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## פרשת החודש

הגה"צ רבי גמליאל הכהן רבינובין שליט"א  
ראש ישיבת שערי השמים בירושלים ע"ה

## שבת קודש פרשת תזריע Shabbos Parshas Tazria כ"ז אדר ב' תשע"א - April 2, 2011

## טיב התבלין

את ערלת לבבכם! לא יתכן לקיימה מבלי מסירות נפש, וידוע הדבר שכל אלו שזכו להתעלות בדורות גבוהות ונשגבות, לא הגיעו לכך על ידי שינה ותענוג, כי קדם להם הרבה עבודה ויגיעה במסירות נפש.

ולפעמים בא הדבר גם על ידי התגברות על נסיון אחד אשר האדם מרגיש בזה קושי עצום להתנתק מן האיסור אשר בא לידו, או לחילופין אם בא הנסיון למנוע מן איהו דבר מצוה המוטלת עליו, ואז כאשר האדם מתגבר בכל כוחו ונלחם בחירוף נפש לעשות את רצון הבורא, הרי זוכה האדם לזיכך את נשמתו ולהתעלות במדרגות עצומות.

גדולה כוחה של מסירות נפש שהיא מפתח לכל השערים, כי אין שום כח בעולם שיוכל לעמוד נגד מסירת נפש, וכאשר מוכן האדם למסור נפשו גופו ונשמתו לפני ה', הרי בוקע את כל הרקיעים, ואין לשום אחד מההיציונים איהו שליטה או אחיזה עליו. וה"ר שנוכה לשעבר גופינו ונשמתנו להשליט שלא יהא שום רצון עצמי כי אם לעשות נחת רוח להבורא ית' שמו שהיה בחינה של מסירות נפש, וע"כ ין יתבטלו כל המסכים המבדילים בינינו לבין אבינו שבשמים, ונהיה דבוקים באהבתו וביראתו תמיד כל ימי חינו.

מאת הרב שלום פערל שליט"א  
מגיד משרים בק"ק בית שמש

## מאוצרותיו של המגיד

אדם כי יהיה בעור בשרו שאת או ספחת או בהרת והיה בעור בשרו נגוע צרעת (ו-ג) – בענין ארבע מלכויות-גלויות (ברכת ה) זקן'- יצחק אבינו, שברכו בברכת 'ועל חרבך תחיה', (והיינו 'והיה בעור- מעורה- מחובר וסמוך' ב'ש- אדונו אביו, נגוע צרעת).

ומעתה מיושבת הכפילות, ש'מלכות- גלות' אדום' נרמזת במילים 'והיה בעור בשרו נגוע צרעת', הכוללים בתוכם כל סוגי הנגעים, כיון שהיא כוללת בתוכה את חסרונותיהם של כל שלשת המלכויות שקדמו לה.

והנה כאשר עם ישראל נמצא בתוך ארבע מלכויות-גלויות, הוא מושפל, ונראה כטפל בעולם, והם נראים כעיקר העולם-ראשון, אבל כאשר ייגאל לעתיד לבוא, יתגלה לעיני כל שאדברה הוא עיקר העולם-ראשון, והם טפלים שם, וכדאיתא במדרש (שמו"ר טו, א), 'ראשון- עניין של ה'ראשונים', וכדיתבאר 'הוא לכס- יקרה לכם בחיזוי הזה', יבא הקב"ה שנקרא ראשון, ויבנה בהמ"ק שנקרא ראשון, ויפרע עשו שנקרא ראשון, ויבא משיח שנקרא ראשון, ואימתו, בחדש הראשון, שטאמר, החדש הזה לכם ראש חדשים וגו', והיינו שיתגלה אז, שה' וגילוי כבודו ע"י מלך המשיח ובניית ביהמ"ק, הם עיקר העולם-ראשון, ועשו הוא כטפל בעולם- אינו ראשון!.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה  
(Monsey, NY)  
הדלקת נרות לשבת – 7:03  
זמן קריאת שמע/מ"א – 9:13  
זמן קריאת שמע/הג"א – 9:49  
סוף זמן תפילה / הגר"א – 10:53  
שקיעת החמה ליום השבת – 7:22  
מוצג"ק צאה"כ/ מעדים – 8:12  
צאה"כ/ לשיטת רבינו תם – 8:34

שבת מברכים חודש ניסן  
מולד: זונטאג (יום ראשון)  
12:44 PM מיט 8 חלקים

רעיונות ופירושים לעורר את האדם לעבודת  
הש"י"ת והתחזקות באמונה ובשתון מאת

וביום השמיני ימול בשר ערלתו וגו' (יב-ג) – הדרך להתעלות ולקנות קנינים רוחניים רק ע"י הקרבה ומסירות נפש  
א"נה מצוה זו של ברית מילה נצטוו בה האב לעשותה בעצמו, כאשר אך לפני מספר ימים התחיל התינוק הך לנשום את אויר העולם, הרי מיד בא אביו אשר אוהבו יותר מגופו ומבצע מעשה כזה אשר כרוך בכאב ויסורים ומלווה בבכיותיו של התינוק הך, ואין לו לאב שום קושי ונקיפות מצפון בדבר, אדרבה מקיימה מתוך שמחה וחדוה, ואף עושה סעודה לכבוד המילה. ויש בכך משום הוראת הדרך לכל המשך חייו של זה התינוק אשר נשמתו ירדה כאן לזה העולם למלאות את תפקידו בעבודת ה', שידע כי לא יתכן להתעלות ולקנות קנינים רוחניים מבלי שיהיה האדם מוכן להקרבה ומסירות נפש על כך.

כמו שיש מצות ברית מילה, הזהירה לנו התורה גם כן 'ומלתם את ערלת לבבכם', והמילה הזאת מצוה בכל עת ובכל רגע, ואין לה שיעור וגבול, כי אף לאחר שהשלים ערלה אחת עדיין מוטלת עליו עוד ערלה ועוד ערלה, כל משך ימי חייו של האדם הוא נתון במלחמה תמידית עם היצר, וכל כמה שמתגבר עליו הרי הוא מפשיט את ערלת לבו.

אך כמצות המילה שאינה באה כי אם בדם, הרי גם מצוה של 'ומלתם

לקחי חיים ודברי התעוררות  
וסדרו עפ"י פרשיות השבוע

אדם כי יהיה בעור בשרו שאת או ספחת או בהרת והיה בעור בשרו נגוע צרעת (ו-ג) – בענין ארבע מלכויות-גלויות (ברכת ה) זקן'- יצחק אבינו, שברכו בברכת 'ועל חרבך תחיה', (והיינו 'והיה בעור- מעורה- מחובר וסמוך' ב'ש- אדונו אביו, נגוע צרעת).

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as you yourself said, majority rules!"  
?צלם אלקים Do we look at every person and see the  
Do we embrace the G-dliness that is inherent in every  
single Jew? The Torah is our guidebook and it teaches us

A SERIES IN HALACHA  
LIVING A "TORAH" DAY  
Laws and Customs that Merit a Good Parnassa (3)

**Tefillah. Davening in One's Own Words.** Apart from the text of the davening composed by the sages, a person can add into *Shemona Esrai*, words of his own (1). This can add to the power of his *tefillah* in a number of ways.

- The general text of the sages do not contain specific details. If a person uses his own words, he can for ask specific requests that are unique to his situation. The **Zohar** in *Parshas Vayishlach* (2) writes that a person should ask for his personal needs in a very exact and detailed manner, and not be vague or ambiguous in any way.
- When a person davens in his own words he will automatically have better concentration, since he is (usually) composing his requests as he goes along. If he uses the text of the sages, which is the same words day in/day out, it often becomes harder to maintain full concentration. **R' Yonason Eibenschutz ZT"l** writes (3) that the *Torah* command of *tefillah* refers to "עבודה שבלב" - davening with heart and feeling. When one recites the words of *Chazal* without heart and feeling, he might not have fulfilled the *Torah* obligation to daven. However, when one formulates his own words for *tefillah*, they come from the heart and he thus fulfills the *Torah* requirement of "עבודה שבלב". Still, one should try to say all the parts of davening with feeling so that the accusing

## הוא היה אומר ...

**Rabbeinu Chaim Vital ZT"l (Eitz Hadaas HaTov)** would say:

Why must the *metzora* be brought before Aharon? What happens after the death of Aharon; does this mean that he need not be brought to Aharon's successor? The answer is that since *tzaraas* is a punishment for spreading *lashon hara* which foments hatred between Jews, therefore, the *metzora* is bidden to come before Aharon, the Israel, a true lover of peace, a person who constantly worked to increase love and harmony among *Bnei Yisroel*. The influence of Aharon - which is given over to every succeeding generation - is what is employed to guide the *metzora* away from his improper traits, thereby raising the level of love and unity among the nation."

**R' Dovid Feinstein Shlit'a (Kol Dodi)** would say:

"When *tzaraas* afflicts a person's garment, it reflects his hypocrisy in trying to conceal his failings, just as a garment is worn to conceal a physical blemish. The only way to induce such a person to repent is to make him strip away the facade and expose the underlying defects that he lives with, so that they may be repaired. For this reason, the plague of *tzaraas* affects his garments and reveals to him the cause of his affliction."

**A Wise Man** would say:

"There are two ways to record your accomplishments: Make a record, - or break a record!"

לעילוי נשמת האשה חשובה מרת רחל לאה בת ר' אריה זאב ע"ה – תהא נשמתה צרורה בצרור החיים

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that the most natural thing in the world - a baby being born - is actually much more than that! It is bringing another piece of the Almighty down onto the earth, infusing us all, as well as everything around us, with ever greater holiness!

מאת מנ"ה ברוך הירשפלד שליט"א  
רב דקלה אהבת ישראל, קיבלנו הייטס

angels should not say about him, "He thinks he only needs this (one) thing and doesn't bother concentrating on the rest." (4)

**Which Language.** If one knows classic biblical Hebrew and can express himself well in that language, he should make his private requests in that language. By doing so, he has the benefit of the holy language that the *Torah* was given in elevating his *tefillah*. If he can express himself better in another language, he should use that language, no matter where in *Shemona Esrai* he adds his own *tefillah* (5). Furthermore, the *Gemara* teaches that the angels that bring our *tefillos* before the *tefillah* (6). The above is true in any *tefillos* that one says during the day.

**Where to Add Private Requests.**

- For *parnassa*, the preferred place to add is towards the end of the ninth *beracha*, before the words "וברך שנתנו" in *Nusach Ashkenaz* and before "כי קל טוב ומוטיב" for *Nusach Sefard* (7).
- In the sixteenth *beracha* of "שמע קולנו", before the words "כי" *Nusach Ashkenaz*. If one adds in these 2 places he should be concise and brief (8). Many *siddurim* have a *tefillah* for *parnassa* from **R' Chaim Vital** printed in this *beracha*. (See further if it is advisable to say it every time he davens *Shemona Esrai*.)
- A person may also add his personal *tefillos* anywhere in the *tefillah* (request) at the end of the *Shemona Esrai* known as "אלקי נצור". Here, one may be as lengthy as he wants (9).

(1) אר"ח קיטא: (2) הובא במשנה ברורה קיטב: (3)  
עירות דבש דרוש א' (4) ספר חסידים קנח (5) מ"ב  
קכבא (6) שבת יב (7) פסקי תשובות קיטא: (8) אר"ח  
קיטב: (9) מ"ב קיטב

# מעשה אבות .... סימן לבנים

וביום השמיני ימול בשר ערלתו וגו' (יב-ג)

The year 1929 (5689) was a year of pain and suffering for the Jews of *Eretz Yisroel*. The murderous and marauding Arabs attacked the small Jewish community of Chevron, including the renowned *Knesses Yisroel Yeshivah*, killing sixty seven Jews and wounding another sixty. The savagery inflicted by the Arab killers was astounding even by their own bestial standards and Jews all over the world - and even decent gentiles - were appalled at the massacre that took place.

What was even more appalling, was that the local British authorities seemed to indicate that it was the Jews' own fault that they were subjected to this treatment, and had they not insisted on living amongst the Arabs, there would have been no provocation to warrant such an attack. In fact, this was the distinct impression that Sir Harry Charles Luke - High Commissioner of Palestine and later deputy to the acting Chief Secretary - gave in his dealings and memorandum to local British officials, and it was no secret that he favored the Arab minions over the Jews of the *Yishuv*.

At one of the numerous official ceremonies that took place in Jerusalem, not long after the 1929 massacre, the Jewish delegation, led by the Chief Rabbi, **R' Avraham Yitzchok Hakohen Kook ZT"l**, was met on the receiving line by the High Commissioner himself. Sir Harry Luke, prim and proper and totally devoid of warmth, held out his hand in greeting, however, R' Kook refused to shake the hand of a person who so openly disregarded the Jews, and quickly walked on by. The slight was noticed by everyone present and the High Commissioner was mightily insulted.

The Chief Rabbi's actions became the topic of heated discussions all over Jerusalem, and beyond. There were those who supported R' Kook and felt that he was right in snubbing Sir Luke, for this was a way to show that he was most undesired and unrespected by the bulk of his Jewish subjects. On the other hand, a great many of the Chief Rabbi's foes were upset with his actions and feared that the High Commissioner, as well as his underlings in the governing British Mandate, would now have even more reason to dislike the Jews, and thereby show greater favoritism to the Arabs. Who knows, they claimed, if this does not lead to more pogroms and more unrestrained incitement against the *Yishuv*, for the British would now have no reason at all to protect its Jewish subjects. A bitter war of words broke out between the various segments of the Jewish *Yishuv*, and it further splintered the small community into greater disunity.

During this period, a *Bris Milah* was held in Jerusalem, and the Chief Rabbi was invited to attend. When R' Kook arrived, the accusations and finger-pointing began in earnest, and the heat of the arguments threatened to disturb the celebration. Finally, R' Kook called over his attendant and told him how to respond to the naysayers.

The man stood up and spoke. "*Rabbosai*, the baby is about to arrive and when he does, he will be greeted by the customary '*Boruch Haba*.' It is interesting to note that we do not send off a *Bar Mitzvah* boy, or a *Chosson* and *Kallah* with '*Boruch Haba*.' Only a tiny baby. Furthermore, we do not send off the baby, after the conclusion of the ceremony with '*Boruch Hayotzei*' - a parting blessing to see him on his way."

The hall was now quiet. The fomenting arguments had ceased. Everyone was listening with rapt attention. "My friends, when a baby is brought in, he is not yet circumcised. He is an ערל - for all practical purposes, he is not Jewish. So people are so impressed by the sight and polish of a non-Jew, that they will show extra respect and greet him with extra salutations. Once the baby is circumcised, however, he is a Jew like all other Jews, and then people are not all that impressed anymore!" The crowd began to buzz heatedly at the response of the *gabbai*, but he quieted them down.

"My friends, obviously I am joking. But we can all learn a lesson from the matter at hand. Why should we let a gentile treat us wrongly and then show him our respect? A gentile must know that he cannot treat a Jew as he pleases and the Jew will just accept it!"

## משל למא הדבר דומא

אשה כי תזריע וילדה זכר .... וכו' (יב-ב)

**משל**: A student from a Modern Orthodox home came to learn in *Yeshivah Tiferes Yerushalayim*. He was a bright boy and excelled in his studies, until he became one of the most highly regarded *talmidim* in the *yeshivah*.

One day, the boy came to the venerable *Rosh Yeshivah*, **R' Moshe Feinstein ZT"l**, and explained that it was time for him to leave the *yeshivah*. His parents were insisting that he go to college and would not take no for an answer.

R' Moshe went to the father and began extolling his son's virtues. But the father was prepared and answered,

"Rabbi Feinstein, I studied mathematics in college and in my world everything must fit perfectly into an equation. Now, since we know that there are three partners in the birth of a young child - G-d, his father and his mother - therefore, if the boy's mother and father feel one way, they become the majority over the wishes of the third partner, and of course, we all know that majority rules!"

R' Moshe responded, "My friend, you are wrong in your calculation. There is a piece of G-d in every Jew. Even in you and your wife. So now, G-d is in fact the majority, and

ואם בזהרית לבנה היא בעור בשדו ועמק אין מראה מן העור ושערה לא הפך לבן וכו' (ג-ד)

While defining the meaning of a "*white on the skin, whose appearance is not deeper than the skin*," Rashi writes, humbly and unabashedly, "*I do not know the explanation*." The great commentator, whose enlightening remarks have opened up the pathways of the Written and Oral Torahs for all eternity, is not above admitting that there are things that he does not understand. And if he does not understand, his integrity is such that he cannot bring himself to offer an explanation that is not in line with the absolute truth! How great are our luminaries, who live their lives through the prism of *Torah* and guide us with their actions!

The Yerushalmi states (תנייגא א-ח): "*What is the greatness of an אדם גדול? That he is not embarrassed to say, 'I have not heard (the answer)*.'" The first Rabbinic position that **R' Yechezkel Abramsky ZT"l** took, was in the city of Smolian. The second *Shabbos* after his inauguration was one of the פרשיות ד', the four weeks when many synagogues recite the liturgical poems (ויצרות) during the *Shemona Esrai*. The words are notoriously difficult, although the blend of polemic verse is truly inspiring to the educated.

One of the *baale batim* in the shul felt the need to "test" the new rabbi and decided to approach him after davening. He asked if the new rabbi can explain the deeper meaning of one of the more difficult lines from the *piyutim*.

R' Yechezkel was young, but he was not intimidated. In a loud voice, that reverberated throughout the large room, he announced, "I do not know!" The people were shocked and began to doubt the validity of their new rabbi.

But R' Yechezkel was clear. As he later explained, "Let them all know that I am not perfect. There are things that I do not know! I will serve as their *Rav* and answer their *shailos*, but I am not an angel! There are things that I don't know!"

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

לשון הרע

(ג-ב)

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHLOMO

**אדם כי יהיה בעור בשדו שאת או ספחת או בהרת והיה בעור בשדו לנגע צרעת .... (ג-ב)**  
The **Rambam** writes that the disease of *tzaraas* (leprosy) was not a medical condition but rather a supernatural illness that was sent as a warning to an individual who was speaking *lashon hara*. There were three levels of this spiritual illness. At first, the plague attacked a person's house. If the person understood the message and repented, it did not spread any further. If the person continued to speak against others, the *tzaraas* continued to spread onto his clothing. If he now got the message and did *teshuva*, it would stop right there; but if not, his body would become afflicted with *tzaraas*.

Although the *tzaraas* illness manifested itself in a physical way, it was really a spiritual disease that was sent as a wakeup call for *teshuva*. The **Chasan Sofer, R' Shmuel Ehrenfeld ZT"l**, points out that even the three different forms of leprosy that were inflicted on the body - שאת, ספחת, בהרת - were called by three distinctly different names to direct a person to look inwardly and realize the reason why he spoke *lashon hara* in the first place.

The first type - "שאת" - means to lift up, for a person often speaks negatively against others to lift his own stature. The second, "ספחת" is from the word "סיפוח" which means a group (of people). Very often it is peer pressure and wanting to "join the crowd" that causes one to sin. And the third, "בהרת" comes from the word "בהיר" which means to clarify. A person will sometimes try to clarify and explain away his own negative behavior by speaking against others. Through understanding the underlying motive of negative speech, may we save ourselves from this horrific sin of *lashon hara*.

כל ימי אשר הנגע בו ישמא שמא הוא בדד ישב מחוץ למחנה מושבו וגו' (ג-מו)

The *gemara* teaches (נדרים סד): "*Four (types of people) are considered like they are dead: A poor man, a Leper (מצורע), a blind man and one who is childless*."

**R' Chaim Shmulevitz ZT"l** often commented that the essence of life is to give to others, to do *chessed* with another Jew. Thus *Chazal* tell us that there are four types of individuals who, although physically living and breathing, are considered dead. The common denominator between a beggar, a Leper, a blind man and a childless person, is their dependence on others and their inability to give of themselves to their fellow man. The beggar needs the support of others; a Leper must live outside the community ("בדד ישב") and thus cannot help others; a blind man needs constant assistance; and a person without children has no one to whom he can bequeath his legacy. In one way or another, these four types of individuals are all limited in their ability to give of themselves in all respects - to do *chessed* with others - and so essentially they are not living.

The famed **Vizhnitzer Rebbe, R' Yisroel Hager ZT"l**, was so renowned for his *Ahavas Yisroel*, that he was known by that title. He loved every Jew and would seek out forlorn and "cast-away" Jews, and show them love.

He once arrived in the city of Chust, among much fanfare, and the entire city came out to welcome him. In the midst of the excitement and rush of the crowd, R' Yisroel noticed one Jew standing off to the side. He was a sick man, covered head to foot in boils and other skin ailments; his clothes were torn and it seemed he hadn't bathed in a very long time. R' Yisroel ran over to him and began hugging and kissing him and speaking to the man as if they were the best of friends. There was not a dry eye in the crowd, as the people cherished the sight of true *Ahavas Yisroel*.