

distract a Jew from properly serving *Hashem*. A person who asks and needs more and more “honey” in his life, is not one who is satisfied with his lot. He cannot “offer” anything to *Hashem* since he is constantly in need himself. This lesson is true of both adults and children alike.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

holy words. However, the *Poskim* have suggested a number of leniencies, which when put together, support being lenient.

1) **Mishna Berura** ⁽⁵⁾ says that only urine leaving the body in a normal flowing manner is prohibited in the *Torah* and not when it oozes out against his will. Certainly, a dripping catheter is not a normal flow and thus, it is not prohibited by *Torah* law. Although there still remains a Rabbinic *issur*, the **RM'A** ⁽⁶⁾ writes regarding a similar type case, that if the prohibition is only Rabbinic, the rabbis removed their *issur* if it will, on an ongoing basis, cause a person to not recite *Krias Shema*, which is a *Torah* obligation, and *Tefillah*, which we all do daily, and is deemed a מצוה דרבים.

2) **RM'A** ⁽⁷⁾ seems to indicate that if one cannot feel the urine coming out, this too, is not deemed a standard flow to have a *Torah issur*, and the above leniency will thus apply.

Berachos and Torah Learning. The above leniencies will not apply to saying a *beracha* just because one wishes to eat something right then, and also not to learning *Torah*. However, there is a **third** leniency which will apply in all cases and that is that since the urine goes straight from the body into a tube and then into a drainage bag, which are covered the whole time, one is permitted to say all holy words, including *Torah* and *berachos*. This is the consensus of the *poskim* to be lenient ⁽⁸⁾. The *beracha* of *תפילין*, which one says in the morning *tefillos*, should be said then having in mind to exempt the entire day ⁽⁹⁾.

(1) אורח מנא (2) שם (3) אורח עמא (4) אורח עוז (5) עובי
(6) תשובה צח (7) רמ"א שם (8) מובא בפסקי תשובות עמא
(9) נשמת אברהם סימן ה'

נמשל: The *Torah* declares that no *Korban Mincha* (meal-offering) can be made with *chametz* (leaven), for no leaven or honey may be offered on the altar. **Sefer Hachinuch** suggests that the reason for the prohibition banning honey is because honey represents the sweeter things in life that can

**A SERIES IN HALACHA
LIVING A "TORAH" DAY**

Keeping the Jewish Camp Holy (45)
Halachos Relevant to a Catheter. As part of our discussion regarding maintaining a "אוף נקי" - a clean body from without and within, it is necessary to clarify relevant *halachos* pertaining to a urinary catheter, which is a thin flexible tube inserted in an ill patient to help drain urine from the body. People who are hospitalized, ר"ל, often require a catheter before and after an operation, or even after anesthesia for minor procedures. While the catheter is in, the person, usually without feeling it, continuously drips small amounts of liquid waste into the tube, which then flows out into a drainage bag. The question arises if a person in that state can wear *Tefillin*, daven, recite *berachos*, or learn *Torah*. The procedure has been developed to a level that everything is covered and there is no bad smell that would prohibit saying holy words. The only question left is the constant dripping. **Tefillin.** Donning *Tefillin* in such a state is not a problem because the **Shulchan Aruch** ⁽¹⁾ rules that one can urinate (when not in a bathroom), if necessary, while wearing *Tefillin*, as explained there in the **Mishna Berura** ⁽²⁾.

Saying Holy Words. The *Shulchan Aruch* ⁽³⁾ rules that if one was saying *Krias Shema* or davening and he began to urinate against his will, he must stop davening right away. As explained ⁽⁴⁾, while urine is emanating from one's body, there is a *Torah* prohibition against saying holy words while the exiting waste is before him. So at first glance, a catheterized patient may not say

הוא היה אומר

R' Shmuel Eliyahu Taub of Zhvolin ZT"l would say:

“When unworthy people lack humility, thinking they are *Torah* scholars who complain that they are not accorded proper respect or provided a seat of honor around the table or in the *Bais Medrash*, I tell them to stop complaining. Look at the *Mezuzah*, which is much richer in *Torah* and holiness, and it does not get angry at being left at the door!”

Chacham Rabbeinu Chaim Falagi (Torah V'Chayim) would say:

“*‘When a person offers a meal-offering to Hashem.’* On this, Rashi asks: *‘Who usually offers a meal-offering? A poor man. The Holy One, blessed be He, says: ‘I consider (this offering) as if he has offered his very soul!’*” The *Torah* is comparable to an offering. Just as it is good and pleasant for the poor to bring the offering of the wealthy, the same applies to learning *Torah*. Someone who finds it very difficult to study due to pain and suffering, and yet studies all the same, is praised and glorified. Conversely, someone who fails to study *Torah* when he has the ability to invest his energies into it has not fulfilled his duty. He is like a wealthy man who brings the offering of a poor man.”

A Wise Man would say:

“Lost wealth may be replaced by industry, lost knowledge by study. Lost health may be restored by temperance or medicine. But lost time is gone forever.”

**Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)**

**נתגבר ונתקדש לעילוי נשמת
ר' אברהם משה ב"ד אליעזר
שלאסער ז"ל * תנצב"ה**

Camp Merockdim
26 Parker Blvd.
845.362.0287

Mazel Tov to Rabbi Eliezer Abish on the release of his new book, “Portraits of Prayer – a wonderful compendium of stories and ideas on Tefillah. It is available in all Judaica and book stores.

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

(Monsey, NY)
הדלקת נרות לשבת - 6:50
זמן קריאת שמע/המ"א - 9:25
זמן קריאת שמע/הגר"א - 10:01
סוף זמן תפילה/להגר"א - 11:02
שקיעת החמה שבת קודש - 7:09
מוצש"ק צאת הכוכבים - 7:59
צאה"כ / לרבעו הם - 8:21

**NOW AVAILABLE
ONLINE AT
WWW.TORAHAVLIN.ORG**
**TO VIEW ARCHIVES,
STORIES, ARTICLES
OF INTEREST OR
TO SUBSCRIBE
TO RECEIVE
THIS EMAIL
WEEKLY**



תורה תבלין
A Torah Avlin Publication
34 Mariner Way Monsey NY 10952

שבת קודש פרשת ויקרא – פרשת החודש – ר"ח ניסן תשע"ה Shabbos Parshas Vayikrah - March 21, 2015 מאוצרותיו של המגיד טיב התבלין

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

ויקרא אל משה וכו' (א-א) - בעניין האלף ועירא במילת 'ויקרא' כתב בבעל הטורים "אל"ף דויקרא ועירא, שמשה היה גדול ועניו, ולא רצה לכתוב אלא 'ויקר' - לשון מקרה; כאילו לא ידבר הקב"ה עמו אלא בחלום, כדרך שנאמר בבלעם זי"ק אלוקים אל בלעם; כאילו לא נראה לו השם אלא במקרה, (כמו שכתב רש"י על הכתוב ויקרא אל משה - לכל דברות ולכל אמירות ולכל ציוויים קדמה קריאה, לשון חיבה וכו'), אבל לנביאי האומות עברם נגלה עליהן בלשון עראי וטומאה, שנאמר ויקרא אלוקים אל בלעם; והוסף ויקר - לשון עראי; לשון גנאי לשון טומאת קרי, כלומר בקושי ובביזיון וכו' (במדבר כ"ג ד'), ואמר לו הקב"ה לכתוב גם האל"ף, ושוב אמר לו משה מחמת רוב עניות, שלא יכתבה אלא קטנה יותר משאר אלפ"ן שבתורה, וכתבה קטנה" (כיון שהסכים על ידו).

ועד"ז כתב ב**פידוש הראש**, "ויקרא - אל"ף קטנה, לפי שהיה מקטין עצמו בכול, דכתיב 'והאיש משה עניו מאוד מכל האדם אשר על פני האדמה' וכו'; ולכן אמר לה; רבינו של עולם, מפני מה כתבתי עם לשון חשוב של 'ויקרא' בתחילת חומש תורת כוהנים, אמר לו מה אעשה, אם אכתוב ויקרא אלוקים אל משה' לשון מגונה הוא, שכן כתבתי על בלעם ויקרא אלוקים אל בלעם' והוא לשון מקרה, אמר לפניו, בבקשה ממך שתעשה לה, שיכירו וידעו הדורות שקשה עלי הקריאה הזאת, אמר לו, אעשה האל"ף קטנה, שהקטנת עצמך. והנה כתב ה**פתיח תשובה** (יורד סי' רע"ד סי' ק"ו) בשם ספר בני יונה' (הלכות ספר תורה, סי' רע"ד סעיף כ'), דבשביל אותיות גדולות וקטנות פשיטא דאין לפסול את ספר התורה, שהן בכלל שארי עיטור סופרים שאינם אלא למצוה.

ובספר **מקרא מפורש** (ויקרא א' א') הוכיח כדבריו מדברים אלו של הבעה"ט והראש"ש, "ועי' בבע"ט, דהשם יתברך ציווה למשה לכתוב ויקרא' באלף, ומשה כתבו באלף ועירא, ומהו ראה לדברי הביני יונה' שהיובא בפתחי תשובה יור"ד סי' רע"ז, דשינוי באותיות קטנות או גדולות לפי המסורה אינו פוסל, דאם לא כן הרי זה שינוי ממאמר וציווי ה'". אולם, לפי הנתבאר בדברי הבעה"ט, שאמר לו משה מחמת רוב עניות, שלא יכתבה אלא קטנה יותר משאר אלפ"ן שבתורה, וכתבה קטנה; (כיון שהסכים על דיו), ובדברי הראש"ש, שאמר לשון, בבקשה ממך שתעשה דבר שיכירו וידעו הדורות שקשה עלי הקריאה הזאת, אמר לו, אעשה האל"ף קטנה, שהקטנת עצמך, אין מזה שום הוכחה, כיון שנכתבה כך על פי ה'.

והנה ב**יערות דבש** (ח"ב ריש דרוש י"ג) הקשה, "והנה יש לתמוה, מדוע רק בקריאת 'ויקרא אל משה וידבר ה' אלי' מאוהל מועד וגו', ביקש משה לכתוב ויקר', ולא בקריאות שלפני מתן תורה - ויקרא אלי ה' מן הרר לאמור, כה תאמר לבית יעקב וגו' (שמות י"ט ג') - ויקרא ה' למשה אל ראש ההר וגו' (שם כ') - ויקרא אל משה ביום השביעי וגו' (שם כ"ד ט"ז), שקדמו לה". אולם לפי הנתבאר בדברי הראש"ש, שאמר משה לה; רביש"ע, מפני מה כתבתי עם לשון חשוב של ויקרא' בתחילת חומש תורת כוהנים, לא קשה מידי, כיון שבקשתו זו התבססה בעיקר על מה שכתבו עם לשון חשוב בתחילת חומש תורת כוהנים.

מעשה אבות סימן לבנים

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר וגו' (א-א)

In *Pirkei Avos* (א-ד), our Sages teach us that the person most worthy of honor is one who honors others. This approach is nicely portrayed in the famous story concerning **R' Akiva Eiger ZT"l** and **R' Yaakov Loeberbaum ZT"l**, the **Nesivos Hamishpat**, who were once traveling in a wagon heading for the same town. The whole community turned out to welcome the two esteemed *Rabbanim*. The *Nesivos* naturally thought that all the honor was meant for his companion, so he descended from the coach and walked beside it. When he looked over to the other side of the coach, he saw R' Akiva Eiger walking alongside the coach, for he too was certain that the honor was not meant for him, but for the author of the *Nesivos*. Accordingly, the entire village and the two rabbinic guests all walked alongside an empty wagon into town.

In our day and age, we would be hard-pressed to find individuals of such caliber, but in truth, we don't have that far back to look. A wonderful story is told about a student from *Yeshivas Ner Yisroel* in Baltimore, by the name of Shaya Goldberg, who became engaged and excitedly rushed to his *Rosh Yeshivah*, **R' Yaakov Yitzchok Ruderman ZT"l**, to ask him to be *Mesader Kiddushin* (to officiate at the wedding ceremony). R' Ruderman wished the boy a hearty *Mazel Tov* and then consulted his personal calendar to see if he was available on the day in question. To his regret, and even more so to the disappointment of his student, he realized that he would be unable to make it to the wedding, as he had an important meeting to attend to that day. The boy was dejected and called his father to let him know that R' Ruderman would be unavailable. Shaya's father, though, had a personal connection with **R' Moshe Feinstein ZT"l** from the time he had lived in the same building with R' Moshe, and without even consulting his son, he called and invited him to the wedding, adding that it would be a great *kavod* if R' Moshe would be *Mesader Kiddushin*. R' Moshe graciously accepted the honor.

A little less than a week before the wedding, R' Ruderman called Shaya into his office and told him the good news: his schedule had changed and he would be able to participate in his wedding. Shaya was thrilled and told his father, adding that now his *Rosh Yeshivah* will be able to officiate at the wedding. His father then informed him that he had already asked R' Moshe to do it and Shaya was none too pleased with his father's unilateral decision. Someone had to tell R' Moshe that he would not be receiving this honor, said the boy, and after a bit of haggling, father and son both decided to do it together.

Nervously, they knocked on R' Moshe's door. The *Rav* himself answered the door, took one look at their faces and announced, "I am not coming to your wedding to receive any honor; I'm only coming as a friend!" With a warm smile, he welcomed them into his home and quickly changed the topic. How he knew what they were about to tell him, no one knows, but suffice it to say, R' Moshe understood the psyche of his fellow Jews, and he acted quickly to set their minds at ease.

On the night of the wedding, the *chosson* sat regally by the *kabbalas panim* (groom's reception) at the head of the table, with his *Rosh Yeshivah*, R' Ruderman, sitting at his side looking over the *Kesubah* (marriage contract). Suddenly, there was a commotion as R' Moshe arrived and was escorted up to the head table. As he approached, R' Ruderman quickly announced, "Obviously, you will be *Mesader Kiddushin*." R' Moshe, however, wouldn't hear of it. With a smile, he said, "You are the *chosson's Rosh Yeshivah* and you should be *Mesader Kiddushin*." They went back and forth for a few moments, to the amazement of the guests present, until R' Ruderman finally said, "R' Moshe, you are older than I am, so therefore, it's fitting that you should be *Mesader Kiddushin*!" He thought he had clinched the argument, but R' Moshe quickly countered.

"HaRav Ruderman, you are correct. I am older, and therefore, you have to listen to me. I say you should be *Mesader Kiddushin*!" R' Ruderman smiled at the sharp response of the *Gadol Hador*, and realized that he had no choice.

A few minutes later, R' Ruderman picked up the *kesubah* and handed it to R' Moshe, requesting the older sage to fill it in. R' Moshe looked at him in puzzlement and R' Ruderman explained, "As you said, I am the *Mesader Kiddushin*," he looked at R' Moshe, "and this is how I am being *mesader* (arranging) the *kiddushin*!" In the end, R' Moshe read the *kesubah* out loud under the *chuppah* and said the last two *berachos*, while R' Ruderman officiated and was "*Mesader*" the rest of the ceremony.

משל למא הדבר דומה

כי כל שאר וכל דבש לא תקיירו ממנו אשה לה' וגו' (ב-א)

משל: As a child growing up, **R' Simcha Wasserman ZT"l**, felt tremendous warmth and affection at home. Yet, his mother had a rule that the children were not permitted to ask for anything. If they asked for something, they didn't get it. The family did not have much money and she wanted her children to learn to live with less.

The message was, "If we can afford it, and we have it, you'll be given it as we know what you need," and they felt confident in this. This taught the children self-control and gave them a sense that they would be provided for.

One day, his mother came home with a bit of honey. His younger brother, Dovid, who was four years old at the time, wanted some. But he knew that if he would ask for the honey, he'd never get it. So he stood up on a chair and made the *beracha*, "שהכל נהיה בדברך" (the blessing made on various foods, including honey) in a loud voice. He thought that his mother would now feel obliged to let him have some honey because he had pronounced a blessing and one must not make a blessing in vain (ברכה לבטלה). Her response was that she went to the kitchen and brought him a glass of water!

ויקרא אל משה וידבר ה' אליו ... (א-א)

מחשבת הלב

As is pointed out by Rashi and countless *Meforshim*, who provide hundreds of explanations, the letter "Aleph" at the end of the word "ויקרא" is written small (זעירא). Allow me to add my thoughts. The word "אלף" in Hebrew can also be translated as "to learn" or "to train." *Chazal* instruct us to begin teaching *Torah* to small children with *Parshas Vayikrah*. The **Shach** (י"ד רמ"ה) quotes in the name of the **Kol Bo**, that the first time a father brings his little son to a *Rebbi* to learn *Torah*, he should write the letters of the *Aleph Beis* on a sheet of paper and then place a drop of honey on each letter. The child will then lick the honey as he names each letter. This first lesson teaches a child that the *Torah* is sweet, a life lesson as the child grows.

But it is deeper than this. We find that whenever the *Torah* writes the words "חלב ודבש" (milk and honey), the milk always comes before the honey. Except in one place in *Tanach*. *Shlomo Hamelech* in *Shir Hashirim* (ד-יא) writes: "דבש וחלב תחת לשונך" - "*Honey and milk under your tongue*." Why is the order reversed? My *machshava* is that in the *Torah*, where milk is written before honey, it is speaking about the physical/material/*gashmiyus* qualities of *Eretz Yisroel*. Milk is physical, it is necessary to live - from the time a baby is born it needs its mother's milk to survive. However, *Shlomo Hamelech* is describing the spiritual/*ruchniyus* of the holy *Torah*. He describes it as "דבש וחלב" - "*honey and milk*" because a person cannot learn *Torah* without enjoying its sweetness - starting from a young boy's first day in *Yeshivah*, when he licks honey off the *Aleph Beis*.

We say each morning: "וזהערב נא ה' אלקינו את דברי תורתך בפינו" - "*Please, Hashem, make the words of Torah sweet in our mouths*." May our children learn to enjoy the sweetness of *Torah* and give us the *nachas* we all deserve.

DRUSH V'CHIDDUSH

הקטיר הכהן את הכל המזבחה עלה אשה ריה ניהא לה' וגו' (א-ב)
Chazal learn from the words: "והקטיר הכהן את הכל המזבחה" - "*The Kohen shall make all of it smoke on the altar*," that even the horns and hooves of the animal are burned. Based on this, the **Ohr Hachaim Hakadosh** wonders: "If so, why did *Avraham Avinu* not offer his ram as a burnt-offering along with its horns (by the *Akeidah*)? Instead, he kept the horns as *shofaros*: the right horn for the *shofar* of *Moshiach*, and the left horn for the giving of the *Torah*."

R' Shlomo Kluger ZT"l (Imrei Shefer) explains that the *Torah* obligated offering up the horns of an animal only when it is the original sacrifice; where one donated a horned animal on account of a sin. However, if the *korban* is a substitute; for example, where someone first sanctified an animal which did not have horns, and afterwards substituted an animal which did have horns, in that case, he would not be obligated to burn the horns, since his original

EDITORIAL AND INSIGHTS ON THE MIDDAH OF הבלה

In *Sefer Vayikrah*, there are many types of *korbanos*, and ways in which we are commanded to offer them. There is the "ועולת העוף" about which we are told to separate the head and the "וטאת העוף" which we are commanded NOT to separate its head. Why? The **Shem M'Shmuel** gives us an incredible explanation. As we know, the sin for which one brings a *korban olah* is "חרהורי הלב" - sinful thoughts. A *korban chattas*, on the other hand, is an atonement for unintentional sins. The difference is that when a person has "חרהורי הלב", he has allowed his sinful thoughts to penetrate his heart. He literally connected his mind to his heart and allowed these thoughts to pass through. For this reason, the *Torah* is very clear that with regard to a "ועולת העוף", one must sever the head of the bird from its body to atone for NOT separating his own mind and heart. On the other hand, a *korban chattas* is offered by one who has sinned unintentionally. This means that he DID NOT connect his mind to his heart, he was literally not thinking correctly, and he behaved improperly because he did not use his head to make the right choice. When he brings a "וטאת העוף", he must NOT separate the head because this was his whole problem in the first place! The *Torah* tells him "לא יבדיל": since you "severed" your own head and caused your body to sin, "Do not sever" this bird's head!

Every day, we recite the following prayer: "וידעת היום והשבות אל לבבך" - which means that what we know in our minds - the *Emes* (truth) of *Hashem* and His *Torah* - we must not leave as intellectual property. We must make that knowledge a part of ourselves. It must influence our behavior and our actions, so that everything we do is a result of our mind and heart uniting to perform the will of *Hashem*. All negative, sinful and heretical thoughts must be "separated" - literally blocked off from entering into our hearts. May we be blessed with the wisdom to know precisely how and when to uphold the principle of "LO YAVDIL".

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

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