

בראתי יצר הרע ובראתי לו

# תורה תבלין

A Torah Tavlin Publication  
34 Mariner Way Monsey, NY 10952

March 27, 2004 - ã"ñùú ĩñéđ 'ä

|                               |              |                            |
|-------------------------------|--------------|----------------------------|
| 12:33 - úáú / àìãää äçðî      | (Monsey, NY) | 5:57 - úáú úáøð ú÷ìãä      |
| 6:17 - úáúä íáé ìù äðé÷ù      | ~~~~~        | 6:15 - úáú áðò ìù äðé÷ù    |
| 7:07 - áéøðî / íéáéèëä úàö    | ~~~~~        | 8:19 - à"î/òîù úáéø÷ îîæ   |
| 7:29 - í ú äðéáø úéèùì / ë"äö | ~~~~~        | 8:55 - à"øää/òîù úáéø÷ îîæ |

## מדעת עליון

àò÷-éà" 'Úéǎ áíá ùòǎíá éòǎí íéǎí òùòá ì"éòǎ  
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 . íǎí áǎòé á"á÷àù áí ìà í íòò úá

(**æ-ə**) **iæə** **uūə** **œə÷-ä** **iæäə** **äi** **æöðəä** **uūä** **öŋuū**  
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ìäàî áéìà 'ä øáãéä äùî ìà àø÷éä  
 (à-à) 'ääøîàì äòäî

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*Dvar Halachah from Rav Boruch Hirschfeld Shlit'a*  
**íáé íéúàìù çñòì íää÷ çñô 'ìää îèìääù**  
 BEDIKAH AND BITUL CHOMETZ

The *mitzva* of *Bedikas Chometz* is performed at  $\text{זמן} \text{לעבד}$  on the night of *Erev Pesach*. If one normally davens *maariv* at  $\text{זמן} \text{לעבד}$ , he should daven before the *bedikah*. If he can attend a later *minyan* and start the *bedikah* at  $\text{זמן} \text{לעבד}$ , it is commendable <sup>(1)</sup>.

To understand this *mitzva* after all the pre-*pesach* cleaning, imagine if someone rented a car for a week. Before returning it, he tells his family to empty out all their stuff that had accumulated. Even though they did as he said and cleaned it out, the head of the family will usually give a last check-over to make sure that nothing is left.

## During the Bedikah

The 10 pieces of *chometz* that are hidden throughout the house should each consist of less (2) than a *úëë* (1/2 egg), but all together, should total a full *úëë* (3). One must do a proper and thorough search during the *bedikah*. If one just looks for the 10 pieces, without genuinely checking the rest of the house, he hasn't fulfilled the *mitzva* of *Bedikas Chometz*, and his *beracha* may even be in vain (4).

While searching, the electric lights should NOT

**הוא היה אומר....**

**R' Dov Ber of Mezhibuz ZT"L** would say:

"*Hashem* has hidden himself from us, His children, during this long, bitter *golus*. It has been over 1700 years that He has been waiting for us to find Him - but have we taken up the search?"

**R' Shneur Zalman of Liadi ZT"L (Ba'al Hatanya)** would say:

"Chazal tell us that bringing a *korbon* without doing *teshuvah*, does not atone (אֵין יְעֻף). However, this injunction does not apply to the *Mincha* offering. The *Mincha* (gift) of the poor, in contrast to all other *korbonos*, atones even without *teshuvah*. Because all the days of his life, the poor man is the epitome of one long, never-ending *teshuvah*."

**A Wise Man** would say:

"If you can find a path with no obstacles, it probably doesn't lead anywhere."

## MAZEL TOY RABBI & MRS ALEXANDER HOFFMAN ON THE BIRTH OF THEIR DAUGHTER

be turned off <sup>(5)</sup>. The use of a lit candle is for the purpose of looking in darkened areas, e.g. under furniture. Where a candle may be too dangerous, a flashlight should be used <sup>(6)</sup>. If an area is extremely difficult to check, such as a messy garage, one may mark that area, visibly separating it, and sell it. He should not enter into the marked off area <sup>(7)</sup>.

One should not talk after the *beracha* is made (if not related to the *bedikah*) until the entire search is completed and one has verbally annulled (יאַנלעזן) the *chometz*. If one used the restroom during the *bedikah*, he is permitted to recite שְׁמַע יִשְׂרָאֵל (8).

The *beracha* of אֲדֹנָיִם is not said on this *mitzva*. Rather, during *kiddush* on the *seder* night, one should have in mind to include the *mitzva* of *Bedikas Chometz* in his אֲדֹנָיִם וְעֹמֵץ, together with the other *mitzvos* of the night; *matza*, *maror*, 'אֲרֵיזֵי, *korech*, *afikomen*, *haggadah*, *hallel* (9).

It is customary not to check or clean *seforim* that were used around *chometz*, though one should be careful not to put them down with *pesach* food.

The verbal nullification of *chometz* (חֶמֶץ) must be understood. If one does not understand the customary Aramaic version, he should then say it in Hebrew or English (10).

í ù úáááúú é÷ǵî (3) â:áíú äääúú éòòù (2) ç:àíú äððá äðù î (1)  
ííéò (9) í ù úáááúú é÷ǵî (8) äê:áíú äððá äðù î (7)

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blame for placing me in that life-or-death situation."

R' Elya smiled weakly at his guests. "This time, I made sure of one thing and *Boruch Hashem* it all worked out okay. In the interest of *pikuach nefesh*, I just didn't think about anything at all!"

## TORAH GEMS

ø÷ääïï äîäääïï 'äì íäø÷ í ëî áéø÷é èè íää  
(á-à) 'äää íëðäø÷ úä äáéø÷ú îäöäïïä

The question is asked: The *posuk* begins by saying "יָבִי־אֵלֶיךָ לְבָרֶכְתִּי" - "*When a man brings from you,*" in the singular tense, however, it concludes with the words "וְאַתָּה תִּשְׁלַח־וְתִשְׁלַח" - "*You shall offer up your sacrifices,*" in the plural. Why is the wording changed?

The answer is as follows: Each Jewish person has a part in *Klal Yisroel*, and every Jew must be fully aware of this. He must always realize that a Jew who stands alone has little worth; his personal value appreciates and grows only through his bond with the community.

This is what the *posuk* is telling us. "éë íãà" "áëø÷é - "*When a man brings*" - if a man, a single and isolated individual, wants to approach *Hashem*, to get close to Him and cleave to Him, his intentions are scrutinized rigorously to determine whether his *korbon* - offering, is "íëì" - "*From you*" - truly emanating from the depth of his heart, and whether it is a *korbon L'Hashem*, purely for the sake of *Hashem* without any ulterior motives. But when he acknowledges his link with the community and "ááëø÷ú" - he offers his sacrifice as part of a whole unit, in that case his *korbon* will be accepted without scrutiny. For by acknowledging one's part in the *klal*, the congregation, every member of the Jewish community can enjoy the divine favor that is bestowed upon the Jewish nation. (Shearis Menachem)

(à-à) 'à èòòì ððáð÷é íéíú ... ððáð÷ íéíù ÷áæ íàà  
The Ramba'm (ç-ç àìèòì 'là) writes the  
following: "All korbonos - offerings, fall under the

*category of chukim. The Sages have said that the world exists because of the service of korbonos (זֶה אֵלֶּיָּהֶם). It is because, through the observance of chukim and mishpatim the upright merit the World to Come."*

The Manchester Rosh Yeshiva, R' Yehudah Zev Segal ZT"L, writes that various reasons for the *korbonos* are given by many of the classic commentators. However, even with all that has been written and explained, it is still beyond us to grasp just why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh upon the altar, should bring Hashem's *shechinah* down to this earth. It is impossible to fathom the ramifications of each particular service, be it an animal-offering, *qôdshî kôl-ôr* - meal-offering, *qôdshî kôl-tôv* - wine libation, or any of the other aspects of the sacrificial service that was performed in the *mishkan* and *Bais Hamikdash*. Therefore, the *Ramba"m* places *korbonos* in the category of *chukim* - commandments whose reasons are not known to us.

When a Jew offers a *korban*, he is demonstrating his unquestioning submission to *Hashem*'s will. It is as if he is saying, "I do not understand why this offering will accomplish great things for myself and for the world, but I do know that it will accomplish great things, for that is what *Hashem* has taught us by way of His *Torah*." Thus, the bringing of a *korbon* is a great declaration of faith on the part of the bringer. It is through this approach to *Torah* and *mitzvos* that a Jew earns himself a portion in the World to Come. This is what *Chazal* mean in saying that the entire world exists because of the service of *korbonos*.

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**מעשה אבות... סימן לבנים**

(ä-ä) 'äëä äëìò àèç øùà äãäúää àìàî úçàì í ùàé éé äéää

When the famed *Baal Mussar* and *Menahel*, **R' Eliyohu Lopian ZT"l** reached the age of eighty, his eyesight took a turn for the worse. Doctors informed him that the only thing to be done to save his eyesight was a new operation that was considered dangerous in those days. R' Elya, as he was known, put his faith in the Almighty and decided to proceed with the operation.

Midway through the operation, R' Elya's blood pressure began to spike to unusually high levels. Doctors and extra attendants were called in but whatever they attempted was to no avail. His situation became critical and the doctors just about gave up hope. Announcements were broadcast all over *Eretz Yisroel* that everyone should *daven* for the great *tzaddik* and especially in the *yeshivos*, hundreds of *talmidim* poured out their hearts in prayer on behalf of R' Elya. *Boruch Hashem*, he pulled through but his recovery was long and arduous, and for a man of his age, it was quite an ordeal.

At this point, fingers began to be pointed at the doctors in the assumption that they were responsible - or at least partially to blame - for the events that transpired during the operation. The lead doctor, a well-respected and highly regarded surgeon, denied that he had anything to do with the problems that occurred. "I have no idea what happened or what brought about this unusual spike in blood pressure," he declared to anyone who would listen. "But I can assure you, we took every precaution in our preparations and all throughout the procedure to ensure that the rabbi would have a successful recovery. We have reviewed every single action that took place and we have yet to figure out just why this occurred."

A number of years later, it became necessary for R' Elya to undergo another operation. His family and close friends were nervous and understandably anxious, remembering back to what had happened the last time he went under the knife. Extra precautions were taken and his blood pressure was constantly monitored. This time, though, all went well and the operation went ahead without incident.

When some relatives came to be *mevaker choleh* - visit the sick, the discussion hearkened back to the previous operation and the events that transpired then. R' Elya, weak but alert, said, "You want to know the difference between this operation and the last time when I was so critically ill? Well, right before the doctors put me under for my eye operation, I thought to myself, 'I must do *teshuva*. Surely, the outcome of this procedure will have to do with how I am judged in Heaven.' I immediately began to think back to all my deeds and actions from the time I was 12 years old. I recalled everything - down to the most minor detail and I was alarmed. There was so much for me to regret. I began to tremble and as a result, my blood pressure began to elevate. I couldn't stop my thoughts and there was nobody other than myself to