

מולד לחודש
ניסן: פרי"ט אה
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מ"ט 17 חלקים

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הפנימי לא עמד, ואם כן גם בכל התורה כולה אפשר שעדיין לא עמד בסודם. רק שנדמה לו שעמד על סוד הטעמים כמו שנדמה לו ג"כ שכבר עמד על סוד הטעמים של פרה אדומה ולכן אז אבד 'אמרת אורכמה' בכל התורה כולה, הריגתו, שהייתו שכבר עמדתי על סוד טעמיה, אבל כשהגעתי לפרשת פרה אדומה נדע לי שיכול להיות שהיא רחוקה ממני—שגם הטעמים של כל התורה כולה הם רחוקים ממני, שלא עמדתי על סודן האמתיות, וזה שאמר המדרש 'כיון שהגיע לפרשת פרה אדומה' נולד לו פסק בהרחבתו בכל התורה כולה, ואמר 'אמרת אורכמה' בכל התורה כולה, אולם עכשיו נדע לי שיכול להיות שהיא רחוקה ממני.

וגמצא, ש'חוקת הפרה' מלמדת על 'כל התורה כולה' וכתבאר, ובכך מובן מדוע אמרה התורה לגביה 'זאת חוקת התורה' כולה, ולא 'זאת חוקת הפרה' שמדובר עליה, (וע' באו"ח הק' ריש הכתוב שעמד על זה), וגם יש ליישב מצד מה ששניינה תורה, וזאת ע"פ מ"ש ב'ארכת שלום' (מדרה"ק) מנחם מנדל מקוסוב **ו**צ"ע דרוש לפרשת פרה ד"ה ובפסח וכו'), ש"פרשת פרה' (הפרשה השלישית מדר' הפרשיות) היא בחינת 'עקב' (אית השלישי מג' האבות) 'עמוד התפארת', ולכן אמרה נשפרת לאמר' (אובות) 'פאר' הרומי על 'תפארת', (ולכן היא 'מקנת' וזאת בנה' 'העגל' כול'—'עון עבודה זרה' הפוגם במידת התפארת' כיון שבו מאפסים' אלוהים אחרים' ע' שם ד"ה ויהנה ידוע וכו'—'ועבודה זרה מתפארת' {

שבת פרשת שמ"י/פרשת פתח
FEMINI ... MARCH 30. 2019

טִיב הַתְּחִלָּה

מאת: **דוד רובינשטיין** **רבי מנחם מנדל פרידמאן** **שר השם יחזקאל פרידמאן**

ויאמר משה אל אהרן קרב אל המזבח ועשה את חטאתך ואת עולתך וכו' ועשה את קרבן העם וכפר בעדם כאשר צוה ה' (ו-ז)

אתלמידי חכמים רבים נאמרו מפי משה ביום השמיני לימלואים שבו חניכו אהרן ובניו את המשכן בעבודתם, ומן הראוי להתבונן בתוכן לשונו כדי להבין את פשרן, דהנה בתחילת דבריו הודיע משה כי כל הנעשה הוא על פי ציווי הש"ת באמרו: "זה הדבר אשר צוה ה' ושבו הכפיל את הדברים בסוף הציווי באמרו: 'כאשר צוה ה' ומקרא זה אומר דרשני למה לו לפרש שוב שדבריו הם על פי ציווי הבורא? עוד יש להבין למה הקדים ענין הכפרה לענין הציווי, שהרי מן הראוי היה שיאמר 'ועשה את קרבן העם כאשר צוה ה' וכפר בעדם' שהרי לא נצטווה אהרן כי אם לעשות עבודת הקרבן, ואין הכפרה בכלל העשייה, כי אם תוצאה מעבודת הקרבן המוצה, ומזהו ולשון 'וכפר בעדם כאשר צוה ה' שמשמעותו הוא שגם עצם הכפרה הוא בכלל העשייה ובכלל הציווי?

ואפשר לפרש בדרך המוסר שכאן כיוון משה את השעה הראויה לעורר את אהרן ובניו לעשות את עבודתם לשם שמים בלבד, דהנה בכל עבודה שהורגל כבר האדם בעשייתה יש צורך לדיבות בנייה כדי לעורר את הלב לקיומה לשם שמים, מאחר שכבר הורגל בה האדם ואין הוא מתרגש בקיומה יותר על המידה, ולפעמים מאבד חשקו לגמדי, ואז מוצא היצר פתח לפתותו לקיימו שלא לשמה, והאדם שדצונו לצאת על כל פנים ידיו וחבתו אינו שם על ליבו, ואז שהפניות והנגיעות הם המסייעים בעל מציאותם הוא עושה את המוטל עליו, ואז מאחר שאין ענין ער קשה מאוד לעוררו שיכין תמיד את לבו לעשות חובתו כראוי, לא, את תחילת דרכו כשמקיים איזה מצוה לראשונה אז לבו פתוח כאלוהים ומכוון לעשותה לשמה, והוא השעה שלבו ער וכשיעורד

מאצרותנו של המגיד
 ספר דוב שלם פערל שלישי: ספר פורים בקץ בית שש
 זאת חוקת התורה אשר צוה ה' לאמר ... ויקחו אליך פרה אדומה תמימה
 (פרשת פרה) - במעם הנאמר בחוקת הפרה 'את חוקת התורה'
 (כתב ב'חננות התורה' (מחבר) העשל וצל, פרשת חוקת), 'אתא' במדרש, שעל
 כל דבר היה שלמה המלך עליו השלום אומר טעמים כיון שהגיע לפרשת פרה אדומה
 אמר 'אמרת' אתחלמה, והוא רדוקה ממני, ויש לפרש על זה, האופן, דוודאי מצני טעמים
 הרבה אף על מצות פרה אדומה, וכמו 'תבוא האם (הפרה) ותקנה את צואת בנה' (העגל)
 ועוד טעמים רק שעיקר סוד טעמה הפנימיים נעלם ולא נגלה רק למשה, ואם כן נראה
 לומר, ששלמה המלך עליו השלום ודאי ידע כמה טעמים על מצות פרה אדומה, אלא
 שסודה נעלם ממנו, והנה מכוח מה שכתוב 'ויקחו אליך' ודרשו חכמינו ז"ל 'לך אני'
 מגלה טעמה, ולאחרים חוקה, ומה ידע שלמה שלא עמד עדיין בסודה משום דכתיב
 'אליך' שדוקא למשה התגלה סודה, והנה, אוד שאמר טעמים בכל התורה כולה חשב
 שכבר עמד על אמיתות הטעמים, אולם כאשר הגיע לפרשת פרה אדומה ואמר גם
 טעמים ודאי ידע ששם גבי פרה אדומה לא עלה עמו על הטעם הפנימי, אמר לעצמו ש
 כך אף בכל התורה גם כן אפשר שעדיין לא עמד על פנימיות הטעמים, ואף שאמר בו
 כמה טעמים שדרי גם במצות פרה אדומה מצא ידו לדרוש כמה טעמים ועל הטעם

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

Order of Eating. If individual portions are being served in front of each person, the *Talmid Chacham* should be served first. If others were served afterward and the *Talmid Chacham* hadn't

“‘קרב אל המיזבח ועשה’ - **Rashi** tells us: ‘*Aharon was embarrassed and afraid to approach the Mizbeach. Moshe said to him: Why are you ashamed? For this you have been chosen!*’ Moshe lost the *Kehunah* when *Hashem* told him to go to Pharaoh and be His messenger to take the Jewish people out of Egypt, and he refused a number of times. *Hashem* took away Moshe’s right to serve as *Kohen Gadol*. Now, Moshe tells Aharon, ‘Do not refuse or be ashamed to do the *Avodah*. This is what you have been chosen to do and if you refuse like I did, you will lose this golden opportunity, much like I did!’”

The *Medrash Raba* says: ‘*Hashem showed Moshe the image of a head of fire under the throne of glory and said, If the membrane of the brain is pierced even the slightest amount the animal is treif.*’ This head of fire hinted that a person’s outlook on life is like fire. Just as one cannot touch fire without being burned, so one must not alter the *Torah* outlook on life by even a hairsbreadth. In addition, just as the slightest hole in the membrane makes the animal *treif*, so too, the tiniest hole in one’s outlook can render one’s whole mind *treif*.”

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Mazel Tov to David & Pessi Kahan on the birth of triplets. May they see much nachas

yet begun to eat, they should wait for him before they begin eating (5). If a platter is placed on the table for all to serve themselves, they should let the *Talmid Chacham* take first (6). The **Mechaber** adds that if one takes from a platter before someone greater than him in *Torah*, he is considered a glutton/grabber. **Mayim Achronim**. Washing greasy hands is not an honorable activity to honor a *Talmid Chacham*, so everyone washes in the order of their seating. There is possibly an honor if the *T"tC* washes later than everyone so he doesn't have to sit doing nothing while others wash. This also minimizes the break he will have between *Mayim Achronim* and *Bentching*. This *halacha* is not spelled out but could be learned from O.C. 181:6 regarding honoring one who will lead the *bentching* even if he is not a *Talmid Chacham*.

בין הריחים - תבלין מדרג' ה'ומי

"Lechem Oni" - Can One Drink his Matza? - Chulin 120a

The **Mishna Lamelech** (יסודי התורה ח"ח) writes that when something is forbidden to eat, one does not transgress unless he ingests it in the normal way. How about a מצות עשה of eating, like *matza* or *Korban Pesach*? Must one eat them in the usual manner to be יוצא? He concludes that he feels it is permitted but he writes that he hasn't seen this addressed in *Rishonim*. It is interesting that he doesn't quote **Rashi** (פסחים לה.) who writes clearly that one may not turn his *matza* into a liquid and eat it for אמילת מצה because drinking *matza* is not אכילה דרך. The **Mechaber** rules that a יתקן or חולה who cannot chew *matza* may soak it in water. **Biur Halacha** adds that he may even grind up the *matza* like flour and eat it as long as it isn't liquefied. One even makes a המוציא from it and *bentches*, unlike שעפשה פת (moldy bread) where even if one is satiated from it and *bentches*, is "הרחכל". **R' Yitzchok Zilberstein shlit'a** was asked how can יתקן/חולה who is grinding his *matza* down to flour be יוצא the *chiyuv* to eat כדרך? He answered that he should grind it up together with the *maror* and that will be his *Korech*!

(1) ברכות מז: (2) טור או"ח קסה (3) או"ח קסה:ב (4) שם קסז:יד (5) משנה ברורה קע:כח (6) או"ח קע:יב

הוא היה אומר...

מעשה אבות סימן לבנים

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן הֲאִם דָּבָר ה' לְאֹמֶר בְּקִרְבִּי אֶקְדֹּשׁ וְעַל פִּנִּי כָל הָעָם אֲכַבֵּד וְיִדַּם אַהֲרֹן וְגו' (י-ג)

The *Torah* and our Sages praise *Aharon HaKohen* after the death of his sons for his silence. The *Mashgiach*, **R' Shlomo Wolbe זצ"ל**, discusses the art of silence. He wrote: “We teach a child to speak. Once we teach him to speak, this becomes his nature, to speak and to chatter without end. Do we teach this child how to be silent as well? Behold, silence is also a tool.”

Silence can be an expression. It can be a tool, and through it one makes a statement. R’ Wolbe is teaching us that when it comes to children, we must teach and encourage the tool and skill of silence just as we teach the tool and skill of speech.

The following story teaches us about the power of one’s silence. It took place during the Second World War, in Bergen-Belsen. On Friday, the eighth of Av, 1944 (5704), someone lit a mattress on fire in the camp and burned it to a crisp. The Nazis were incensed over the loss of goods and in retribution decreed that no Jews would receive any food that entire day.

There was one woman in the camp who was well-known for her kindness and dignity. This was no ordinary woman; she retained her modesty when others didn’t bother. She kept her head covered the entire time she was in the camp even though she could have wrapped herself with the extra cloth to keep out a bit of the winter chill. Even when she became ill and could barely walk due to her exhausted and starved state, she could always be found tending to the sick in the hospital ward.

One day, she heard weeping and found another lady lying in critical condition. She asked what she was crying about and the sick lady answered feebly that she had finally gotten a bit of milk to drink, but it was so cold that she was unable to drink it. (When one is dying of starvation and typhus, the frustration and despair this situation would cause is unimaginable.) What did the woman do? She took the cup of milk and walked outside. A few minutes later she came back in, her face smudged with soot and her eyes red; but in her hand was a cup of warm milk. She had warmed it over a fire she lit from scraps of paper and bits of wood she had gathered, one by one. She did this despite the prohibition the Germans had placed on lighting fires.

This righteous woman would not pass up the opportunity to aid the sick. On that fateful day, when the Germans refused to provide any nourishment to the inmates of Bergen-Belsen, the woman was only looking out for children. Somehow, she managed to obtain some oats which she cooked into porridge to feed some children, including her four-year-old daughter. Sadly, though, just as the porridge was cooked and ready to be served, she was caught by two of the *kapos*, who threatened to report her to the Nazis. She would have to appear before a tribunal that very night - Friday night - to answer for her “crime.”

The tribunal did not involve the Germans. The judges were Jews themselves who served the Nazi overlords slavishly. They felt empowered and did not allow the Jews to do anything that would anger the Germans. In this case, how dare this woman cook for her children against the regulations? They made short work of the trial and the woman was “sentenced” to two days without her bread ration, which she would have to hand over to the *kapos*. Throughout the mock “trial” the woman refused to utter a word. She did not even bother to deny several of the trumped-up charges, which were totally untrue.

When she was released, she walked back to her barracks, where her relatives and friends were waiting for her. Upon her arrival, she told them what had happened and what her sentence was. The people in her barracks asked her why she had not defended herself against the false charges, but she gave no answer, and instead became quite upset and agitated.

A while later, one of her sons, Rabbi Yonah Emanuel, was bold enough to ask her again why she had refused to say anything in her defense. Why hadn’t she at least argued that on that day there was no food and she couldn’t let her young daughter and other children starve? These extenuating circumstances might have led them to give her a lighter sentence.

This time she responded, “The judges, the prosecutor, the defending attorney, and the court recorder were all Jews. They actually pretended to conduct a real trial and they used an actual person to capture each word. It was a sham but it looked real. The recorder was writing down everything - each and every word that I would have spoken was causing a Jew to write on *Shabbos*! I had to keep silent. It is better to be hungry a while longer than to cause another Jew to desecrate the *Shabbos*.”

אשר בחר בנביאים טובים ...

וזהו ארון ה' בא דוד מפוז ומברכר לפני ה' וכו' (שמיאל ב' 1-ג)

Nadav and Avihu died during the inauguration of the *Mishkan*. *Chazal* tell us they overstepped the appropriate boundaries and paid the ultimate price. In the *Haftorah*, while the *Aron* was being transported to *Yerushalayim*, *Uzza* likewise miscalculated the *Aron*’s ability to hold itself up and died for the sin of touching the holy vessel. A life of service to *Hashem* has many impressive rewards, but it also comes with an equally awesome responsibility to remain pure.

The *Navi* tells us that the joy of accompanying the *Aron* to *Yerushalayim* made *Dovid HaMelech* dance with joy. However, outside the city, Dovid just danced, while inside

the city, “*he leaped and danced*.” What was the difference?

R’ Yehuda Halevi זצ"ל (Kuzari) notes that *Chazal* describe a special holiness that is felt in *Eretz Yisroel*; but even that feeling of holiness does not match the unique *Kedusha* that can only be felt inside the holy city of *Yerushalayim*.

Dovid HaMelech lived his entire life in pure holiness and constantly strived to further his spiritual elevation. Just as a fish needs to remain in water to survive, Dovid’s soul craved holiness. Transporting the *Aron* automatically demanded a specific amount of joy from Dovid which caused him to dance, but the instant he entered the holy city of Jerusalem, his joy was coupled with the extra holiness of the city itself; thus, Dovid began to leap and dance with an even greater joy.

ויקחו בני אהרן נדב ואביהוא איש מדתתו ... ותנצא אש מלפני ה' ותאכל אותם וימתו (ג-ב)

The **Magen Avraham** quotes a **Zohar Hakadosh** that if a person sheds tears over the deaths of *Aharon Hakohen*’s two sons who were great *Tzadikim*, he would never have to bury his own children, *ch”v*. The question is; why are the deaths of Aharon’s children so much more tragic than other events that seem so much more significant? The **Ponovezher Rav זצ"ל** explains that it was because they were to be the next leaders of *Klal Yisroel* and were intended to lead the Nation into *Eretz Yisroel*. Instead they died and Yehoshua led them. The *Gemara* tells us that *Moshe Rabbeinu* was like the sun but Yehoshua was like the moon, which derives its greatness from the sun. Nadav and Avihu were even greater than *Moshe Rabbeinu*.

My *Machshava* here is that just as we lost two *Gedolei Hador* in Nadav and Avinu, the same calamity struck our nation during the Holocaust. Although losing Aharon’s two sons was painful for the nation, they still had *Moshe Rabbeinu* and Aharon, and other leaders. However, the Holocaust was a break in the transmission of *Torah* where hundreds of *Yeshivos* existed before the war in every city, large or small, led by a *Gadol* or *Tzadik*, who today would surely be considered a leader of the generation. By the time the Second World War was over, almost nothing was left. The continuity of the *Torah* had been broken and it took almost 60 years to rebuild the *Torah* world and we have still not returned to the pre-war level.

All calamities that befall our nation are painful but there are some tragedies that bring about a change to the very fabric of our people, such as the recent Holocaust. We lost six million of *Acheinu kol bais Yisroel*. It is such tragedies that we mourn on a national level with the same feeling of ‘*Bayom HaShemini*’ like the day Nadav and Avihu were *niftar*. May we know of no further *tzaar* amongst us and only share *simchos* with our children and friends *b’eizras Hashem ad meah v’esrim shana*.

משל למנה הדבר דומה

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל אִיל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת הָעָם ... (י-בג)

משל: Two men were shipwrecked on a deserted island and not knowing what else to do, they agreed that they had no other recourse but to pray to G-d. In order to find out whose prayer was more powerful, they agreed to divide the territory between them and stay on opposite sides of the island.

The first thing they prayed for was food. The next morning, the first man saw a fruit-bearing tree on his side of the land, and he was able to eat its fruit. The other man’s parcel of land remained barren. The first man prayed for clothes and more food. The next day, like magic, all of these were given to him. The second man still had nothing.

Finally, the first man prayed for a ship, so that he could leave the island. In the morning, he found a ship docked at his side of the island. The first man boarded the ship and decided to leave the second man on the island. As he was about to leave,

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ...

דרגה יתירה

וַאֲתָ אֱלֹהִים תִּשְׁקָצוּ מִן הָעוֹף לֹא יֵאָכְלוּ שִׁקְץ הֵם (יא-ג)

The *Torah* lists 24 species of birds that may not be eaten by a Jew. The **Ramban** says that the common denominator of all non-kosher birds is their cruel nature. **Rashi** explicitly describes this cruel behavior by saying that these *treif* birds seize their prey with their claws and lift them off the ground to eat them. *Hashem* forbade these birds because by consuming their flesh, one actually imbibes this cruel nature into their body and it has an adverse effect on their character. The expression, “You are what you eat” is true in a very real and spiritual sense. **R’ Moshe Wolfson *shlit’a*** explains that the essence of every single Jew is their holy *neshama* and we all believe in *Hashem* just by virtue of the fact that we received the genes of *Avraham Avinu*. We are “מאמנים בני מאמנים” and nothing can ever take that away. So why are there thousands of Jews who are assimilated and claim to be atheists? Where is their “*Pintele Yid*”? Where is their *Avraham Avinu* gene? He explains that a Jew never loses his Jewish identity but he can bury it so deeply that he doesn’t feel connected to it unless something happens to bring it out.

A person who says he doesn’t believe in *Hashem* is called a “כופר”. The word “*kofer*” means to cover (וכפרת) just as the *Kapores* was the “covering” for the *Aron Hakodesh*, and *Yom Kippur* (כיפור) is the day *Hashem* “covers” our sins. A Jew claims to be a *kofer* and does not believe in *Hashem* simply because his *heilege neshama* is covered over and over with sin.

R’ Wolfson says that two sins which most desensitize a Jew from his holy *neshama* are immorality and eating non-kosher food! Immorality breaks down the innate sensitivities of a Jew and eating *treif* fills the soul with impurity! The *neshama* of a *Yid* can never be sullied or damaged. A *Yid* always has the potential to be great and holy, but the *neshama* can be covered and therefore a *Yid* can act with cruelty and harshness that is not inherently Jewish! It would behoove us to be exceedingly careful about what we place in our mouths so that we will never regret a cruel or nasty remark that might come out.

CONCEPTS IN AVODAS HALEV
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מחשבת הלב

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