

מאת מו"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הי"טס

in a stationary manner, it is more *kavua*, and the custom, possibly the *din*, is for all those present in the room to stand.

- Birkas Kohanim**, **Sefer Orach Ne’eman** says ⁽²⁾ we stand by *duchaning* because of *Osei Mitzvah* while the *mitzvah* is being performed ⁽³⁾. He even suggests that we should stand up when the *Kohanim* walk past on their way up to *duchan*. This would not be true according to the explanation of Rav Elyashiv although for the actual *mitzvah*, Rav Elyashiv might agree.
- Pidyon Haben**. All those present should stand up when the father of the child does the actual *Pidyon* with the *Kohen* ⁽⁴⁾.
- Chupa and Berachos**. All those present should stand up ⁽⁵⁾. The reason is because of *Osei Mitzvah* ⁽⁶⁾. (To be continued)

בן הרי"חים - תבלין מדרף היומי Chulin 80a - "שה ואפילו מקצת שה"

Our Gemara tells us that in certain situations a hybrid שה (sheep) is considered like a pure bred שה and has the same *halachos*. How about a hybrid *Esrog* (מורכב) with a lemon? The **Shvus Yaakov** (שאלה לר') relates this story: One year in Prague, there were only hybrid *Esrogim* available and the *Rav paskened* not to make a *beracha* on them. The **Shach** happened to be visiting Prague and he ruled that considering the extenuating circumstances (שעת הדחק), just as the *Gemara* says a hybrid sheep can be considered a שה, here too, we may say this about the *Esrogim* and recite a *Beracha* on them. ברבים ברבים *chazan* to make the *beracha* and as he was about to recite it in front of a packed *shul*, the *Esrog* fell from his hands and became *posul*. A sign from Heaven, says the *Shvus Yaakov*, and even the *Shach* later regretted his *psak* and sent a letter asking *mechilah* from the town *Rav*. However, the **Mishna Berura** (תרמ"ט-נג) rules that although regarding other פסולים one may take them without a *beracha* if it is a שעת הדחק, a hybrid *Esrog* may עיי"ש. *beracha*. *beracha* can never be taken even without a *beracha*.

(1) קונטרס תקום והדרת ב'ח (2) אורח נאמן א"ח כחמ"ב (3)
עין שיר' ומשנה ברורה קכ"ח: (4) תשובת מהר"ט נחל"א (5)
באר היטב אה"ע סב"א (6) כנסת הגדולה י"ד רס"ה, ב"ב

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (115) - "ותלמוד תורה כנגד כולם" **Kavod HaTorah: Standing Up for Osei Mitzvah**. We have documented a number of relevant cases regarding standing up for an *Osei Mitzvah*, including those who bring in a child for his *Bris Milah*, those who carry a coffin to burial and a *Gabbai Tzedaka* when he goes around raising money. We mentioned in the beginning, the difficulty raised by the **Noda B'Yehuda**, and the reason why we do not stand up for many others who are going to or are in the middle of doing *mitzvos*, like *Krias Shema* or *Tefillin*. **A Mitzvah Done by All**. In **Sefer Birkas Naftali** ⁽¹⁾, the author quotes a different theory from **R' Y. S. Elyashiv זר"ל** who says that by certain *mitzvos* that are basically an obligation placed upon everyone, we must stand up. Thus, if the one doing the *mitzvah* would not be able to do it, others would have a requirement to do it; then we have to stand up for him. *Milah* is a *mitzvah* that if not performed by the father of the child, then all of *Klal Yisroel* has a responsibility to make sure the baby has a *Bris Milah*. So we stand up for all those involved who are doing what we would otherwise have to do. The same is true by burying a *niftar* and collecting *Tzedakah*. However, with regards to *Tefillin*, *Krias Shema*, and the like, if one doesn't put on *Tefillin* or say *Krias Shema*, others don't have to put on *Tefillin* again or say *Krias Shema* again to make up for his *mitzvah*.

Other Relevant Examples of this Rule. Many *Poskim* reason that if for the above-mentioned *mitzvos* we stand up for those just going to perform the *mitzvah*, certainly for the *mitzvah* itself we should stand. From this they derive a number of either *halachos* or strong *minhagim* to stand when certain *mitzvos* are being performed. Although we wrote previously that one only needs to stand up if he's within 4*amos* of the one on his way to the *mitzvah*, however in the following cases, where the *mitzvah* is being done

הוא היה אומר ...

R' Simcha Paltrovitz זר"ל (Simchas Hegyon) would say:

Rashi states that the reason why Aharon wore the names of the *Shevatim* on his shoulders was so that *Hashem* will see the tribes before Him, and He will remember their righteousness. Perhaps we may add that Aharon himself should see their names and remember to *daven* for them, since an accidental murderer must stay in a city of refuge until the *Kohen Gadol* dies, because he did not pray on the murderer's behalf. Thus, Aharon, who is the *shaliach tzibbur*, must always have his *'tzibbur'* in mind, and for this reason he wore their names on his shoulders."

Chacham Rabbeinu Chayim ben Attar זר"ל (Ohr HaChayim Hakadosh) would say:

"*Klal Yisroel* were redeemed from each of their three exiles due to a specific merit of Avraham, Yitzchok and Yaakov. However, the fourth and current exile will be redeemed thanks to the merit of *Moshe Rabbeinu*, which is his dedication to *Torah* study. As long as we do not engage sufficiently in *Torah* study, Moshe for his part, is not willing to invoke his merit to redeem *Klal Yisroel*, who continue to neglect *Torah* study. Thus, "**ואתה תצוה את בני ישראל**", hints that the timing of the *Geulah* depends on Moshe seeing that it is his merit which must be invoked in order to orchestrate the final redemption."

A Wise Man would say: "Don't watch the clock - do what it does and just keep moving forward!" Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	Dedicated in Memory of Moshe Spilman זר"ל לעי"נ ר' משה ז"ל בן מנחם שפילמן * כב אב * תשנ"ב ה'	 KEEP the power of your mouth with respectful T'fila -together! * 2,045+ verifiable signatures * 855.400.5164 * www.kvodshomayim.org	Mazel Tov to Tzvi & Nechama Hoffman on the birth of a boy and to the Hoffman, Davis, Blonder & Steinberg families
---	---	--	---

לעילוי נשמת
ר' אברהם
יוסף שמואל
אלטר בן ר'
טובי ז"ל
ורעייתו ירש"א
רחל בת ר'
אברהם
שלמה ע"ה

בראתי יצד הרע ובראתי לו

תורה תבלין

34 MARINET WAY MONSEY NY 10952

TORAH TAVLIN

MONSEY EDITION

To SUBSCRIBE
AND RECEIVE THIS
TORAH SHEET WEEKLY.
WWW.TORAH.TAVLIN.ORG
OR SEND AN EMAIL TO
TORAH.TAVLIN@
YAHOO.COM

שבת קודש פרשת תצוה ... י"א אדר ראשון תשע"ט SHABBOS PARSHAS TETZAVEH ... FEBRUARY 16. 2019

הדלקת נרות שבת - 5:12 | זמן קריאת שמע / פ"א - 8:54 | זמן קריאת שמע / הגר"א - 9:30 | סוף זמן תפילה/ לחגרי"א - 10:23
זמן לתפילת מנחה גדולה - 12:41 | שקיעת החמה שבת קודש - 5:32 | מוצי"ק צאת הכוכבים - 6:22 | צאה"כ / לרבינו תם - 6:44

טיב התבלין

מאת הוגדר רב גמלאל חסד ובשבץ שליט"א ר' שש חסנים יחזקאל שנייד

ועשיית מוכה מקטר קטרת עצי שמים תעשה אותו (ל-א)

- בגורל ענין אמירת הקרבנות גם בזמננו

אָזנה בגמרא (כתובות י') האריכו חכמינו ו'ל בענין מעלת המזבח והתועלת שהיה להם לישראל על ידו, והא לך לשון הגמרא: אמר רבי אלעזר: מוכה מוזה ומזין מחבב ומכפר. ופרש"י: מוזה, קס"ד מוזה עוונות. מוין, בזכות הקרבנות העולם נזון, שהקרבנות באין מן המזון, וגורמין לו ברכה. מחבב, את ישראל אל אביהם. ובהמשך שואלת הגמרא: היינו מכפר היינו מוזה! ופרש"י: הי נירו מוזה הי נידו מכפר. ותידעה הגמרא: מוזה גידורות ומכפר עוונות. פרש"י: מוזה גידורות - רעות מעל ישראל. הרי לנו מכאן שע"י המזבח זכו ישראל לכל מיני רציו, החטאים לא היו חוצצים בינם לבין קונם, ולא היה פתחון פה למקטרגים להפיק את זממם ע"י גידות רעות, ובזכותו היתה הברכה מצויה באסמיהם, ועל הכל היו חביבים לפני בוראם כל שעה. ועל זה מן הראוי שיהמה לבנו כי כל זה היה ואינונו מפני הוד שנשתלחה במקדשינו בעוונותינו הרבים.

אך חז"ל גילו לנו שגם בימינו אנו יכולים אנו לזכות לאותו רציו ולאילו השפעות שזכו בהם בזמן שבהמ"ק היה קיים, שהרי דרשו (מנחות ק') על הא דכתיב (ויקרא ז. לו) 'זאת התורה לעולה למנחה ולחטאת ולאשם' שהתורה בכלל ותורת הקרבנות בפרט מרצה במקום קרבן, וז"ל: אמר רבא: האי 'לעולה למנחה', עולה ומנחה' מיבעי ליה! אלא אמר רבא: כל העוסק בתורה, אינו צריך לא עולה [ולא חטאת] ולא מנחה ולא אשם ע"כ. ובהמשך מביאה הגמרא את דרשתו של רבי יצחק שאמר: מ"ד (ויקרא ו. יח): 'זאת תורת החטאת', 'זאת תורת האשם' (שם ז. א) כל העוסק בתורת חטאת כאילו הקריב חטאת, וכל העוסק בתורת אשם כאילו הקריב אשם ע"כ. הרי לנו שאלו

מאוצרותיו של המגיד

מאת הוצב שלום מפרץ שליט"א פנחס שמואל ברוך בית שמש

ואתה תצוה את בני ישראל ויקחו אליך שמן זית דך תתית למאור

להעלות נר תמיד (כח-ב) - בעניין מצות 'הדלקת נר בשבת'

תב ביבעל הטורים, "זכתב צוואה במגורה, וכן בתמיד צו את בני ישראל" (במדבר כ"ב ב'), לפי ששניהם נהוגין בכל יום ויש בהם סדרון כיס ולפיכך צריכים זידו, ולכן אמר בהם לשון צוואה. **תצוה-בנימטריא 'נשים צוה, רמו להחלקת הנו לנשים חובה בשבת'** (ו'להעלות נר תמיד' **בנימטריה 'נשבת'** [ע' בהמשך דברי ה'ביעל הטורים' על הכתוב]. וכונותו היא גם אל דברי הגמרא שבת כ"ה: 'רבי שמעאל אומר, אין מדליקין בעטרון מפני כבוד השבת, מ"ט, אמר רבא, מתוך שריוו רע גזירה שמא יניחנה ויצא, א"ל אביי, ויצא, אמר ליה, שאני אומר **הולקת נר בשבת חובה**, דאמר רב נחמן בר רב זבדא ואמרי לה אמר רב נחמן בר רבא אמר רב **הולקת נר בשבת חובה**, ופרש"י (ד"ה חובה), שהיא '**משום כבוד שבת, שאין סעודה חשובה אלא במקום האור**, ואילו בתוס' (ד"ה הדלקת) ביארו, 'הדלקת נר בשבת חובה, פירוש, במקום סעודה. **חובהה היא שישעוד במקום הנו משום עונג**. אבל מהדלקת נר גופיה לא הוה פריך אביי, דפשטא דדבוחה היא דההגן 'על שלוש עבירות נשים מרות בשעת לילית, על שאינן הורדות...בהדלקת הנר" (ע' רמב"ם הל' שבת ה-א, "**הולקת נר בשבת** אינה רשות שאם רצה

מעשה אבות ... סימן לבנים

ועשית את מקיל האפור כליל תכלת ... ופעמני זהב בתוכם כבים וגו' (כה-לא-ל)

The *Kohen Gadol* wore a *Meil*, a robe that was adorned with golden bells, which rang with a musical tinkle whenever he walked. The *Gemara* in *Erchin* discusses how each of the *Kohen Gadol's* vestments atoned for a particular sin; the *Meil* atoned for the sin of *lashon hara*. As *Chazal* say, the *Meil*, which made a loud *kol* (sound) should atone for *lashon hara* which makes a loud *kol*. Additionally, the bells were made from pure gold and the word "זהב" (gold) has 3 letters, which hints at the 3 people who are literally destroyed by evil slander: the speaker, the listener, and the one it is about.

The **Ben Ish Chai, Chacham Yosef Chayim of Baghdad ז"ל**, tells an amazing story in relation to this concept. There was once a man who had three daughters. Unfortunately, he never saw joy and *nachas* from them as no one wished to marry them. One daughter was a thief, who couldn't control her impulse to snatch items that didn't belong to her. The second was a lazy oaf, who sat around all day and couldn't be bothered to even dip her finger in cold water. The third girl was worst of all as she spoke evil and slander to anyone she was with - she was the definition of a *Baalas Lashon Hara*.

One day a man came to him and said, "Look here, I have three sons and you have three daughters. Why don't we simply match them up and this way you'll see *nachas* from your daughters and I will finally have the same from my aging sons."

Well, the man was persistent and why not? The two fathers concluded the *shidduchim* and one after another, the three couples were married. But the boys' father did not leave it at that. He was a wealthy man and to his first daughter-in-law, the thief, he gave her keys to one of his vaults and let her have whatever she wanted. Soon, she realized she had no more reason to steal and she was cured. For the second daughter-in-law, he provided maids and servants to wait on her every beck and call. She needn't lift a finger all day and although she remained lazy, there was no issue with her attitude.

The third daughter-in-law, was much trickier. Her foul mouth never let up and she always had something nasty to say. For this, her father-in-law came up with a solution. Each and every day, first thing in the morning, he would visit her and inquire about her needs. She would give him a list of her complaints and he would fix each one. Every day, he would come by and take care of her problems until she really had no more reason to complain about anything,

But rather than make her a better person, it made her melancholy. She was so used to complaining about everyone and everything that she was not happy with her current status. She found reasons to complain that most people couldn't even fathom and she continued to slander anyone with whom she came into contact with. As successful as the father-in-law's experiments went with his first two daughters-in-law, it went totally and completely awry with his third.

Things finally came to a head when one morning, her father came to visit and see how married life was treating her. "Oh, it's terrible," complained his daughter. "Look what you did to me! Each and every day, my father-in-law comes here and asks me incessant and bothersome questions. You married me off to two men - my husband and his father!"

The man was shocked! He had no idea that his *mechutan* was stalking his daughter! He became incensed and decided to see for himself. He hid in a back room and waited. A short time later, the good-hearted father-in-law came in for his morning visit and began asking her what was bothering her and what he could do to help. Suddenly, she began screaming, "Get away from me! Don't come one step closer!" On cue, her enraged father came charging out of his hiding place, grabbed a large kitchen knife and plunged it into the chest of his *mechutan*, killing him on the spot. He didn't know that another of the man's sons was waiting outside and when he heard the commotion, he came running in to find his father laying dead in a pool of blood. Without thinking, he grabbed the knife and thrust it into the heart of the girl's father, who collapsed on the floor and died covered in blood. At that moment, the husband walked in to find this devastating scene and after determining it was his wife's fault, he took the same knife and stabbed her in a blind fit of rage!

This, says the *Ben Ish Chai*, is what *Chazal* mean when they say that *Lashon Hara* can kill 3 people in one shot!

אשר בחר בנביאים טובים ...

הנך את בית ישראל את הבית ויכלמו מעונותיהם ... (הזקאל-מ-י)

The *Haftorah* discusses the "blueprints" for the third and final *Bais HaMikdash*. *Yechezkel HaNavi* was given specific instructions to reveal the detailed plans only after the Jewish people felt embarrassment. The destruction of the first *Bais HaMikdash* was a direct result of sin, so for the Jewish people to be privileged to observe the vision of the third *Bais HaMikdash*, they needed to regret their errant ways.

The **Radak** explains that because the third *Bais HaMikdash* is to last forever, it can only be constructed once the world is free of sin. Consequently, even eyeing the plans requires a special merit of those who abandoned their sinful ways.

R' Gamliel Rabinowitz *shlit'a* (Tiv Haftoros) says that *Yechezkal HaNavi's* vision teaches us how vitally important it is to acknowledge that all actions have consequences. One needs to realize that those actions impact the world at large and affects more than just the individual. Not only do sins place a damper on spiritual development; more significantly, the *Shechina* can only rest in a place clean from sin.

Yeshaya HaNavi says: "*My house shall be called a house of prayer for all nations.*" Yet, its level of holiness depends on the Jewish people. Accordingly, the *Shechina* will only rest in the *Bais HaMikdash* if the Jewish nation's level remains steady. It is incumbent upon the Jewish nation to uphold the level of holiness and set an example for the rest of the world.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך בתית למאור להעלת נר תמיד וגו' (כו-ב)
Hashem tells *Moshe Rabbeinu* to command *Bnei Yisrael* to take pure olive oil for illumination to cause the candles to burn constantly. **Rashi** quotes the *Gemara* (שבת כא) as follows: "מדליק עד שתהא שלהבת עולה מאליה". The *kohen* wasn't permitted to leave the *Menorah* until he was sure that the flame would continue to burn. *Chazal* note that this *mitzvah* is symbolic of a parent and *Rebbi's* obligation in educating children in the ways of the *Torah*. Their goal must be to sufficiently inspire and cause the flame to burn within the souls of their students and children to ascend on its own.

The **Chofetz Chaim ז"ל** once said, there are some fathers who send their children to *yeshivah* where they will learn a bit of *Chumash*, some *Gemara* and some basic *Halacha*. When asked about their children's ultimate connection to *Torah*, they reply that their children were raised in a good Jewish home with good values, so they are sure that they'll develop into good *frum Yidden*. However, continues the *Chofetz Chaim*, this is a tragic mistake. Both a fire and the pot of boiling water atop it, are scorching hot and can burn someone. The difference is that no matter where you move the fire, the flame retains its heat. The pot, however, only remains boiling while it is above the fire. Once you remove the pot from the fire it will immediately begin cooling. The same is true with the *chinuch* of our children. Once the children continue learning and achieve some mastery in *Torah*, the *Torah* begins to burn within them. And it can also light up the hearts of others, including their own children and grandchildren. However, even a child that is raised in a *Torah* environment without exposure to serious *limud haTorah* is not secure and may be in danger of forfeiting all he has gained. With this, the *Chofetz Chaim* says, a parent or *Rebbi* must ensure that he has given the child the ability for that internal flame to ascend and grow on its own, not merely to be heated externally.

Let us ensure that each child's **internal** fire transform to **eternal** fire and will ascend on its own for many generations.

משל למח הדבר דומה

ונתת אל חשן המשפט את האזרים ואת התמים ... (כה-ל)

משל: A man had two sons who were suffering from a severe inflammation in their throats, known as Pharyngitis. A specialist looked at them and he was of the opinion that they should both have their tonsils removed, which should do away with the whole problem. The man went to the **Chazon Ish ז"ל** and said, "My two sons, Simcha and Eliezer, both suffer from Pharyngitis and the specialist says we should just remove their tonsils and do away with the whole thing."

The *Chazon Ish* thought for a moment and then replied, "For Simcha yes. For Eliezer no."

The man was surprised and asked the *Gadol*, "Is this a question of compromise? One yes and one no?"

The *Chazon Ish* shook his head. "No, this one needs his tonsils and this one doesn't."

Two years later, a devastating infection was going around causing children to become paralyzed or stricken with palsy.

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ...

דרגה יתירה

ועשית בגדי קדש לאהרן אחד לכבוד ולתפארת ... (כה-ב)

Hashem told Moshe that he should make clothing of holiness for Aharon, "לכבוד ולתפארת" - for honor and splendor. Why the dual expression? The **Ramban** tells us that the purpose of the בגדי כהונה was to set the *Kohen Gadol* apart from the rest of the people - to make him special. And yet we know that the *Kohen Gadol* wore bells on his robe so that he would come into *Hashem's* Presence with deep consciousness of his submission to *Hashem*. This seems to be a contradiction. Are the *Bigdei Kehuna* meant to express honor for the *Kohen* or *Tiferes* - the perfect synthesis of *Hashem's chessed* and *gevurah*, the truth of the perfection of *Hashem* to Whom we are completely subservient? How can these opposing ideas work simultaneously?

The holy **Baal Shem Tov ז"ל** answers this question with a *mashal*: A royal prince goes out to greet and show honor to the Grand Emperor who is coming to his town. As the prince rides in his chariot, the adulating crowd begins to cheer, thinking that he is the Emperor. As the Emperor himself watches the outburst of honor for the prince, imagine the prince's embarrassment and horror at the thought of the terrible mix-up and insult to his lord, the honorable Emperor.

The clothing of the *Kohen Gadol* displayed expressions of the honor and glory of it's wearer; at the same time, it elicited feelings of humility and submission from its wearer, for true glory - *Tiferes* - belongs solely to *Hashem*. This is the root of true humility. It is the knowledge that we are all great and glorious creations, but all that we have and all that we are comes from *Hashem* who expects us to utilize all of His gifts to us, to serve Him to the best of our ability. We cannot take credit for our success no matter how much we think we've accomplished. It all belongs to Him. Quite an honor; what a humbling thought!

Join in and listen to a 5 minute daily shiur in Kedushas Einyaim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal!