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שבת קודש פרשת תצוה Shabbos Parshas Tetzaveh ח' אדר א' תשע"א - February 12, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

ויקחו אליך שמן זית וזך כתית למאור להעלות נר תמיד וגו' (כו-כ) – תוקפו של האור מתגלה דוקא בעת החושך

היסורים והתוכחות, שלא באו כי אם למטרה לקרב את האדם ליצורו שיתבונן יותר על חובתו בעולמו ולא יחיה כאיש בער לא ידע, ובוזה יהיה הכתית סיבה למאור שייטיב את דרכו ויאיר את נשמתו בתוספת אורה. בכל עת ובכל מצב גם כאשר החושך יכסה ארץ, האדם מביט סביבו והנה הכל חושך, הן המצב הכללי והן מצבו הפרטי, לעולם לא יכנס לצל הייאוש, וידע כי גם בתוך החשכות הזה אפשר לגלות את נקודת האור, כי כוחותיו האמיתיים של האדם מתגלים דוקא לעת כזאת כאשר מתמודד במצבים הקשים ומתגבר על כל המניעים העומדים בדרכו. ואפשר לרמוז בזה גם מה שדרשו חז"ל: 'להעלות נר תמיד' תמיד - אפילו בשבת, תמיד - ואפילו בטומאה. כי הן אם נמצא האדם במצב של עלייה והתרוממות בבחינת שבת, והן אם הוא נמצא ח'ו' במצב של טומאה, לא יהיה אצלו שום חילוק בהדלקת המנורה, שבכל עת ובכל מצב אל יתייחס האדם, אלא יראה להדליק את נשמתו ולעוררה מתרדמת הזמן.

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

מאוצרותיו של המגיד

והלבשת אותם את אהרן אחיך ואת בניו אתו וגו' ומלאת את ידם וגו' (כה-טא) – בבאיור כוונת המילים 'ומלאת את ידם'

שחסר לו, דהיינו שאם יש לו תענוג מאכילה, חסר לו תענוג מכבוד וכו', מה שאין כן בעבודת הבורא, מי שעובד אותו ומתענג מזה, מרגיש שהוא שלם בכל, כמו שנאמר 'דורשי ה', לא יחסרו כל טוב' (תהלים ל"ד, ו'). וזאת משום שמי שהוא דבוק בחיות ועבודתו של האין סוף, אשר הוא שלם בכל מיני שלימות, גם הוא חש שאינו חסר לו שום דבר. וזהו שנאמר, 'ומלאת יד אהרן ויד בניו, רצה לומר, שאמר ה' למשה, שיראה להביא את אהרן ובניו למדרגת דביקות לבחינות הקדושה, שאז יהיו ידיהם מלא כל טוב, כי לא ירגישו שחסר להם דבר, כשירגישו את הנועם והתענוג העליון. ולכן נקראים 'שמונת ימי המילואים', כי אז היה השראת השכינה ביניהם, והיו מלאים תענוג מחמת הקדושה". והיינו שכונות 'ומלאת את ידם' היינו, שבימים אלו שמשוגלים להשיג דביקות בו יתברך, ישתדל משה להביא את אהרן ובניו להשיג דביקות זו, שבכך ירגישו שידיהם מלאים כל טוב.

והנה, מעלה זו קיימת לא רק בקיום מצוות אלא גם ובעיקר אצל המתייגע בתורה, כי ביגיעה נעשה דבק בתורה ובו יתברך, וכדברי הזוה"ק (ויקרא דף לו:). כל איננו דמשתדלון באורייתא מתדבקין ביה בהקב"ה. ע"כ. וממילא ירגישו שידיו מלאים כל טוב, ולא חסר לו מאומה.

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 – 5:07
זמן קריאת שמע/מ"א – 8:57
זמן קריאת שמע/הג"א – 9:33
סוף זמן תפילה / הג"א – 10:26
שקיעת החמה ליום השבת – 5:27
מוצג"ק צאה"כ/ מעדים – 6:17
צאה"כ/ לשיטת רבינו תם – 6:39

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

פ"ש"י ולא כתית למנחות. ושמעתי מהגה"צ ר' נטע פריינד שליט"א בשם צדיקים זי"ע לפרש פסוק זה על דרך הרמז, שבא להורות להאדם בעת אשר הוא נמצא במצב של חשכות ולבו נשבר בקרבו כאשר מעלה על דעתו את מצבו הרוחני כמה שהוא רחוק מתכליתו, אזי יראה האדם שלכה"פ שברוך רוח זה יביא אותו לידי עלייה בעבודת ה', שמעתי יתחזק ביתר שאת וביתר עז, אך לא יתן ליצור הרע להפילו ברשת העצבות אשר זה יביא בסופו של דבר שיוציא לגמרי את עבודת ה'. ורמזו לנו זאת במה שאמר 'כתית' שבעת אשר לבו של האדם שבור וכתות, יראה לכה"פ שיהא זה 'למאור' שכתוצאה מכך יתחיל להאיר, שיוסיף להתעלות מעלה מעלה בעבודת ה', ולא שיהא ח'ו' הכתית סיבה 'למנחות', שיתייאש מכל עתידו, ומעתי יבלה את שנותיו בשניה ובמנוחה. וענין זה אמור אף בשעה שהבורא יתברך מיישר את האדם בשבט מוסר, אזי יקבל האדם את המכה באופן שיתבונן מה תכליתן של אלו

לקחי חיים ודברי התעוררות
וסדרו עפי' פרשיות השבוע

למאור רש"י מהו 'ומילאת את ידם', "כל מילוי דים לשון חינוך הוא, כשהוא נכנס לדבר להיות מוחזק בו מאותו יום והלאה הוא וכו', שכשממנן אדם על פקודת דבר, נותן השליט בידו בית יד של עור וכו', ועל ידו הוא מחזיקו בדבר". ומבאר ה'שפתי חכמים', "שימלא ידם בבית יד, לסימן שיש לו כוח של חזקה בדבר שיתמנה עליו, כי כל מה שתופס בידו הוא בחזקות, והתופס במילוי יד יותר מוחזק מאילו תפוס בקצה ידו, ולכן כינה המחזיק בדבר בחזק, 'מילוי יד'". והיינו 'ומילאת את ידם' בא ללמד על גודל חזקתם בעבודת הכהונה, וכדמיון המחזיק כל החפץ בידו שממלא החפץ את כל ידו, ועל ידי כן מחזיק בו כראוי.

אבל הרמב"ן מפרש אחרת, 'והנכון בלשון מילוי ידים בתורה, שהוא לשון שלימות, כלשון "כי מלאו ימי", והטעם, כי הזר אשר לא תשיג ידו בטהרות להקריב קרבן וכו', הנה ידו חסרה בעבודה ההיא, וכאשר יכשר לעשות כן הנה ידו שלימה, ראוייה לכל העבודות והמלאכות וכו'. היינו שכונות 'ומילאת את ידם' היא, שתהיה ידם מליאה ושלימה בעבודת הכהונה, ומוכשרת לכך, (וכן פירש ה'ספורנו').

ובספה"ק 'קדושת לוי' מביא ביאור חדש בזה, "הנה בענייני עולם הזה לא נמצא שלימות, כי האדם החפץ בתענוגים חומריים, תמיד יחוש

The Torah tells us that the priestly clothing worn by the Kohanim in the Mishkan were for one purpose: לכבוד - to enjoin honor and splendor to its wearer. Soiled and dirty clothing reflects the wearer's character. However,

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (34)

Concepts in Praying for the Sick (cont.). As this remarkable series is coming to its conclusion, we will now list nine more concepts in davening for the sick. These are either general attitudes or specific inspirations that one should have in mind before, or as one davens. We continue the list:

- 12) No Tefillah is Said in Vain.** Even if the *tefillah* does not accomplish a complete cure it can work to make things easier for the ill person in this, or the next world. Even if the *tefillah* might not accomplish exactly when, what and for whom it was intended, it will accomplish something, somewhere and at sometime, for one who needs *tefillah*. (This concept is explained in *Sefer Chassidim* 387 and by the *Dubner Magid* in *Ohel Yaakov* Parshas Lech Lecha)
- 13) A Prayer Via Praise.** Sometimes, an indirect request can work better than a direct request. This is done by praising *Hashem* as The Healer (such as "רופא כל בשר" in "רופא חולים" or "רופא חולים" in the second *beracha* of *Shemona Esrai*), and having in mind to bring about a cure for such and such a person. (This concept is based on *gemara* כד. as explained in *Bnei Yissochor* Kislev - Teves תקל"ט.)
- 14) Davening About the Doctor.** Before doing any act of healing, such as taking medicine or visiting a doctor, one should daven that he should be successful as explained earlier. This includes davening that the doctor should do

הוא היה אומר

Rabbeinu Chaim Yosef Dovid Azulai ZT"l (Nachal Kedumim) would say:

"Rabbeinu Ephraim notes that *Moshe Rabbeinu* was originally destined to become the *Kohen Gadol*, however, when he refused to fulfill *Hashem's* mission to take the people out of Egypt (שמות דיג), and Aharon became the appointed spokesman, Moshe forfeited the priesthood and Aharon was ordained *Kohen Gadol* instead. Since *Parshas Tetzaveh* describes the priestly vestments and the investiture of Aharon and his sons as priests, the name of Moshe is not mentioned. The inescapable conclusion to be drawn from Rabbeinu Ephraim's statement is that the omission of Moshe's name is to be construed as a rebuke to Moshe for having caused the priesthood to be transferred to Aharon."

R' Ben Zion Halevi Bamberger ZT"l (Shaarei Zion) would say:

"*'Make a Sanctuary for Me so that I may dwell among them.'* Coming close to the *Shechina* may be a concept to which most of us have difficulty relating. We all aspire to reach *Olam Haba* and bask in the aura of the *Shechina*. Thus, *Hashem's* very reason for creating the world was to make it possible for a human being to bask in His 'light.'"

A Wise Man would say:

"People will do better, but only when they know better."

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says **R' Nachman of Breslov ZT"l**, fashionably loud and ostentatious garments mark their wearer as an adherent to the ways of the Satan! One who dons such clothing indicates that his clothing is more important to him than his G-d!

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

his job well (having in mind by רפאו

- 15) Precision.** One should say exactly and precisely what he is davening for, without any vagueness or ambiguity (1).
- 16) Feeling the Pain.** If possible, before starting to daven one should try to imagine; **1)** The pain of the sick person and his family; **2)** As if the *choleh* is a family member of his own (which is true because all *Yidden* are one family) (2).
- 17) Keep Davening.** If his *tefillos* did not improve the situation (which might not be true at all) - keep davening (3).
- 18) Keep Davening II.** If the situation did improve, and the ill person is out of danger, the *tefillos* should not stop until the sick person is completely cured (4).
- 19) The Responsibility of Talmidei Chachamim.** Since *Talmidei Chachamim* are closer to *Hashem*, through the Torah that they learnt and *mitzvos* they do, they must take responsibility for the generation and daven that every Jew should be healthy and those who need a cure get it (5).
- 20) Means or Goal.** Our attitude must be, that in situations of illness, the goal is the removal of the sickness. Our *tefillos* are the means to get there. In reality, though, many times the real goal is creating a closeness to *Hashem*, that comes through our *tefillos*, and the means to get there is the sickness and its removal (6). Once a person reaches his goal of becoming close to *Hashem* through *tefillah*, then his pain and illness is eliminated.

(1) חינוך תר"ו (2) לקט רשימות להר"ן וואכספויגל, תפילה (3) ברכות לב (4) שפתי חיים ח"א (5) שערים בתפילה קריאה ז' (6) שיחות ר' יחזקאל, ושערים בתפילה

מעשה אבות סימן לבנים

שבעת ימים ילבשם הכהן תחתיו מבניו אשר יבא אל אהן מועד לשרת בקדש וגו' (כס-ל)

In one of the prominent communities in Lithuania, the long-standing rabbi succumbed to old age and passed away. He had a been a beloved figure for many decades, revered by all segments of the *kehilla*, and the entire town truly mourned the passing of their leader. A large crowd attended his funeral and he was eulogized by speaker after speaker, in a dignified and glorified manner, each one respectful of his wisdom and vast *Torah* knowledge.

Once the funeral ceremony had concluded, the town elders got down to the task of searching for a capable replacement. It would not be easy. Of course, the logical choice would be the deceased rabbi's eldest son, a young man who had grown up in the community, watching his esteemed father and learning the tasks of the rabbinical trade. However, as the expression goes, "Familiarity breeds contempt," and the young man had many detractors who claimed he was unworthy of his father's job, and were vehemently opposed to his succession to the seat of the rabbinate.

The young man, however, would not give in so easily. As soon as the seven-day mourning period was over, he began campaigning for the job which he believed was rightfully his. As the oldest son of the former rabbi he invoked the concept of "*Chazaka*" which, as he described it, entitled him to automatically replace his father's vacated seat on the presumption that the rabbinical seat was beholden to his family, and when his father was unable to serve anymore - due to the fact that he was not alive - the job is then given over to his next of kin. "In this case," said the young man, "that would be me!"

A battle was brewing and the very fabric of the once harmonious city began unraveling at the seams. The factions were loud and unrelenting; each side took up its respective position and refused to budge an inch. Direct negotiations proved fruitless, and it was finally decided that the issue must be brought before an *Adam Gadol* - a great and respected *Rav* who could hand down a final determination and bring peace to the community.

Of course, who greater than the holy "*Kohen Gadol*" - the elder sage of the generation, **R' Yisroel Meir Hakohen Kagan ZT"L**, could be sought to hear the case of the rabbi's son against the community leaders? Without delay, the two parties set off for Radin to discuss the matter with the Chofetz Chaim and attain a halachic clarification.

The Chofetz Chaim listened wordlessly as both sides presented their cases. Then, he delivered his response. "It is true that the din of '*Chazaka*' is a force to reckon with, both in halachic and rabbinic sources. In fact, the Ramba'm specifically cites this rule with regard to a king or a *Kohen Gadol* (הל' כלי המקדש ד-כ), whose son is installed in his place, after his passing. This is the son's right and inheritance." The rabbi's son nodded exultantly in agreement.

"However, there is one exception to this rule. That is with regard to a *kohen* who is appointed to encourage and exhort the people before a battle (משוח מלחמה). Such a *kohen* is required to be a forceful personality, one who can galvanize the people to jump into battle and lead them with the spirit of *Torah* on his lips. He is not a weak-minded person and he is certainly not one who takes his position lightly. Such a type of individual is not necessarily one who inherits his position - he must earn it, he must elevate his own disposition until he is ready to assume such a title."

The Chofetz Chaim looked around the room and his gaze fell upon the rabbi's son. "In today's day and age, a rabbi is no different than a *kohen* who leads his people into war. The war is all around us - in every city, in every village, in every Jewish home! The forces of impurity and enlightenment threaten our youth and attempt to force their way into our homes. They battle us everywhere we go and it is our job to battle them back. As such, it is the job of a rabbi to lead his community in battle and if a person is not worthy to be such a leader, he is the wrong person for the job. Even if his father was the rabbi before him, as in your case, there is no '*Chazaka*' that you will be able to lead the people the way your father did!"

משל' למה הדבר דומה

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת וגו' (כח-ב)

משל' In the times of **R' Akiva Eiger ZT"L**, the fashion among the irreligious *maskilim* was to wear spectacles on a clean-shaven face and carry a walking stick. Every young *maskil* made sure to procure for himself these "identifying objects" so that everyone would know what he stood for.

A group of young *maskilim* once pestered R' Akiva Eiger endlessly, trying to draw him into an argument about matters of religion and faith. R' Akiva Eiger looked at them with amusement and said, "I see that the modern-day *yetzer hara* has grown wiser than ever before and polished

up his methods. It used to be that when a Jew grew old and needed spectacles to see and a walking stick to help him walk - especially when his beard turned white - he would realize that his days were numbered and he would try to repent and mend his ways before it was too late."

R' Akiva Eiger shook his head at the troublemakers and shrugged. "Today's *yetzer hara* has found a way to combat that tendency. He created this 'fashion' in order to ensure that clean-shaven Jews would begin using spectacles and walking sticks while still in their prime."

ואתה הקרב אליך את אהרן אחיך ואת בניו
אתו מתוך בני ישראל לכהנו לי וכו' (כה-א)

Moshe is commanded to draw Aharon and his sons close "*amongst the Children of Israel, to serve as My priests.*" The symbolic act of placing *Aharon Hakohen* among *Bnei Yisroel* is to stress that it was Aharon's unique attributes of "אוהב שלום ורודף שלום" - "*Loving peace and pursuing peace,*" that afforded him the right to serve as the man who will work to effect atonement on behalf of the nation through sacrifices and the priestly *avodah*. His love of his fellow Jew and his ability to work "among" the people was his chief qualifications for the rigors of his position.

But just what were these qualifications? An "אוהב שלום" is understood; his heart is filled with love and affection for his fellow man, and he avoids anything that may endanger peace. However, a "רודף שלום" is a bit enigmatic. The term "רודף" is generally a derogatory word used to describe a person who pursues an enemy or harasses another person; it certainly doesn't seem to be at all connected to a dovish, peace-loving individual who works on behalf of others.

R' Moshe Chaim Ephraim of Sedlikov ZT"L (Degel Machane Ephraim) quotes *Avos D'Reb Nosson*, who writes that Aharon would intercede whenever people were quarreling. In most cases, people recognized how low they were in comparison to Aharon and were honored that he was speaking to them. However, there were fools who cared nothing about how Aharon took the trouble to talk to them and in such cases, Aharon needed to change his "tactics." He pursued the person incessantly and by humbling him, he forced the man to recognize his own lowliness. Once this was done, Aharon was then able to make peace between that person and the one he was quarreling with. Thus, it was sometimes necessary for Aharon to be a "רודף" - a pursuer, in order to mediate for peace.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קנאה

Parshas Tetzaveh deals with the various *Bigdei Kehuna*, the clothing worn by Aharon, his sons, and their descendants. Previously, *Parshas Teruma* went into great detail about the vessels that were used in the *Mishkan*. Why, then, does our *parsha* conclude with the *Mizbeach*, upon which the *Ketores* (spices) were burnt, as opposed to discussing it last week?

R' Levi Yitzchok of Berditchev ZT"L explains that Aharon and his children were chosen by the Almighty to be the *kohanim*, and the beautiful garments that they wore was a testament to their special status. This was in spite of the fact that some, like Korach and his cohorts, became jealous of this honor and privilege and resented the fact that Moshe chose his own brother for this important role. *Moshe Rabbeinu* had to prove to Korach that *Hashem* had chosen Aharon to be the *Kohen Gadol* and used the *ketores* to prove his point. He told Korach to take pans of fire and place *ketores* inside, "*and the man whom Hashem will choose will be the holy one.*" (במדבר טו-ז) In the end, Korach and his followers were swallowed up in the earth and the *ketores* confirmed for all generations that Aharon and his descendants were chosen by *Hashem*.

For this reason, after the *Torah* describes the *Bigei Kehuna* and the *Chanukas Hamishkan*, which was performed by the *kohanim* and gave them their priestly status, it concludes with the *ketores*, for it is proof that Aharon was chosen by *Hashem*.

Rav Avraham Pam ZT"L points out that from here we learn that no one can ever be jealous of another's position, status or job, for every person has a unique task that only he can fulfill, which was chosen for him by *Hashem*.

TORAH GEMS

ונתת אל חשן המשפט את האזרים ואת התמים....
ונשא אהרן את משפט בני ישראל על לבו (כה-ל)

Rabbeinu Saadia Gaon ZT"L describes the procedure for inquiring of the *Urim V'Tumim*. The *Kohen Gadol*, wrapped in the splendor of his priestly garments, would stand facing the holy *Aron*. The inquirer, either the king or a member of *Beis Din*, would stand behind the *kohen gadol*. He would clearly intone his question, (i.e. whether to go to war or not) and the *Kohen Gadol* would become enveloped in a Divine spirit of *Ruach Hakodesh*. In his vision, he would be shown the various letters that spell out his answer, as each letter would be projected forward, one by one, protruding out from the breastplate (חושן) he wore.

The **Vilna Gaon ZT"L**, however, warns that if one is not careful, he may come to distort the letters and read the message incorrectly. He cites an incident at the beginning of *Sefer Shmuel*. Chana was a barren woman who went to the *Mishkan* to pour out her heart to *Hashem* that she may bear children. Eli, the *Kohen Gadol*, saw her unusual intensity and thought she was drunk. "How long will you act drunkenly?" he asked her. "Remove the wine from yourself."

Chana answered him, "No, my Master. I am a woman of aggrieved spirit (אנשה קשת רוח). I have not drunk any wine; I have poured out my soul before *Hashem*."

The Gaon explains that Eli knew that Chana was a righteous woman and he could not understand why she was acting this way. Thus, he consulted the *Urim V'Tumim* and the letters that were revealed spelled the word "כְּשָׁרָה", indicating that she was good and righteous and he should not suspect her. However, he misinterpreted the letters and read them to spell "שְׁכָרָה" (a drunkard). *Chazal* tell us that when Chana said the words, "No, my Master," she admonished him and said, "You are not a 'master' in this matter; there is not sufficient *Ruach Hakodesh* within you that you can interpret the *Urim V'Tumim* correctly."

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ועשית מזבח מקשר קסרת עצי שטים תעשה אותו וגו' (ל-א)