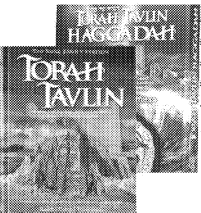


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מוצט"ק צאת הכוכבים/ מועדים - 8:28
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תורה תבלין
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שבת קודש פרשת תזריע/מצורע - פרק ב' דאבות - י"ז בעומר
Shabbos Parshas Tazria/Metzora - Second Perek
ג' אייר תש"ע - April 17, 2010

* פלג המנחה - 6:15 - מי שמדליק
מוקדם אין לאזור מזמן עצם קבלת
השבת (משיאמו "בואי כלה")

הגדע צרבי גמליאל הכהן רבינו גינץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק
זאת תהיה תורת המצורע ביום טהרתו וכו' (יד-ב) - כל שאדם יותר גדול יש לו יותר בלבולים ונצרך לשמירה מעולה יותר

וזה שאח"ל (פסחים ג): "עולם הפוך ראיתי עליינים למטה ותחתונים למטה", והדברים אמורים על ענין הנסיונות, שכשעובר אדם נסיונות, נראה לעיניים שהוא למטה, אבל האמת היא שאדרבה, הנסיונות ניתנים לו כדי לעלות ולהתעלות, ובלעדיהם לא היתה כלל בחירה בעולם. וכמו שמוא בשם החתם סופר לבאר בדרך רמז מה שאמרו "אין מקרא יוצא מדי פשוט", שאין האדם נכשל בעוון הקרי היוצא ממנו כשהוא עדיין ב"פשוט" - בדרגתו הפשוטה, ורק כשיצא מדי פשוט ונכנס בעבודת ה', אז מצוי שנשלים בעוון זה, כי ניתנה הרשות לסט"א בלבבול, על מנת לראות איך יעמוד בנסיונות הריחוק. כך רואים אנו גם בכהן הגדול, שהיה האדם בעל המדרגה הגבוהה ביותר, ואעפ"כ נצרך לשמירה גדולה על ביום שהוא היותר גדול בשנה, יום הכיפורים, משום שאז מתגברים עליו הנסיונות הגדולים ביותר כדי לנסות בלבבול אותו, כי ככל שאדם יותר גדול נצרך לשמירה מעולה יותר.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש
מאוצרותיו של המגיד
וביום השמיני ימול בשר ערלתו (יב-ג) - מפני מה אמרה תורה מילה לשמונה

לכתב בספר חובות הלבבות (שער י' שער אהבת ה' פרק א'): "כמו שנאמר על אחד מן החסידים, שהיה קם בלילה ואמר: אלהי הרעבתי ועירום עזבתי ובמחשכי הלילה הושבתני, ובעוד וגדלך נשבעתי: אם תשרפני באש, לא אוסיף כי אם אהבה אותך ושמחה בך, דומה למה שאמר: הן יקטלני לו איחל. ואל הענין הזה רמז החכם באומרו: צרור המור דודי לי בין שדי ילין, ואמר רז"ל על דרך הדרש: אעפ"י שמצר לי ומימר לי, בין שדי ילין. וזה דומה למה שאמר הנביא: ואהבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאודך", עכ"ל.

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לכתב חיים ודברי התעוררות
נסדור עפ"י פרשיות השבוע

במשל: When the scourge of Tzara'as has already afflicted a sinner's skin with its leprous palor; when the sickness has infected his clothing to the point that it needs to be burnt; now Hashem attacks a Metzora's house. The stones

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (61)
Beracha of Mezonos: Honoring the Beracha. When a person has many foods in front of him, there is a Rabbinic obligation to say *berachos* in order of importance (1). Also, when there are many foods with the same *beracha*, he should say the *beracha* on the most important of the items (2). These *halachos* were instituted as a honor to the *berachos* by saying (them) in the most important manner and order (3). Since *Mezonos* (which is second only to *Hamotzie*) is the most important *beracha* in a non-bread meal or snack, it has its own set of *halachos*. This is because grain items are the main fillers, and as a result, are mentioned first in the *Torah's* listing of foods. Also, within *Mezonos* itself, there are detailed *halachos* on which item to make the *beracha*.

- Limitations.** This obligation was only said if there is no real difference to a person which item should be eaten first. If there is a reason why a certain item should be eaten first, he doesn't have to go out of his way or normal eating habits. For example:
1) If one has cake and a drink, and finds it a bit hard to eat the dry cake till he wettens his mouth with a drink, he can make the *Shehakol* first (4).
2) If there is a dessert-type item which belongs at the end, he doesn't have to change and eat (even part of) it first (5).
3) Sometimes a medical reason dictates why a certain food should be eaten first and that reason prevails (6).

הוא היה אומר
Sanzer Rebbe, R' Chaim Halberstam ZT"l (Divrei Chaim) would say:
Simple unlearned people (חולין) cannot defame and disgrace holy people (קדשים) since their views are basically irrelevant. But when important spiritual leaders (קדשים) defame and desecrate other people of holiness (קדשים) - that is an absolute abomination and desecration (מחללין) of the holy."

R' Shimon Shkop ZT"l (P'sicha of Shaarei Yosher) would say:
"A person is granted wisdom not only for his own personal benefit, but also for the benefit of others. Thus, he is obligated to share his *Torah* knowledge with others. This is the understanding of the words of *Chazal* (תענית ג): *I have learned much from my teachers; from my colleagues, I have learned more than from my teachers; and from my students, I have learned even more than from all of them.*' If one is a reliable teacher, a transmitter of wisdom to his students, the Almighty will bestow even greater wisdom upon him, in order that he may share it."

A Wise Man would say:
"Some folks are wise and some folks are otherwise!"
SPECIAL MAZEL TOV TO MR & MRS YOSSI SCHWARTZ AND MR & MRS DOVID NADLER ON THE MARRIAGE OF THEIR CHILDREN, BRACHA AND PINCHUS. MAY THEY BE ZOCHÉ TO BUILD A BAYIS NEEMAN BYISROEL 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.

and mortar are diseased with sickly blotches of green and red. There is only one thing to do; tear down the house and destroy the plague. Take the stones out of the city and dump them. When the house is gone, so is the disease.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס
Mezonos First. If one has a *Mezonos* food and another food, i.e. an apple, he first says a *Mezonos*. Even if the apple is whole and more favorable and the *Mezonos* item is broken and less so, the *Mezonos* is first (7). Even lesser *Mezonos* like barley and oats come before important fruit and drinks like olives and wine (8). **Rice.** Cooked rice (where the opening-*beracha* is *Mezonos* because of its grain-like filling quality and the after-*beracha* is because it is not one of the seven species that *Eretz Yisroel* is praised with) has its own interesting position in the order of importance. It is before all "בורא נפשות" items like fruit and vegetables but not before wine (10). It is also not before the fruits of the seven species (olives, dates, figs, grapes and pomegranates) unless he likes the rice product better (11). **Mistake.** If one took the wrong food in his hand (apple before the cake in the above example) and started the "בורא פרי העץ"; if he caught his mistake before saying *Hashem's* name, he should put down the fruit, pick up the cake and say the *Mezonos*. If he said *Hashem's* name, he should finish off the *beracha* on the fruit, eat some or all of it, and then say the *Mezonos* (12). **Beracha Acharona.** The same way *Mezonos* comes before other *berachos*, its corresponding after-*beracha* - "על המזירה" - also comes before "בורא נפשות" (13). If he mistakenly said the *beracha* "בורא נפשות" first, it is, of course, valid. Also, as before, if he started, having in mind "בורא נפשות", and said *Hashem's* name, he should finish off "בורא נפשות" and then say "על המזירה".

(1) אור"ח ריא מגד, שם א (3) מ"ב קסח-א (4) פסקי תשובות ריא-ו (1) שו"ע הרב רמט ק"א אות ד (6) כה"ח ריא-ה (7) ע"מ מ"ב ריא-ד וכו' (8) מ"ב ריא-כה (9) אור"ח-ו (10) פמ"ג א"א סוף סי' ריא (11) פסקי ריא-ו (12) שם ח (13) פמ"ג פתיחה להל' ברכ"י

מעשה אבות ... סימן לבנים

וראה הכהן והנה גרפא נגע הצרעת מן הצרוע וגו' (יד-ג)

The *Torah* makes it very clear that the plague of *Tzara'as* (Leprosy) that afflicts one who speaks *Lashon Hara*, is not a natural occurrence, but rather a Divine retribution that is meant to punish the sinner. His only recourse is to absolve himself of this disease through repentance and a sincere effort to distance himself from his sin. The sooner he does *Teshuvah*, the sooner the plague will go away and no medication, ointment or healing remedy will have any effect on his ailing body since this disease is not a natural one. This, says the **Alshich Hakadosh ZT”L**, is the deeper understanding of the *posuk*: “*And behold, the Tzara’as affliction has been healedfrom the Metzorah.*” In other words, it is up to the *Metzorah* to rid himself of this plague through *Teshuvah* - not through medicinal or restorative means.

One of the most influential Orthodox lay leaders of the 20th century was undoubtedly **Rabbi Moshe Sherer ZT”L**. It was he, more than anyone else, who brought *Torah* thought, ideology and institutions to the public consciousness. Through Agudath Israel, he championed the cause of *Torah* and elevated it onto the world stage.

As a young boy, he once fell ill and lay listlessly in bed. His mother called a doctor, who diagnosed his illness as a strep throat. In those days, before antibiotics, strep throats were far more worrisome than today. The infection could worsen into rheumatic fever and cause permanent heart damage and even death. The doctor explained all this to Mrs. Sherer.

The doctor prescribed medication, but warned the increasingly anxious mother that it was very expensive. Even after Mrs. Sherer had gathered all the money to be found in the house, she doubted that she had enough to pay for the medicine, but she nevertheless rushed to the pharmacy to plead her son’s case.

The owner was not in the store, so Mrs. Sherer begged his assistant to fill the prescription. The young man was moved by the concern of a frantic mother, and agreed to prepare the medicine in exchange for all the money Mrs. Sherer had.

After filling the prescription, the pharmacist’s assistant handed Mrs. Sherer the precious medicine. In her eagerness to get home and hasten Moshe on his way to recovery, Mrs. Sherer tripped over a curb and watched in horror as the bottle flew from her hand and landed with the distinctive tinkle of breaking glass. Mrs. Sherer burst into tears as she crawled on the pavement to retrieve the paper bag in the hope of still saving some of the precious elixir. But by that time, it had seeped out of the bag and onto the street.

Her money and medicine gone, Mrs. Sherer rushed back to the pharmacy, still carrying the bag with the broken bottle inside, to once again plead for her little Moshe’s life. By that time, the storeowner had returned, and he listened to Mrs. Sherer’s sobs and offers to clean the store after hours if he would just refill the prescription. Unable to resist her pleas, the pharmacist went to the back of the store to refill the prescription. He returned a moment later, ashen faced. “Angels are watching over your son,” he told her in a tone of awe and amazement.

From the smell of the medicine absorbed by the bag, he realized that the original prescription had been incorrectly filled, and instead of the needed medication, Mrs. Sherer had received medicine that could have been life threatening to young Moshe. Shaken by the near disaster, he provided Mrs. Sherer with the proper medication and even returned the money she had originally paid.

Moshe heard the story of his miraculous salvation many times from his mother. She would tell him, “When I tripped and heard the bottle breaking, I thought my life was over. Little did I know that what I saw as an incomparable disaster, was really the greatest blessing from the *Ribbono shel Olam*. Throughout his life, Rabbi Sherer made frequent references to his mother’s *fleshel* (bottle) of medicine. (Reprinted with permission from: *Rabbi Sherer - Paramount Torah Spokesman of our era*)

משל' למה הדבר דומה

ונתן את הבית את אבניו ואת עפר הבית וכו' (יד-מה)

משל' When the *Telzer Yeshivah* made the decision to construct a new building, the *Rosh Yeshivah*, **R' Eliezer Gordon ZT”L**, not only raised money for the venture, but also played an active role in drawing up the plans for the construction of the new grand edifice.

When a number of students inquired how the *Rosh Yeshivah* had acquired the architectural knowledge and construction know-how necessary for such a job, R' Laizer (as he was widely known) replied that he had based his designs for the building upon a *Tosfos* in *Eruvin*.

“*Tosfos* details certain parameters necessary for building and I followed the holy words of the *Baalei Tosfos* when designing the *Yeshivah*,” he said.

Soon after, though, a setback occurred when a number of major beams that were holding up the foundation inexplicably collapsed. The students rushed to R' Laizer to inform him of what had happened.

When R' Laizer heard, he nodded and said, “I was afraid this might happen. A few days ago, I discovered that the **Maharam Schiff** refuted this *pshat* in *Tosfos*”

אשה כי תזרע ולדה זכר וטמאה שבעת ימים כימי ברת דוחה וטמא וגו' (וב-ג)

It is appropriate here to ask: When man is created, is he *Tamei* - unclean, or is he *Tahor* - pure? Is his essential nature to be honest and good, or is he diabolical from birth?

In response to this question, **R' Nison Alpert ZT”L** cites the *Medrash* that the fetus, inside the womb, is taught the entirety of *Torah*. Fresh from this experience, he then emerges. He is like gold that lies embedded within other elements; in order to extract the gold, it must be separated from the dregs that surround it. Even while hidden, though, the gold is still there, ready to be revealed. So, too, with man’s goodness. No matter what one sees on the surface, the essential goodness lies within. After enough struggle, it will emerge. Thus, one should never give up on someone or think him unworthy of being judged favorably.

Upon giving birth, a woman becomes *Tamei* - unclean. However, one should not say that because a person is born in *Tumah*, his very essence is *Tamei* as well, as if he were formed through impurity. One might think that he may never have the potential to become *Tahor*, that the “gold” within can never emerge from its surrounding impurity.

But no, this cannot be! As we see from the *posuk* in *Iyov* (לר-ג): “*I will take up my knowledge from afar and to my Maker I will ascribe righteousness.*” **Malbim ZT”L** writes how the נפש, the soul placed within the body, has come from a “faraway” place, the heavens (far away from the physical world), and its essence (the essence of a human being) is therefore entirely *Tahor* - pure. The soul must therefore struggle to shed the impurities of the physical body.

An allusion to this is found in the idea of *Bris Milah* - circumcision: On the eighth day, a boy must be rid of his ערלה. This, perhaps, can be seen as a rectification of the state of *Tumah* - impurity, from which man is born.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
דִּיּוּר

The *Mishna* in *Pirkei Avos* (ה-א) tells us that *Hashem* created the world with “עשרה מאמרות” - (ten utterances), meaning with ten “sayings” *Hashem* put the world into being, i.e. *Hashem* said “*Let there be light*” etc. This can be connected to *Sefiras Haomer* in that the Kabbalists explain that it was with the ten *sefiros* that *Hashem* created the world; *Chochma*, *Bina*, *Daas* plus the seven we are all familiar with. This is a lofty idea which we will not attempt to explain here.

Why did *Hashem* have to say ten different “sayings” to create the world? Wouldn’t one have been sufficient? “Let there be a world!” And why are these holy and lofty *sefiros* called “*Ma’ amaros*”? There must be a message to us.

Yes! There certainly is! Probably one of the most important lessons in life! What is it? The tremendous power of speech! *Hashem* showed us that when you say something, when you utter a word, you actually create something real! A “word” in Hebrew is דְּבַר, just as a “thing” is called דְּבַר. In fact, they are one and the same, because a word is a real thing and can hurt someone more than a knife. On the other hand, a kind word is greater than all the presents in the world.

R' Dovid Orlofsky Shlit’a points out that a magician uses the term “Abracadabra” to perform magic tricks - to make something appear that wasn’t there before. In fact, this really comes from the Aramaic terminology, “אעיברא כדברא” - “*I will create that which I speak!*” Words do not just dissipate into thin air. They are real; they are “things” that have the power to build and destroy, depending how we use them. Take these “words” to heart. It can change your life!!

TORAH GEMS

ולקח הסקן את הכבש האחד והקריב אותו לאשם ואת לֵג השמן והניף אדם העופה לפני ה' (יד-יב)

During the purification process of a *Metzora* (one who is afflicted with *Tzara’as* - leprosy), the *Torah* instructs the purifying *kohen* to place the impure one at the entrance of the *Ohel Moed*, before he begins the process of offering the *Korbon Asham* (Guilt offering) for his atonement.

The **Seforno** writes: “*The Metzora is to bring a Korbon Asham, to atone for the sin he committed of 'מעל בהקדש' (misusing sanctified property), for the disease of Tzara’as comes on a two-fold act of sin: On Lashon Hara and on a Haughty Spirit (arrogance). Both are considered misusing Hekdesh (sanctified items). Lashon Hara, in its most basic form, is rooted in one who sins in secret, as Chazal say, 'One who sins in secret is akin to pushing away the aura of the Divine Presence.' On a haughty spirit, Hashem Himself says, 'This one is stealing My attire. I and him cannot remain in the same world.' This we see from Uzziya, who in his arrogance, trespassed against the G-d of his fathers (מעל באלקי אבותיו) and leprosy sprouted on his forehead.*”

Furthermore, **Dovid Hamelech** wrote in *Tehillim*: “*May Hashem cut off the tongue which speaks haughtily. Who has said, 'With our tongues we shall prevail, our lips are with us, who is master over us?'*” (יב-ד,ה) The great Kabbalist and *Chacham*, **Rabbeinu Chaim Vital ZT”L** explains that when the wicked and arrogant ones say, “*With our tongues we shall prevail*,” they are combining both elements of evil slanderous talk with boastful arrogance, in their rhetoric. They are asserting that their tongues will prevail over its imprisonment by the mouth, teeth, cheeks, and any other body part that will try to stop it. They are boasting that no obstacle will prevent their tongues from speaking evil.

This is the sickness of the *Metzora* - and his purification process cannot come a minute too soon!

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
דַּרְגָּה יְתִירָה

זאת תורת נגע צרעת ... לטהרו ולטמא וגו' (יג-נט)