

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

הדלקת נרות שבת – 5:30
זמן קריאת שמע / מ"א – 8:42
זמן קריאת שמע / הגר"א – 9:18
סוף זמן תפילה/להגר"א – 10:15
זמן לתפילת מנחה גדולה – 12:38
שקיעת החמה שבת קודש – 5:50
מועצ'ק צאת הכוכבים – 6:40
צאה"כ / לרבינו תם – 7:02

תורה
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שבת קודש פרשת כי תשא – ט"ז אדר תשע"ח Shabbos Parshas Ki Sisa - March 3, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רביעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

ויאמר משה מלאו ידכם היום לה' כי איש בבנו ובאחיו ולתת עליכם היום ברכה (לכ-כט) - השפעתה של מצוה למקיימה ולדורותיו

פ'ש"י: מלאו ידכם, אתם יהודים אותם, בדבר זה תתחנכו להיות כהנים למקום ובשפתי **חכמים** מכאד דבריו וז"ל: פירוש מתהלה היו הבכורים כהנים למקום וכשטאו בעגל והקדיבו קרבן לעכ"ם הרגו אותם ואתם תהיו תחתם כהנים למקום ואמד תתחנכו כי מלוי יד מורה על ההיגון כשנכנס לדבר להיות מוחזק מאותו יום והלאה כדפ'ש"י לעיל בפרשת תרומה עכ"ל. רואים אנו מכאן שבוה שנמנעו שבט לוי מליטול חלק בחטא העגל ויכו בוה הן לעצמם והן לדורותיהם אחריהם. וכפי המסופר שפעם ירבר **מן החפץ חיים צל** עם איזה יהודי, ובתוך דבריו אמר לו: מן הראוי שתתבונן מהי סיבת הדבר שאני זכיתי להיות כהן, אשר משמעותה היא שכשיבנה בית המקדש אוכה לשמש לפני בוראי בכרוונה ולגרום לו בכך נחת רוח יתירה, ואתה לא זכית בזכות עצום כזה, כלום עשיתי איזה פעולה טובה טרם שנגלדתי להודי הכהנים שבוה יכולים לתלות ההבדל בינינו? הלא לא כן, ואם כן למה אני זכיתי בזאת ואתה לא? אלא בהכרת השיב החפץ חיים רואים אנו מזה עד היום הוא כוחה של זכות אבות, אכן מצידי אינני ראוי לאותה גדולה כלל וכלל, אך כיוון שאבותי לפני כשלושת אלפי שנים עמדו בנסיון שאבותיך לא עמדו בו לכן ויכו הם בכך לכל יוצאי הצליחה לדורותיהם בגדולה ובקדושה יתירה, כי כל פעולה טובה שהאדם עושה וזכה על ידה להתעלות והשפעתה אינה על עצמו בלבד כי אם על כל הנפשות הכלולים בו. וכעין זה רואים אנו גם בחז"ל, דאיתא בגמרא (יומא פג) אשריהם לצדיקים, לא

מאוצרותיו של המגיד

מאת הרב שלום פטרל שליט"א מגיד משורים בב"ק בית שמש

ויתנצלו בני ישראל את עדים מדר חורב (לכ-י) - ביאור דברי התרגום אונקלוס 'ועתה הורד עריך מעליך-ובען אערי תיקון ויגך מיג'

תב' בבית הלוי' (פ' משפטים), "הנה איתא במדרש תנחומא (תצוה י"א) כ'שעמדו ישראל על הר סיני ואמרו כל אשר דבר ה' נעשה וגו', מיד חיבבן הקב"ה ושלח לכל אר"א מהן שני מלאכים, והיה אחד חוגג לו זיינו, ואחד נותן לו עטרה בראשו, והנראה לבאר הני שני עניינים, דהיה לכל אחד מהם לומר 'כל אשר דבר ה' אעשה', והם אמרו בלשון רבים 'נעשה', משום דכ"א מהם קיבל על עצמו שתי קבלות, הראשונה, שהוא בעצמו יקיים התורה, וגם קיבל עליו להשגיח על חבירו שגם חבירו יקיימנה ולא יניחנו לעבור עליה, וכדאיתא במדרש תנחומא (יתרו י"ג) כ'שעה שעמדו ישראל על הר סיני...היו ממשכנין עצמן זה על זה; והוה כמ"ש, דמשאמרו 'נעשה' בלשון רבים, קיבל כל אחד על עצמו גם להשגיח על חבירו שגם חבירו יקיימנה, ולכן זכו לשתי מתנות, הדעטרה היתה עבור מה שקיבל על עצמו, ועל מה שקיבל על עצמו גם להשגיח על חבירו, זכה לכלי זיין, דלוח צדיק כח וגבורה.

ועפ"י יתבאר מה שבנ"י כי תשא אחר חטא העגל נאמר ויתנצלו בני ישראל את עדים מדר חורב, ויתרגם אונקלוס ואעריא בני ישראל ית תיקון ויניחו מטורא דחורב, והדי דמפרש ש'עדים' היינו 'כלי זיינם', ויש לפרש בכוננתו, דהנה במדרש (מ"א א')

נמשל R' Yisroel explained. “This Queen, whose sole objective is to prevent distress from her one and only son, is not concerned about the anticipated, expected everyday distresses he will encounter. However, You, *Hashem*, Your mercies are apparent even in such circumstances, as *Chazal*

A SERIES IN HALACHA LIVING A “TORAH” DAY
The Greatest Mitzvah of All (67) - 'ותלמוד תורה כנגד כולם' Learning Dikduk (Hebrew Grammar). Last week we explained some of the *Dikduk* rules that can change the meaning of a word when said improperly, including "וַיַּקְדֹּד" (vowelling), and the laws of "שָׁא נֶא ויטר", the pronounced and silent *shva*. The third rule is "מַלְרַע וּמַלְעִיל", and when a person should stress the last syllable of a word or stress an earlier syllable in the word. This is very relevant rule: In *Krias Shema*, there are six examples of this, and in *Birchas HaTorah*, here are two.

Examples in Krias Shema. As per above, there are a number of words in *Krias Shema* which, if the wrong syllable is stressed, it can alter the meaning of a word. The word "ואהבת" in the first *parsha* should be pronounced with a stress on the last syllable, under the letter "ת". The reason is because, the word "אהבת" with a stress on the second syllable, means “you have loved,” in the past tense. When we add a "ו" to the word, it can be for one of two reasons: To add the word, “And ...” However, it still remains in past tense, “And you have loved,” and therefore the stress stays in the same place. Or, the "ו" can be added to change the word to future tense, “And you shall love,” which is the true meaning of the *posuk* in this case. Then, the stress shifts to the last syllable of the word. The same is true for the following words in *Shema*: "דוברת" in the first *parsha*, "ואספת, ואכלת," in the second *parsha*

הוא היה אומר...

Chacham Rabbeinu Yosef Chayim of Baghdad (Ben Ish Chai) would say:

“On *Purim* we gave a *Machatzis Hashekel*, and this week’s *parsha* begins with this *mitzvah*. Each person is required to give the same size coin; the wealthy shouldn’t give more, the poor may not give less. There is a hint here to a general attitude one must have in *mitzvah* performance. A wealthy man, not in money, but one who is wealthy in *mitzvos*, should not increase. His ego should not increase and become inflated because compared to the greatness of *Hashem* he is nothing. The poor, not in money but in *mitzvos*, should not decrease. He should not feel sad or rejected due to his low performance, because that is the strategy of the *yetzer hara* to make us feel sad. He should do the *mitzvos* with joy, with a drive to excel.”

R' Yaakov Yisroel Kanievsky זי"ל (Steipler Gaon) would say:

Yehoshua bin Nun became great in *Torah* because he never left the “יהושע בן נון לא ימיש מתוך האהל”- *‘Ohel’* of *Torah*. There was no ‘*bein hazmanim*’ when he went off on vacation. Some *bachurim* think that this is a time of *hefker*, but I know personally many *Torah* scholars who became *Gedolim* through using their vacation time wisely. For two reasons: One, a person gets more *siyata d’shmaya* when he learns at a time that others don’t. Two, one can learn whatever he wants and broaden his mind in *Torah*.”

A Wise Man would say:

“Change your opinions, keep to your principles; change your leaves, keep to your roots.”

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Mazel Tov to Avraham Alter Kurz on his Bar Mitzvah and to the Kurz & Hecht families. May he grow in תורה, יר"ש ומעשי"ש and be a true source of nachas to his entire family & all of Klal Yisroel

לזכות רפואה שלימה
בעד החולים
רפאל מרדכי בן
שוכלמת דבורה ז"י
ומשה בן ראובנל ז"י
רפואת הנפש ורפואת
הגוף כתוך שיאך חולי
ישראל

מעשה אבות סימן לבנים

ועשית אתה קבורת ריקה מעשה רוקה במלח מחר קדש וגו' (ל-לה)

According to Chassidic tradition, when the **Vilna Gaon זי"ל** passed away in 1797 (5558), his soul was transmigrated into a baby boy who was born two years later, who went on to become the holy **Rebbe of Kaminka, R' Shalom Halevi Rosenfeld זי"ל**. In his youth, R' Shalom studied *Torah* from some of the greatest *Torah* sages in Poland and at the tender age of nine, he had already completed the whole Talmud and was known as an incredible prodigy. Many prominent rabbis were amazed at his brilliance and his father took him to visit the **Chozeh of Lublin זי"ל** who described the child as the “*Chacham* of the generation” and even invited him to partake in “*shrayim*” from his plate when he was still a youngster.

When his son, **R' Yeshiele (Yehoshua) of Kaminka זי"ל** did a *shidduch* with the **Sanzer Rav זי"ל**, funds for the wedding and the young couple were in short supply (it was well-known that the *Sanzer Rav* was a poor man), and R' Yeshiele himself was forced to go out and collect money. He traveled to numerous cities in Poland and Galicia, and even went as far as the Austro-Hungarian empire. In one Hungarian city, he arrived at the home of a Jewish Graf (count) who was exceedingly wealthy. The man asked him what he was collecting for and when he found out that it was for the wedding of the grandson of R' Shalom of Kaminka, he became visibly excited. Instantly, he went to his desk and pulled out 600 gulden (an enormous amount in those days) and handed it to R' Yeshiele. Speechless for a moment, R' Yeshiele finally managed to ask the Graf why he gave him so much money. There must be a story behind this - and there was.

The Graf turned to R' Yeshiele and said, “Look around you. All that you see here is due to the greatness of your father, R' Shalom Rosenfeld of Kaminka.” He paused to gauge the look of shock on R' Yeshiele’s face. “Let me explain. When you were a small child - three years old perhaps - you became very sick. The disease progressed and the doctors had just about given up hope for your recovery. I lived in Kaminka at the time and I was in your father’s house quite often. In fact, I was his *shamash* at times in my youth. I will never forget that day, when your father heard the report. He immediately stood up and went to the *mikvah* by himself. When he returned, he asked to see the potions and medications that the doctors had prescribed for you. I showed him the medicine and he told the members of the family, to take all the potions and pour them under the bed of the sick patient. They did not ask questions and at once, they poured out all the medicine under your bed. Within a few short hours, a noticeable change took place and soon you made a complete recovery.”

The Graf’s eyes glistened as he recalled the memory. “When I was a young man, I traveled to a number of cities on business and other personal matters. In one city, I heard people talking in the street about a rich man whose daughter was quite ill. Doctors had been trying any and all treatments available but it was to no avail. Nothing seemed to be working. The rich man was overly distraught and had announced that if anyone can figure out how to heal his daughter, he would give up all his worldly possessions and give it over to that person. Well, I was young and ambitious, and I recalled what I had seen your father do when you were sick. I went to the rich man’s house and said that I think I know what to do to heal his daughter. I asked him to show me all the medications, pills and potions that his daughter had been taking and he quickly brought them to me. I went into the girl’s room and took all the potions and spilled them out under the bed of the sick patient. Then, with a prayer to Heaven I quickly added the following words: ‘אלט'ס וואס איך טו איז אויף די כוונה פון ר' (‘All that I am doing is included with the intentions of R' Shalom ben Yenta.’).”

“Would you believe it? It didn’t take more than a few minutes and suddenly, the rich man’s daughter opened her eyes. She asked for water and slowly but surely, her strength began to return. Day by day, I watched as she got better and after a while, she did indeed have a complete recovery. The rich man was so thankful to me and he wanted to keep his word. He didn’t just give me all of his possessions - he gave me his daughter in marriage! So as you can see,” said the Graf, “I must give you all that you need for your *simcha* because all that I have comes from you and your holy father!”

משל למח הדבר דומה

ויאמר אני אעביר כל טובי על פניך וקראתי בשם ה' לפניך ונתתי את אשר אחז ורחמתי את אשר ארחם וגו' (לג-לד)

משל: It is told that **R' Yisroel Salanter זי"ל** was once invited to an audience with the Queen of England. Seated in the palace, the Queen described all of the effort she made to protect her beloved and cherished only son, who was born after thirty childless years of marriage. The Queen told him about the honor, distinction and prestige that is given to him and carried out on his behalf. All the palace personnel were instructed to ensure that the prince would never feel pain, harm or hardship in any form. In addition, she made sure to provide anything he wanted, immediately. In this way, she hoped to ensure that he be in a perpetual state of happiness.

“And how will her majesty alleviate the distress he will feel if he puts his hand in his right pocket, hoping to take out his handkerchief, and he discovers it was really in his left pocket? How will you prevent that?” R' Yisroel asked the Queen.

“I am trying to prevent things that are avoidable. I don’t mean the inevitable, everyday occurrences that are bound to happen anyway. Those don’t even bother me,” she replied.

When R' Yisroel left the palace, he raised his eyes Heavenward and said: “Master of the Universe, how great is Your compassion, and how much more remarkable and superior are Your mercies than the mercy of human beings.”

ויחל משה את פני ה' אלקיו ויאמר למח ה' ירחם אפיך בעמך אשר הוצאת מארץ מצרים ... (לב-א)

After the *Egel*, Moshe pleaded with *Hashem*. “Why should Your anger flare up at those You have taken out of Mitzrayim?”

This *posuk*, which also begins the *Torah* reading on a public fast day, is Moshe’s response in defense of *Klal Yisroel*, to the anger of *Hashem* after they worshipped *avoda zara*. The *Medrash (shemos 43-9)* describes at length the konversation between Moshe and *Hashem* - how Moshe tried valiantly to defend his people from *Hashem*’s wrath. “*Those You have taken out of Mitzrayim*,” says the *Medrash*, refers to *Klal Yisroel* who sinned. Moshe begged on their behalf and said, “*Ribono Shel Olam*, didn’t You just take them out of *Mitzrayim*, a land filled with *avoda zara* and deceit? They are yet a young nation, as the *posuk* says, “*Now they are young and I love them*.” Wait just a bit and You will see that they will yet do good deeds for you!”

This was the thrust of Moshe’s defense of his people - although they had received the *Torah* a mere 40 days before, they had quickly diverted to *avoda zara*. Moshe was saying that they were still young and uneducated in the ways of the *Torah*. Let them see the sweetness of the *Torah* and in no time they will do better. The same can be said of our present generation. Millions of Jews whose parents and grandparents survived the Holocaust are being destroyed in a spiritual holocaust. The influence of secular society all around has poisoned their minds and hearts to the point that a *Torah* way of life means nothing to them - yet they are still young and can be influenced to return to the faith of their forefathers. All it takes is a willingness on the part of the parents to reach out to the children to help them experience the light of the *Torah* and the beauty of the *mitzvos*.

May we all be *zoche* that our children should enjoy the learning of the *Torah* as we daven, “והערב נא ה' אלקינו ...” and in this *zechus* may our children give us much *nachas* always, and bring *Moshiach tzidkeinu B'mhaira b'yameinu*.

DRUSH V'CHIDDUSH

לחת כתבים משני עבריהם מזה ומהם הם כתבים ... (לב-טז)

Rashi writes: “*The Luchos were inscribed from both sides: the letters could be read (front and back). This was a miraculous phenomenon*.” What was the purpose of this miracle?

R' Yankel Galinsky זי"ל answers by way of a story. An old crafty businessman once came to a rabbi and described a potential business deal that could earn him a great fortune of money. However, in order to get people interested in investing in the deal, he had to be less than 100% forthcoming with the details. “It’s not a lie,” he explained with an air of self-righteousness, “it’s just not the absolute truth. You see, it’s a small ‘*drey*’ here and there, but in essence, it’s not dishonest.” In fact, he told the *Rav*, it’s not as if he was forcing anyone into the deal. He expected them to do their due diligence, and if they were still interested, he would take their money. “I just need the *Rav* to sign off on the deal, so that people will believe it is fully above-board.”

EDITORIAL AND INSIGHTS ON THE MIDDAH OF מתנות

When *Moshe Rabbeinu* was coming down from *Har Sinai*, he already saw that something was not right in the Jewish camp, but he remained silent. He did not say anything about the Golden Calf until he was 100% sure of what happened. The *Yerushalmi* (תענית ד-ה) tells us: “From here we learn out that one should not jump to conclusions.” The **Pnei Moshe** adds that one should not assume anything until he sees it with his own eyes and is absolutely clear about the matter! What a great piece of advice! How many arguments and negative feelings could be avoided if we would simply stop what we were doing and find out all the information before we make a judgment!

Pirkei Avos is the *Masechta* in which we are taught how to get along with others. It is a book filled with the great wisdom of our Sages who provide us with hundreds of tips on how to develop our “בין אדם לחבירו”. What is the very first thing they tell us to do? “*Be deliberate in judgment*.” Think it through before jumping to conclusions! Often, the reason we get angry at others is because we don’t give them a chance to explain their behavior. We automatically think negative.

R' Gamliel Rabinovitch שליט"א adds that although *Aharon Hakohen* was held responsible for the *egel*, *Moshe Rabbeinu* did not get angry at him. Moshe said to himself, “This is strange! There must be a reason! It is not like Aharon to do such a thing.” These are the words we must get used to saying when people act in a way we don’t approve of. We must STOP and THINK. There must be a reason. Try not to jump to conclusions. Remember that people are innocent until proven guilty!

Give yourself a gift and give the other person the benefit of the doubt. Want to know how? Here is a 2-point formula on how to ACT to keep your interpersonal relationships INTACT! #1 Make sure you know each FACT. #2 Only then REACT.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

ידיי כאשר קרב אל המזבח וירא את העגל ומחלת ... (לב-יט)

The *Rav* stood up and exclaimed, “Just a little ‘*drey*’ here and there? Well, I’m glad you came to me with this because you have answered a question I’ve had for quite some time.” The surprised businessman asked him what was his question. “According to *Chazal*,” said the *Rav*, “*Hashem* does not perform miracles for no reason. The world runs on nature, and an open miracle is not a common occurrence. And yet, when *Hashem* created the *Luchos*, He did so in miraculous fashion, as Rashi tells us, ‘*He inscribed them from both sides*,’ so that they may be read front and back. What was the need for this miracle? Based on your brilliant idea, though, I think I now understand. In the *Luchos*, it states: ‘*Lo Signov*’ - Do not steal. If one were to ‘*drey*’ the letters just a bit, one might be able to understand the meaning differently. In fact, one might find a way to permit it! But now that *Hashem* caused the letters to be read exactly the same from both sides - front and back - no matter how you ‘*drey*’ it, the understanding remains the same: You may not steal - under any circumstances!”

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ידיי כאשר קרב אל המזבח וירא את העגל ומחלת ... (לב-יט)

דרגה יתירה

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Yisroel with zero overhead