

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



שבת קודש פרשת כי תשא – פרשת פרה
Shabbos Parshas Ki Sisa - Parshas Parah
כ' אדר תשס"ז - March 10, 2007

הדלקת נרות שבת – 5:38	(Monsey, NY)	מנחה גדולה / שבת – 12:37
זמן קריאת שמע/מ"א – 8:36	~~~~~	שקיעה של יום השבת – 5:57
זמן קריאת שמע/ הגר"א – 9:12	~~~~~	צאת הכוכבים / מעריב – 6:47
סוף זמן התפילה / להגר"א – 10:10	~~~~	צאה"כ / לשיטת רבינו תם – 7:09

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו ע"פ פרשיות השבוע

זה יתנו כל העבר על הפקדים מחצית השקל בשקל הקדש וכו' (ל-ג)

השקל לאחד את ישראל. ולפי זה נוכל להבין מה שייך העניין הזה כאן, דהנה מ'מחצית השקל' היו קונים בהמות לקרבנות הציבור (וע' רש"י שמות ל', ט"ו, ד"ה לכפר), ובכדי שיחשב כקרבן ציבור באמת, צריכים שיתאחדו ישראל ויחשבו כאיש אחד, וכמו שכתוב אצל קרבן התמיד (שמות כ"ט, ל"ט) "את הכבש האחד תעשה (בלשון יחיד) בבוקר וגו' " (וע' בשם משמואל משפטים, שנת תרע"ז ד"ה ולפי האמור יש ליתן טעם השקלים שכתב כן).

ולפי זה נוכל להבין השייכות של קריעת ים סוף למחצית השקל, שהרי אחדות בישראל מותנית בזה שכל אחד ואחד מבטל את רצונותיו האישיים ותאווותיו שגורמים למריבות ומחלוקות (ע' ספר "שערי תשובה" לרבנו יונה שער א', אות ל"א בעניין "לתאווה יבקש נפרד", (וזהו עניין קריעת ים סוף שיבש הים ונעשה ליבשה, ומבואר במהר"ל שהים - המים הוא מקור התאווה, ובקריעתו נתבטלו התאווה) (ע' בספר גבורות ה' פרק ל"ט, ד"ה ולא יראה לך), וא"כ מעתה לא היו עוד מניעים לישראל, שיפריעו להם להתאחד.

וא"כ כוונת הפסוק הוא "זה יתנו כל העובר" היינו שנקרע הים עבורו ונתבטלו תאווותיו, הוא הראוי לתת מחצית השקל המלמדת על אחדות.

פרש"י וז"ל: "דרך המונין מעבירין את הנמנין זה אחר זה וכו'". אבל בירושלמי (שקלים א', ג') הסביר אחרת וז"ל: "כל דעבר בימא". ומבואר שהכוונה למי שעבר בים סוף כשנקרע הים. ושואל השם משמואל, האדמו"ר מסוכטשוב זצ"ל, דמה השייכות של קריעת ים סוף לנתינת מחצית השקל לצורך הקרבנות?

וכדי להסביר את זה, נקדים דברי הגמ"ר משה אלשיך זצ"ל, ד"ה זה יתנו, בדיבור "והנה" בענין מחצית השקל, שכתב להסביר מדוע נותנים רק מחצית השקל ולא שקל שלם, וז"ל: "ובשם החכם הר' שלמה בן אלקביץ ז"ל שמעתי, שהוא להורות את בני ישראל יחס אחדותם, בל יעלה על לב איש מהם שהוא נפרד מחברו, כי אם כאילו כל אחד חצי, ובהתחברו עם כל אחד ואחד מישראל נעשה אחד שלם, ע"כ כל אחד יביא מחצית". עכ"ל. והרחיב בזה האלשיך הק' וז"ל: "כי כל איש מישראל נפשו קשורה בחברו, כי ממקור אחד הן, ונפשות כל אישי ישראל לאחת יחשבו. וכו'". עכ"ל. ומבואר, שרמזו בעניין נתינת מחצית השקל אחדות של כלל ישראל. אמנם א"כ, שואל עוד האלשיך הק' וז"ל: "והנה עדיין צריך לבקש טעם, למה זה לימדנו יתברך עניין זה פה?"

ובכדי לתרץ את קושייתו, יש להוסיף שאין כאן רמז בעלמא לעניין של אחדות ישראל, אלא שבכך מצות נתינת מחצית

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Between Purim and Pesach - The Shabbos after Purim

There is a *halachah* ⁽¹⁾, that every Friday afternoon one should check the pockets of his *shabbos* clothes to make sure that no objects are left inside them which would cause one to carry outside, which is prohibited. Even if one lives in an area that has an *eruv* and carrying is permissible, he should still check to make sure that there are no *muktzah* items in his pockets ⁽²⁾. **Note:** Even though most authorities permit moving *muktzah* items with one's body, that is only when it is being moved in an unusual manner. In a pocket which is quite normal it is prohibited ⁽³⁾. This law is especially relevant on the Friday after *Purim*. On *Purim* we are supposed to wear *Shabbos* clothes and during the festivities, money, checks and other *muktza* items might be left in his pockets. In some communities, it is even announced before Friday's *Mincha* that everyone should check and remove all problematic items from their pockets.

Laining Parshas Parah

This *Shabbos*, we read the portion in the *Torah* which discusses the laws of impurity when one comes in contact with a corpse; the restrictions that apply to such a person; and the way to remove this impurity. Some opinions hold that there is a biblical obligation for each man to hear this public reading ⁽⁴⁾. The source of this obligation (as explained by the **Steipler, R' Y. Y. Kanievski ZT"l**), is a *posuk* at the

(1) או"ח רנבז (2) מ"ב רנבנה (3) רמ"א רסויב (4) או"ח תרפה"ו (5) לקוטי קהילות יעקב (6) או"ח תעא"א (7) מ"ב תעא"ב (8) ע' אגרות משה אקצה (9) ע' מקראי קודש בכה (10) או"ח תכט"א

הוא היה אומר...

R' Yoizel Hurvitz ZT"l (Alter of Novardhok) would say

“One who maintains a true *emunah* and belief in *Hashem* is akin to one who is a rich man. But one who it is simply said about him that he is a "believer" in *Hashem*, is no different than a pauper who it is said about him that he is rich.”

R' Yehudah Hachassid ZT"l (Sefer Chassidim) would say:

“If a person struggles in this world to understand the *Torah*, even if he lacks the capacity to comprehend it, he should not be discouraged. In the World-to-Come, when he sits in the Heavenly Academy, he will then be able to understand the *Torah* with which he struggled in this world. His efforts will be richly rewarded.”

R' Avrohom Yaakov Pam ZT"l would say:

“*Simcha* is the basic ingredient for success in life and is the medium by which parents transmit the heritage of *Torah* life to their children. *Simcha* is also the key element in *Kiruv Rechokim* - to bring those estranged from *Yiddishkeit* back to their roots. May *Hashem* bless each and every Jew with a life full of *simcha*!”

MAZEL TOV TO RABBI & MRS PINCHOS HOFFMAN ON THE ENGAGEMENT OF A GRANDDAUGHTER, BRIS OF A GRANDSON AND THE BAR MITZVAH OF A GRANDSON. MAY THEY ONLY ENJOY SIMCHOS! TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

end of פרשת מצורע, which obligates *Rabbonim* to teach people the restrictions that bar a person who is ritually unclean from entering certain holy places. One should not go to the *Kosel Maaravi* without proper company or directions to ensure that he does not enter a forbidden area. These restrictions apply even now when there is no *Bais Hamikdash*, and reading *Parshas Parah* is a reminder to keep them.

Eating Matzah after Purim

According to basic *halachah* ⁽⁵⁾ it is permitted to eat *matzah* until the morning of *Erev Pesach*. On that day, it becomes forbidden so that the *matzah* eaten that night to fulfill the *mitzvah*, should be eaten with a good appetite ⁽⁶⁾. Some have a custom to extend this איסור and do not eat *matzah* from the beginning of *Nisan* ⁽⁷⁾. Others even refrain from *Purim* ⁽⁸⁾. Preferably, those who keep this custom should not eat even the “not for Passover” *matzos* because the newer methods of bleaching flour do not necessarily make it *chometz* and their taste is identical to the taste of real *Pesach matzos* ⁽⁹⁾.

Learning Preparations

After *Purim*, one should begin learning the relevant laws of *Pesach* in order to fulfill all the upcoming *mitzvos* properly ⁽¹⁰⁾. One should also start preparing suitable *Divrei Torah* to say over at the *Seder* and for all the *Yom Tov* meals.

WEEKLY CHIZUK # 21

To start early with all the household *Pesach* preparations in a way that there is no panic or tension close to *Pesach*.

Now, R' Yechezkel was not a *Baal Tefillah*, nor had he ever attempted to be one. He was not blessed with the best of musical abilities and he understood that his talent as a *chazan* would be decidedly uninspiring and lacking. He demurred to their offer but they would not take no for an answer. They begged and pleaded with him to accept this responsibility and each time that he excused himself, they persisted with the argument that who better than the *Rov* should represent the *kehillah* at this most auspicious time.

Eventually, they wore him down and he agreed to *daven*. But as he was lacking in the basics of *nusach* and musical ability, he found it difficult to prepare himself for the task. There was one song that he was familiar with and he decided to incorporate this song into the *tefillos* in an attempt to bypass some of the *nusach* and allow the congregation to sing along and assist him.

When the time for *Neilah* came, the *Noda B'Yehudah* made his way to the *amud* and began to *daven*. All through the first half of the prayer, he did his best to stick to the *nusach* as much as he was capable, and when he reached the words "מכלכל חיים בחסד", he began to sing his prepared tune to the words. However, his lack of musical talent was sorely exposed and instead of the congregation inspiredly joining in and singing with him as he intended, his performance took on a tragically comical twist, and the people who were listening did their best to stifle their reactions in order to preserve the honor of the *Rov*.

The next day, one of the local beggars in the city of Prague; a character with a lively sense of humor and wit to go along with a sharp tongue which he employed as he went from door to door begging for *tzedakah*, was at the home of one of the wealthy patrons of Prague. In the course of the regular give and take that collectors and homeowners exhibit the world over, he suddenly burst in a mimicking tone and with rollicking frivolity, he belted out the tune of "מכלכל חיים בחסד" that the *Rov*, R' Yechezkel, had sung the evening before. It was a perfect rendition, down to the grossly off-key intonation that the *Rov* had displayed, and the host roared with laughter. On the spot, he doubled his donation. After similar performances in a number of other houses, where the hosts had appreciated and enjoyed his renditions so much that they too increased their donations, the poor man realized that this was his ticket to making a living off the considerably-more generous donations of his audience.

However, word got around and eventually reached the caretakers and *gabbaim* of R' Yechezkel who were incensed that this beggar was denigrating the honor of the *Rov* - and making money off of it to boot! Immediately, they went into the private room of the *Noda B'Yehudah* and explained to him what the man was doing and how they believed he should issue an order to cease and desist his unflattering imitation of the *Rov*.

R' Yechezkel picked his head up from the *sefer* he was learning and looked directly at the men. He didn't think it was a problem and why should they. "הלואי (If only)," he declared cheerfully, "that my (song of) 'מכלכל חיים' should be this man's 'מכלכל חיים' (provider of sustenance and livelihood)!"

משל למה חדבר רומה

ונתנו איש כפר נפשו לה' בפקד אתם ולא יהיה בהם נגף בפקד אתם וגו' (ל-יב)

משל: Most people would be less than perfectly honest if they denied being somewhat irritated when they constantly put upon to give *tzedakah*. One man complained that on one single day alone, more than twenty people had knocked on his door for *tzedakah*. "Twenty times in one day is a bit much," he told his local rabbi. "We must do something to relieve this pressure on people."

"Not necessarily," the rabbi said. "On the average day you breathe about 25,000 times, and that doesn't seem to be too much."

"Breathing is different," the man said. "How can a person live without air?"

"The *Torah* says that *tzedakah* can save one from death. I don't understand how a person can live without giving *tzedakah*," the rabbi said. "Even thousands of times a day is not too much."

גמסל: The *Rebbe, R' Aharon Karliner ZT"L* writes that the word "מחצית" is written with the letters closest to the middle "צ", being "ח" and "י". Together they spell "חי" - "*Life*." The two letters most distant from the "צ" are the "מ" and "ת". These spell "מת" - "*Dead*." A person who is accomplished in the *mitzvah* of צדקה, will merit a long life. Whereas one who distances himself from it, will not benefit from the dictum: צדקה תציל ממות - *Charity protects from death*.

TORAH GEMS

וידע בידת משה מדר סיני ושני לוחות ... ומשה לא ידע כי קץ עור פניו (פס-לא)

וידע כאשר קרב אל המזחזה וידא את העגל ... וישלך מידו את הלוחות (פס-יא)

The moment that *Moshe Rabbeinu* threw down the *Luchos* and broke them on the ground, it was decreed in Heaven that the consequence of this action would be that those who make it their life's mission to study *Torah*, would do so with great poverty and affliction. In the end, however, their reward for the extra toil and exertion will be doubled and trebled with the coming of *Moshiach* (**Yalkut Shimoni**).

The question is why? Why did Moshe find it absolutely necessary to break the *Luchos* and destroy them forever? Obviously, he understood the importance and holiness of the *Luchos*; how they were crafted by *Hashem* Himself. If Moshe felt that the nation was unworthy of receiving them, why did he have to belittle them by breaking them? Shouldn't he have at least considered bringing them back to where they came from or leaving them there?

R' Yaakov Culi ZT"L (Me'am Loez) quotes from a number of sources that when Moshe came down from the mountain clutching the *Luchos* in his hands, as soon as he approached the camp of *Bnei Yisroel*, even before he realized what was taking place, the pure and sacred letters on the tablets began to rise up in the air. The massive stones of the *Luchos* were now spiritually vacant and the crushing weight became impossible to carry. With no choice, Moshe had to leave go of the massive huge stones, allowing them to fall and smash on the rocks. For just as a live person holds up his own live weight, so too, the enormous רוחניות - *spirituality*, of the *Luchos* was what gave it רוח - *wind*, and kept it aloft. But as soon as the letters dissipated, it became a dead weight that even Moshe couldn't manage.

מעשה אבות ... סימן לבנים

וירד ה' בענן ויתיצב עמו שם ויקרא בשם ה'. ויעבר ה' על פניו ויקרא וכו' (לד-ה,ו)

The *gemara* (ראש השנה יא) writes: "*From here we learn that Hakodosh Boruch Hu wrapped Himself in talis like a public emissary, and showed Moshe the proper order of the tefillos. He said, 'Any time that Yisroel sins, let them (daven) before me in this way and I will forgive them.'*" The power of *Tefillah* - Prayer, is great; the power of forgiveness is even greater.

One year, before *Yom Kippur*, a delegation came to the *Rov* of Prague, **R' Yechezkel Landau ZT"L**, author of *Noda B'Yehudah*, and requested on behalf of the entire community, that he lead the *Kehillah* in the *tefillah* of *Neilah* before the *amud*. If the holy *Rov* would beseech the Heavens, they said, and employ his tremendous spiritual powers to effect a good judgement for the entire *kehillah* by interceding on their behalf before the *Ribono Shel Olam*, the community would be most gratified.