

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

(Monsey, NY)

הדלקת נרות לשבת - 7:19

זמן קריאת שמע/המ"א - 8:59

זמן קריאת שמע/הגר"א - 9:35

סוף זמן תפילה/להגר"א - 10:42

שקיעת החמה שבת קודש - 7:38

מוצש"ק צאת הכוכבים - 8:28

צאה"כ / לריבו תם - 8:50

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שבת קודש פרשת מצורע – שבת הגדול – ח' ניסן תשע"ו **Shabbos Parshas Metzorah - Shabbos HaGadol - April 16, 2016** **מאוצרותיו של המגיד**

מאת הרב'צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה

וזאת תהיה תורת המצורע ביום מחרתו והובא אל הכהן (יד-ב) - הכשרת האדם להתעלות

במאמר הכתוב הזה נרמז ענין הנסיונות והמניעות העוברים על האדם החפץ לעבוד את בוראו, ותכלית הנריצה מהן, דהנה, על פי הרוב האדם המתעורר לעבוד את השי"ת, נקלע לקשיים גדולים המשביתים תקוותו להתעלות, והסיבה לכך הוא כי היצר מעמיד עליו קשיים קשים, אשר לא העלה כלל על דעתו, כי על אף שכ"א יודע גם בשעה שבו הוא מתעורר לעבוד את בוראו כי היצר יארב לו ויפתור, אך אין הוא מודע האין, נרמה לו כי היצר רק יבוא ויפתנו ברברים, אך אין הוא יודע כי כמה דרכים לו ליצר, וכשמעמיד היצר לפניו נסיון קשה מצליח להסיגו אחור משאיפתו להתעלות ר"ל. והנה, מן הראוי היה לעמוד על ענין הדבר, הרי הקב"ה הנחיל לנו תורה ובו תרי"ג מצוות, וברצונו שהאיש הישראלי ישעבד על ידם את רצונותיו אליו, ואם כן על מה ולמה נותן הוא דרשות להיצר כל כך להאדם, כי אילו לא נתנה הדרשות בידו כי אם לפתות את האדם ולהשמיד את לבו לענינים של מה בכך, עוד נוכל לסבול זאת, שהרי רוצה השי"ת שתהיה כל זאת מתוך עול מלכות שמים, והפך שתהיה העבודה מתוך ביטול הרצונות העצמיים, ודוקא עי"ז מתעלה כבוד השי"ת, אך כשעומד האדם בכך ריי מגלה הוא כי אכן מוכן ומוזמן הוא לבטל רצונו לרצון השי"ת, ואם כן על מה רואים אנו לפעמים שבני אדם מתמודדים עם נסיונות קשים ביותר. וטענה זו נשמעת חדשים לבקרים מפיהם של 'בעלי תשובה' בדרונו, המתלוננים ותמהים, כיצד יתכן שבזמן שלא שמרו תורה ומצוות היו חייהם הגשמיים מאושרים ומלאים כל טוב, ואילו מאז שהחלו לחזור לכור מחצבת הקדושה, אין להם יום שאין קללתו מרובה מחברו, והם זקוקים להתמודד מדי יום ביומו, בהתמודדויות קשות מנשוא?

אך התשובה לכך היא פשוטה, כי הן אמת שתכלית הנריצה מן האדם הוא לבטל רצונותיו לבוראו וזה מתורגם כבוד ית' למאוד, כי קיבל עליו זה האדם לעבודו ולבטל רצונותיו מפני רצון בוראו, אך גם בזה ישנם הרבה מדרגות לאין סוף, ולכן תיכף ומיד אחד שקיבל האדם עול מלכות שמים מנסים אותו בנסיון, כי בעצם הדבר שכבר קיבל על עצמו לעבוד את ה' ולא לשמוע לעצת יצרו, בזה כבר הוכיח את נאמנותו לבוראו, ובוה אין כבר צורך לבוחנו, כי מאחר שמוסכם אצלו שאין הוא מתפתה להבלי היצר ממילא לא יאבה לשמוע לו, וכיון שכן חפץ השי"ת מזה האדם שיתעלה יותר, ולכן נותן הוא רשות להיצר להצר את צעדיו, והיה אם יעמוד האדם גם בנסיון הנוכחי, מגלה הוא קבלת עול מלכות שמים במדרגה יתירה, כי גילה בזה שמוכן הוא לעבוד את בוראו גם באופן שהקשיים הם פי כמה מן האופן הרגיל, ומתעלה עי"ז למאוד. וזה מה דכ"ת 'וזאת תהיה תורת המצורע ביום מחרתו' כי לפעמים בא היצר ומונעו מלקיים רצון בוראו אך לא רק בזה שמושך את לבבו, אלא לפעמים מביך את האדם באופן קשה באמרו שהמצוה שחפץ הוא לעשות אינה מצוה אלא להיפך, ובאם יעשה יידע שהינו בגדר רשע בחי' מצורע, אך עליו לדעת בעת הזאת כי זה בחינת 'תורה' כי היא תכלית התורה, והפצים בזה לרששרו להתעלות, ולעת כזאת עליו להתחזק ולקיים בחינת 'והובא אל הכהן' - להתעלות עד בחינת כהן, שהיא מדרגת צדיק.

נמשל: Although Hashem smites the *Metzora* and punishes him for his misdeeds by afflicting his home, his clothing, and his body, in that order, to be "מוציא רע" - let the world see the evil that he has done, nevertheless, we are still forbidden from talking *Lashon Hara* about the *Metzora* himself!

A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה
Chag HaPesach: Relevant Halachos for Yom Tov (1)
Pesach on Shabbos. This year the first and last day of *Pesach* fallson*Shabbos*andtherearespecial*halachos* for this circumstance. **Preparation of Charoses.** When *Pesach* is on a weekday, there is a preference to make *Charoses* (fruit/nut pasty mixture) before *Yom Tov*. However, if it was not done earlier, it can be done on *Yom Tov* itself (for that night alone) because לישה (kneading) is a permitted *melacha* on *Yom Tov*. On *Shabbos*, when kneading is prohibited, one cannot make *Charoses* in the typical manner and a number of complicated changes must be made (including making it thinner than we usually do ⁽¹⁾) so one should take extra care this year to have it all done before *Shabbos*. **Preparation of Salt Water.** When *Pesach* is on a weekday, most *Poskim* ⁽²⁾ including the **Mishna Berura** ⁽³⁾ rule that one can make salt water (for *Karpas*) on *Yom Tov* in the regular manner. However, when *Pesach* is on *Shabbos* one should, according to all opinions, prepare the salt water before *Shabbos*. This is because making salt water is an aspect of the old process of pickling and preserving, which is forbidden on *Shabbos* ⁽⁴⁾. If one forgot to prepare it before *Shabbos*, and there is no vinegar available to use for dipping the *Karpas*, one can make a minimal amount, just enough to dip into. (There is another condition which we do automatically and that is not to make it thick salt water where the salt is twice the volume of the water.)

מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

The *Chazzan* should be told before *Maariv* on the first night of *Shabbos/Yom Tov* to skip the short “*Chazaras Hashatz*” that is said every Friday night. We recite this tefillah each week in order to maintain an old *halacha*: The בתי כנסיות and synagogues used to be located outside the city and for one to walk back alone was dangerous. They lengthened the *Maariv* so that if a person was behind he had time to catch up and walk home with others. Since the night of *Pesach* is a שימורים - a ליל - a night when we are guarded, this part of the *Tefillah* is not said ⁽⁵⁾. **Additions in Shemona Esrai.** In the *nusach* of the *Yom Tov Shemona Esrai*, we add in the middle *beracha* of "אמנה בדרתנו", a number of inclusions that mention *Shabbos*, both in the middle and at the end of the *beracha*. If one forgot to mention all of them, he must repeat the *Shemona Esrai*. If he mentioned at least one, either in the middle or the end, he does not have to repeat the *Shemona Esrai*. (Some of these cases are a *machlokes* but by applying the rule of "ספק ברכות להקל" the above is true ⁽⁶⁾.) **A Bad Dream.** The *minhag* of most congregations is to do ברכת (רבוט של עולם) even on *Yom Tov* that falls on *Shabbos*. However, in order to minimize reciting תחנונות (supplications) on *Shabbos* which are not permitted even more so than on *Yom Tov*, the prayer for one who might have had a disturbing dream ("רבוט של עולם") is not said. If one indeed had a disturbing dream he can say a quick prayer during the short “*duchening*” to make his dream good ⁽⁷⁾.

(1) משנה ברורה תעגמו, שכאסח (2) עיין מסגרת השלחן על קיצור ש"ע קי"ח: (3) תעג: כא (4) אור"ח שכאב (5) שם תפוזא (6) שם (7) משנה ברורה קלד

הוא היה אומר
Chacham Rabbeinu Yitzchak Aramah zt”l (Akeidas Yitzchak) would say: “Pouring oil on the toes, fingers, earlobe and head of the *Metzora*, is symbolic of the imperative of our sages as expressed in *Koheles* 9:8: ‘*At all times your clothing should be white, and oil should not be lacking on your head.*’ A person’s covering is symbolic of his good traits. After the atonement, donning clean garments and being anointed with oil on crucial parts of his body, demonstrates that from here on in, he is in possession of good character traits.”

R’ Chaim Yossel Kofman shlit’a (Machsheves Halev) would say: “As we know, *Kabbolas HaTorah* could not have taken place without every Jewish male having a *Bris Milah* and the Jewish people offering the *Korban Pesach*. The *halacha* is that a *bris* can only be performed after eight days because a newborn must receive *kedushas Shabbos* at least once. At the *bris*, the *Mohel* than says 'זה הקטן גדול יהיה' - this young one will now become great through *Kabbolas HaTorah and Kedushas Shabbos*. Thus, this *Shabbos* is ‘*HaGadol*’ because it is the ‘Shabbos of the Great.’ It was on this *Shabbos* that *Yisroel* demonstrated their *mesiras nefesh* with the *Bris Milah* and *Korban Pesach*, as it says, "ואעבור עלך ואראך מתבוססת בדמך" - the blood refers to the blood of *Milah* and *Korbon Pesach*.”

A Wise Man would say: “A good time to keep your mouth shut is when you are in deep water!”		
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	נתגרב לעילוי נשמת האשה חשובה מרת רחל לאה בת ר' אריה זאב הופמן ע"ה - נפ' ו' ניסן תשס"ח תהא נשמתה צרורה בצרור החיים	לע"נ מוה"ר ר' בן ציון בן מוה"ר ר' אליעזר זאב ע"ה נפטר ו' תמוז תשע"ה * תנצב"ה

מעשה אבות סימן לבנים

וככם המשה את בנדי וגלה את כל שערו ורחץ במים וטהר ואחר יבוא אל המזנה וישב מרחץ לאחורו שבעת ימים (יד-ה)

The *Torah* is careful to maintain the dignity of every human being even when he may be unworthy of such dignity. Yet when *Hashem* prescribes the atonement process for the *Metzora*h, he seems to be bereft of his dignity. He must wear torn clothing, his hair goes uncut, calling out, “(I am) contaminated, contaminated,” lest anyone come too close to him. **R’ Chaim Friedlander זי”ל** explains that the idea is to restore the *Metzora*h’s humility. He brings a simple red wool thread and a lowly hyssop twig in addition to the cedar wood, while calling out to others also teaches him humility. The call of the *Metzora*h is a plea for others to pray for him. Even though he brought about his own suffering, he implores his fellow Jews to feel compassion for him and call upon *Hashem* to show him mercy. If someone crossed the path of the *Metzora*h, he was obligated to pray for him as well as do his own introspection. Perhaps the power of his prayer would overturn the severity of the judgment. By showing our compassion for others, we release the compassion of our Father in heaven.

Rabbi Aryeh Zev Ginzberg shlit’a, Rabbi of the Chofetz Chaim Torah Center in Long Island, related the following story: The son of one of his congregants went to learn in *Eretz Yisroel*, and decided to enroll in a *Hesder Yeshiva*, which combines *Torah* study with military service. He joined the Israeli army and achieved a position of leadership in the IDF.

In the summer of 2005, during the Gaza Disengagement, the army had to forcibly remove Jewish settlers who refused to leave. This American soldier was very distraught about the assignment, but as a soldier he followed orders and participated in the forced evacuation. When his unit arrived at one of the settlements, his job was to ensure that the settlers boarded the buses to be evacuated. He worked in tandem with the Rabbi of the settlement. The people gathered in the town’s synagogue where the Rabbi spoke, followed by the soldier. They all wept together, and then they all filed out of the *shul* and boarded the bus. Before the bus left, this soldier took a *siddur* from his backpack, dug a hole, and buried it there. When the Rabbi asked him why he was doing so, he replied that perhaps at some point in the future someone will return and may find the *siddur*, and will realize that they had left begrudgingly, and that they left their hearts and prayers behind.

Eleven months later, in the summer of 2006, Gilad Shalit was captured by Hamas militants in Gaza. Israel decided to reinvade Gaza in an attempt to find him. The American soldier’s unit was sent back into Gaza, to set up a base of operations. As part of the discreet rescue operation, they entered the Gaza Strip under the cover of darkness and traveled for a bit in the darkness. Although they did not know exactly where they were, they finally stopped and set up camp in a deserted area.

The next morning, the soldier awoke and looked around, disoriented, not recognizing anything. But after a short while, the place began to look familiar. This was the town he had helped evacuate not a year ago! Everything had been destroyed. Not a building was left standing, rubble was everywhere. Still, the soldier walked around until he knelt down on the ground and started digging. To his pleasant surprise, he found the *siddur* he had buried all those months before.

He was shaken by the experience and called his father in America to tell him the uncanny story. He asked his father to ask a Rabbi to interpret the significance of what had occurred. The man spoke it over with Rabbi Ginzberg, who was mystified himself by the story and arranged for the soldier to have a private meeting with **R’ Chaim Kanievsky shlit’a** to discuss it.

R’ Chaim listened to the soldier’s tale and then asked him what he did when he found out that he would have to evict the settlers. The soldier replied that he had begged his commanding officers to abandon their plans, and he davened fervently that the disengagement order be aborted. R’ Chaim then asked him what he did when he found out that he would have to proceed with the evacuation. The soldier replied that once it was clear to him that the order would not be rescinded and the mandatory evacuation was a foregone conclusion, he resigned himself to the situation.

R’ Chaim told the soldier that since he had ceased davening with the same intensity once the situation became clear, *Hashem* was sending him a message - one should never stop davening! “You buried the *siddur* because you felt it was futile to continue to pray,” said R’ Chaim. “*Hashem* returned it to you so you should realize that it’s never too late, or too hopeless, for *tefillah*.”

משל למת הדבר דומה

וזאת תהיה תורת המצורע ביום מחרתי והובא אל הכהן וגו' (יד-ב)

משל: There was once a gathering to decide if a certain man should be appointed to oversee the collection of *Tzedakah* funds in a certain city. **R’ Avraham Mordechi Alter זי”ל of Ger**, was present at the meeting, and was annoyed when a number of people voiced their opposition vocally by saying, “This man is a גנב (thief) and cannot be trusted.”

The *Gerrer Rebbe* quieted them. “We don’t say such things If this was true, I would have heard about it.”

In the end, the man was not appointed, but those in the opposition were surprised at the *Rebbe*’s statement since

they knew that the *Rebbe* was aware of the man’s character and wondered why he still put him on a כשרות and

Later, the *Imrei Emes* explained to them that he felt it was inappropriate to publicly defame this man, as there were other ways to ensure that he didn’t get the job.

“What I meant with my words was something else,” said the *Rebbe*. “I said, ‘We don’t say such things’ - we can’t say that it is public knowledge that this man is a thief, because if it was, ‘I would have heard about it’ - I would have been careful too and he wouldn’t have stolen from me either!”

וזאת התורה לכל נגע הצרעת ולנתק ולצרעת הבגד ולבית וגו' (יד-גדגה)

Chazal tell us (ערכין טו.) that the word “מצורע” is a combination of two words -

Hashem brings the sinner’s evil deeds and words out into the open. Therefore, the punishment is *Tzara’as* (Leprosy). Why is *Tzara’as* a punishment for a *Metzora*h? The *Torah* tells us in *Parshas Kedoshim*: “לא תלך רכיל בעמק” - Do not be a gossiper. The *gematria* of these words is 883, which is the exact same *gematria* as “נגע צרעת”. The *Medrash* relates that Rabbi Shimon Ben Gamliel sent his servant to the market and instructed him to buy him the best food he can find. The servant returned with a tongue. A few days later, Rabbi Shimon again told his servant to go to the market but this time, he ordered him to buy the worst food he could find. The servant again returned with a tongue. He asked his servant, “How is it possible for a tongue to be the best and the worst food?” The servant replied, “There is nothing better than a sweet tongue, a tongue that speaks only good words, and there is nothing worse than a sour tongue, a tongue that speaks only evil words.” This is similar to the Zohar we quoted last week regarding *לישנה טבא* and *לישנה בישא*, and the reason why the *Torah* requires a *Metzora*h to bring two birds as atonement. Why birds? Because the *gematria* of “צפור” (bird) is 376 just as the *gematria* of “שלום” (peace) is 376. When a *Metzora*h truly atones for his sin of gossiping and *Lashon Hara*, he creates peace in the world. The two birds (צפורים) that he brings allude to the two people who have now come together in peace, where they were once separated by the evil of malicious words. *Shalom* between friends, *shalom* between husband and wife, *shalom* between the sinner and *Hashem* Himself. Furthermore, the *gematria* of “צפור” two times is 752. These three numbers in Hebrew spell out the word “זה”ב (gold). A person who does real *Teshuvah* transforms his sinful lips into a “Golden Tongue” and he is now a man who brings *shalom* and goodness to the world.

DRUSH V'CHIDDUSH

מה יקר הסוד מבין מצעדי גבר ... (וצרעת לשבת הגדול)

During these special days of *Nisan*, *Klal Yisroel* is involved in *mitzvos*, their hands are full with רכנות, the holy preparations needed to greet the rapidly approaching *Chag HaPesach*. These preparations include grinding the wheat to make *Shmurah Matza*, baking the *matzos*, *kashering* of utensils. Additionally, says **R’ Gamliel Rabinowitz shlit’a**, preparations are needed to adhere to the stringencies passed down from father to son, and above all else is the work involved in searching and removing the *chametz*, which is actually the removal of the *Yetzer Hara*, the evil inclination.

We can appreciate this as these things are dependent on the essence of the holiday itself. However, there are some who feel that the actual cleaning of the house is not essential to the holiday. They understand that if the obligation is to remove *chametz*, then the basic cleaning is for this purpose

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ...

אהבה

There are numerous similarities between *Pesach* and *Yom Kippur*. Just as we have *Shabbos Shuva* to prepare for the awesome day of *Yom Kippur*, we have *Shabbos HaGadol* to prepare ourselves for the great holiday of *Pesach*! Just as we begin the davening on *Yom Kippur* with “*Kol Nidrei*,” we begin the act of ridding ourselves of *chametz* with “*Kol Chamira*.” The word “כל” in numerical value is 50 which symbolizes the 50th gate of *Bina* (knowledge), the loftiest level a person can achieve in this world. ONLY twice a year is this level attainable: on *Yom Kippur* and on *Pesach* night! The **Nesivos Shalom** explains that on *Yom Kippur*, after 40 days of repentance and removing the negative from within us, we reach an awesome level of *Kirvas Hashem* through *Yirah* - fear. On the *Leil HaSeder*, however, we overflow with love and appreciation to *Hashem* for all He did for us in *Mitzrayim* and we reach an extraordinary level of closeness through *Ahava* - love and joy.

At the *tish* of **R’ Boruch’l M’Mezhibozh זי”ל**, he once told his *chassidim*. “I will reveal to you the secret of the greatness of *Pesach*!” All the *chassidim* drew close and he said, “Had *Hashem* not taken us out of *Mitzrayim*, we would all be gypsies!”

The GREATEST source of joy in the world is that we are the “Chosen People” - we are *Am Yisroel*, the beloved bride of *Hakadosh Boruch Hu*! *Chag HaPesach* is a time when we thank and praise *Hashem* for making us His beloved nation! On this special night, we drink 4 cups of wine as a “*L’chaim*” for our engagement to *Hashem*! We are overcome with awe and pride that WE were chosen to be *Hashem*’s beloved! Like the *kallah* who doesn’t know what to do with herself because she can’t believe she got such a special *chosson*, we spend all night expressing our love and happiness to *Hashem*!

The GADLUS of *Shabbos HaGadol* is that it gives us time and allows us to prepare ourselves by thanking and praising *Hashem* for all that He did, does, and continues to do. With this BINA, we will truly be ready for the gift of *Pesach*!

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSSEL KOFMAN

and they are removing what they have to! However, this is different than the opinion of **R’ Levi Yitzchok of Berditchev זי”ל**. In his opinion, cleaning one’s home is honorable, not only for the woman of the house, but even the men, too. The effort that is exerted bears fruit and angels are created through it. These angels can advocate beneficially for a *Yiddishe* home.

One year in the days before the holiday, the **Shomer Emunim Rebbe, R’ Aharon Roth זי”ל** tried to focus only on the spiritual aspects connected to *Pesach* and took no part in preparing his home for the approaching holiday. He secluded himself in his room and only prepared himself spiritually. The end result was that he was unprepared for *Yom Tov* and did not sense his usual illumination from the *seder* night. R’ Aharon said that from here he learned that without the physical work involved in preparing for the approaching holiday of *Pesach*, it is not possible to earn the great light that shines and is illuminated on this special night.

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

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