only someone who experienced this transformation could understand it.

One time, a *bachur* who wasn’t even a *Gerrer chassid*, was so brokenhearted that he felt compelled to unburden himself and ask for a *beracha* from the *Pnei Menachem*. It was his father’s medical condition that brought him to the *Rebbe’s* door. For a number of weeks his father had been suffering terrible pain. Finally, after a whole battery of tests, the diagnosis had come back ... and it wasn’t good. His father was suffering from a very serious and bitter illness. The experts said that his only hope was to travel out of the country to a world-renowned medical center where there was a small chance that they would be able to help him. Of course, the darkness in the house and the depression was palpable.

The *bachur* walked into the *Pnei Menachem’s* room, but upon looking at the holy countenance of the *Rebbe*, he simply lost his ability to speak. “I couldn’t get the words out of my mouth. His face seemed to be burning with a holy fire. I thought I was standing in front of a *malach*, a celestial angel,” said the *bachur*. “He, however, looked straight at me with eyes full of compassion, peering deep into my heart and into my soul, and he prodded me to share my feelings with him. Finally, I found my voice and told him the whole story. Gently, he asked me, ‘What do they speak about in your house at the table?’ Unsure how to reply, I stood there quietly. The *Rebbe* prodded, gently, sympathetically. ‘Do you at times talk about other people?’ I nodded my head. It was true and I didn’t have the nerve to actually admit it outright to the *Rebbe*. The *Pnei Menachem* wasn’t finished, ‘Are there times when you place a person on the ‘operating table’ and talk about him as if he were a specimen undergoing an operation?’ I again nodded, clearly acknowledging that this was the unfortunate situation in our house.

“The *Rebbe* reached out, took hold of my hand and said, ‘The rule is that he who says good things about others brings upon himself a Heavenly outpouring of good. He who talks negatively of others can bring upon himself terrible difficulties. Tell your father that no evil will befall the person who refrains from speaking ill of another...’

“I left the *Pnei Menachem’s* room with renewed hope and optimism. The knowledge that the *Rebbe* had just endowed me with was a wondrous piece of advice, a conduit for the miraculous *yeshuah* that we so desperately needed. I returned home armed with the knowledge that I - my entire family - had work to do. I fulfilled the words of *Chazal* that teach that a person cannot be quiet when he hears his father or mother engaged in sinful speech. The next time, such words were spoken, I told my father about my visit to the *Rebbe* and everything that he had said. Our entire family immediately accepted to strengthen themselves in this area. My father flew out of the country for treatments and miraculously returned a healthy man!

“A while later, when my father had already regained his strength, I happened to be walking with him on the street where the *Pnei Menachem* lived, and suddenly I saw the *Rebbe* walking a bit further down the street. We both ran to him and I introduced my father to the *Rebbe*, while expressing my deepest thanks for his advice which had certainly brought the *yeshuah*. Smiling, the *Rebbe* said simply, ‘Remember the *kabbalah* that you made. You must maintain it!’

“From that time on, the entire atmosphere in our home underwent a transformation. The words of the *Rebbe*, ‘He who says good things about others brings upon himself a Heavenly outpouring of good’ became our slogan for life - a healthy life!”

תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

Amos HaNavi declares that *Hashem* will “give the order to shake the House of Israel ... as one shakes sand in a sieve ...” *Chazal* explain that the Nation had fallen so far that incredibly, *Hashem* was ready to destroy them entirely. However, the Almighty remembered His promise to never eradicate the Jewish people and decided to “shake” them instead. However, if the Jews had fallen to such a low level that *Hashem* was contemplating their utter destruction *r”l*, how would a little “shake” convince them to change?

Rashi adds to the words of *Amos HaNavi* that after the sifting process is complete and the fine bran falls out, there remains the coarse bran which is too large to exit through the small holes of a sieve. Thus, a person is forced to shake the

the sieve with all his might to break up the larger pieces so that they may fall through.

It is possible to expound on the words of **Rashi** to answer our question. *Chazal* say, “*Shuva Yisroel ad Hashem Elokecha*” - every single Jew has the ability to return to *Hashem*, period. Although it may be true that *Klal Yisroel* had become so steeped in sin, and all hope seemed lost, deep down in the heart of a Jew is his insatiable desire to get close to the Almighty, and *Hashem* knows that. That desire - no matter how buried it is - can always be brought back up.

Ultimately, no amount of repeated attempts by the *Neviim* to arouse the nation to *teshuva* can compare to a good and thorough “shaking” from *Hakadosh Baruch Hu!*

ונתן אהרן על שני השערים גרלות גורל אחד לה' וגורל אחד לעזאזל ... (טו-טז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPFMAN ZT"l

מחשבת הלב

On *Yom Kippur, Klal Yisroel* is commanded to bring two goats; one for *Hashem* and one to be sent לעזאזל, thrown down the jagged mountain, shattering into pieces. The *posuk* tells us that with this act, we are *zoche* to receive atonement for our sins. Many ask and wish to comprehend: How is this most baffling *avoda* understood?

I once heard the following *machshava* which offers a different perspective on the symbolism of this pair of *korbanos*. The *Gemara* in *Yoma* says that these two animals must be identical as in height, appearance, and value. What does this signify? These two similar animals symbolize two types of people that come into this world exactly the same. One of them thinks: “Why should I work hard, applying myself to *Torah* and *Avodas Hashem*, and live a strained life? Let me enjoy myself and have a good time instead.” The other fellow understands how crucial and beneficial it is to follow the *Torah* way of life, although it may not be the easiest way. He is represented by the שעיר לה'. They arrive together, and the שעיר לה' is chosen by a lottery, and is slated to be slaughtered. The other one is still having a grand old time, as he is alive and well. It appears to him that he has chosen well. Suddenly, he is taken out to the desert and cast down the steep cliff, smashing his way to smithereens. His ultimate sentence is well-deserved. Now, let us return to the first one. His blood goes all the way into the *Kodesh hakodoshim*, the holiest of holies, and thus reaps his just reward for his sacrifices in life. So while it may have seemed that the לעזאזל was living it up, הרוכז סופו על תחילתו. He’s ultimately the one that chose well, and led the ideal life.

The *posuk* later in the *parsha* says “שמרתם את חקתי ... אשר יעשה האדם וחי בהם”. As we just illustrated, keeping *Torah u'mitzvos* is the real בהם וחי. Coming on the heels of חרותנו and leading up to *Matan Torah* this timely message should echo through the ages for all to follow. May we be *zoche* to convey these all-important principles to the next generation!

משל למה הדבר דומה

אחרי מות שני בני אהרן בקרבנתם לפני ה' וימתו ... (טו-טז)

משל: A man once shared his troubles with **R’ Shlomo Zalman Auerbach זט”ו**. He went on and on to explain his extreme situation and why his case is so much more excruciating than other people’s. R’ Shlomo Zalman assured him that despite his problems, happiness was within his reach. The man protested, claiming that it was impossible for someone enduring the suffering he was going through, to be happy. It was simply too difficult for him to see the good.

R’ Shlomo Zalman, his usual, soft and caring look on his face, said in a clear unequivocal voice: “I know someone who, after an operation, is deaf in one ear. He is also a widower, *r”l*. He spent most of his life living in poverty. Three of his children are childless. And yet, despite all his

tribulations, he is always cheerful and smiling.”

The man was taken aback. “He is genuinely happy?” he asked. “That sounds like a lot. Who is this man? How can he be happy after suffering so much?”

R’ Shlomo Zalman looked the man in the eye and said, “That man is me! Happiness is within your reach if you want it to be - no matter the difficulty of the situation!”

משל: When Aharon lost his two older sons, considered to be two of the most righteous *tzaddikim* of that generation, the *Torah* tells us he accepted the will of *Hashem* and did not complain. *Chazal* tell us in the beginning of *Pirkei Avos*, “*Aharon Hakohen loved mankind and drew them close to the Torah.*” Perhaps one of the special traits that helped him achieve this extraordinary accomplishment was his ability to show people a soft, loving face despite his tribulations. This drew people close to him and thus closer to *Torah*.

ידבר ה' אל משה אחרי מות שני בני אהרן בקרבנתם לפני ה' וימתו ... (טו-טז)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

There are many explanations given by the *meforshim* why Nadav and Avihu died. Some say it was because they were condescending to Moshe and Aharon, some say they brought an “*Aish Zara*” and others say it was because they drank wine.

The **Daas Zekeinim** explains that the reason they died was because they never got married, and the reason they never got married was because they didn’t think anyone was good enough for them! They said, “Our father’s brother is the King, our father is the *Kohen Gadol*, our mother’s brother is the *Nasi*, we are the assistant *Kohanim*; is there any woman good enough for us?” *Daas Zekeinim* quotes the *posuk* (*Tehillim* 78-63): “בחוריו אכלה אש ובתולתיו לא הוללו”, referring to the sons of Aharon who were consumed by fire and refused to marry young beautiful eligible maidens because they didn’t meet their qualifications.

We all hear about the “Shidduch Crisis” in our generation, but many seem to feel that that what we have is really a “Bitachon Crisis”! Don’t people realize that *shidduchim* are all *Min Hashamayim*? Your *hishtadlus* is not pushing away the right one! But how often do people say no to many wonderful proposals because their nose is up in the air and “*es past nisht*” for them to make such a *shidduch*? What will people say if WE take such a family? *Shidduchim* become status symbols rather than a boy or a girl with whom one can build a beautiful Jewish home.

The **Steipler, R’ Yaakov Yisrael Kanievsky זט”ו**, compares finding a *shidduch* to picking an *esrog*. If you still have plenty of time before *Yom Tov* you can be more selective and find the perfect specimen. But if it’s almost *Sukkos* and time is short, you take what is before you. When one is starting *shidduchim*, they might be a bit selective but if a girl or boy is starting to get older, then go with what *Hashem* is sending you! Don’t be too prideful or overthink things! May we all have the clarity and humility to recognize the right one when *Hashem* sends it and may everyone find his/her *richtiger zivug b’ka*