

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

(Monsey, NY)

הדלקת נרות שבת - 6:45

זמן קריאת שמע/מ"א - 9:30

זמן קריאת שמע/הגד"א - 10:06

סוף זמן תפילה/הגד"א - 11:05

שקיעת החמה ליום השבת - 7:04

מוצשק צאת הכוכבים - 7:54

צאת"כ / לרביע תש"ג - 8:16

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שבת קודש פרשת ויקרא - ה' ניסן תשע"ג Shabbos Parshas Vayikrah - March 16, 2013

לקחי חיים ודברי התעוררות צדדו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר וגו' (א-א) - בעניין חשיבות ההבנה לקבלת האור הרוחני

תב רש"י, "לכל דברות, ולכל אמירות, ולכל ציוויים, קדמה קריאה - פירוש, שלא היה מדבר עמו פתאום, אלא היה קוראו תחלה, משה משה, וענה משה הנני, ואחר כך היה מדבר עמו' (עיין **מורחי** ריש הפרשה, ומקורו מהספרא [דיבורא דנבטה, פרשתא א, אותיות י' וי"א], "והן חביה וכו", ויש להבין, במה קריאה' היא לשון חיבה? וכמה החשובות ביותר אשר ל"ע מיוצ"ח נפלו וייקרא אל משה - לא אמר ויקרא למשה, שהיה נראה שלצורך קרא לו, אלא אמר וייקרא אל משה, לא לצורך, אלא לחיבה, ומדוב חיבתו מזכיר את שמו אף על פי שהוא לפניו, כי כשהוא מרחוק קורא אותו בשמו כדי להודיעו שהוא קוראו, אבל כשהוא יושב לפניו אין צורך לקריאה, אלא מדוב חיבתו כדי להזכיר שמו ששמו חביב עליו. קוראו אף על פי שהוא לפניו".

ויש להוסיף, שמדוב חיבתו, לא רק שקרא ללא כל צורך, אלא גם הזכיר שמו פעמיים, וכדאיתא ב'ספרא' (שם, אותיות י' וי"ב), "ומנין שכל הקריאות היו 'משה משה', ת"ל, ויקרא אליו אלוקים מתוך הסנה, ויאמר משה משה, שאין ת"ל ויאמר", ומה ת"ל ויאמר", מלמד שכל הקריאות היו 'משה משה', משה משה, אברהם אברהם, יעקב יעקב, שמואל שמואל, לשון חיבה, לשון זידון".

ולפ"ז - "שהמחבב אדם, מזכיר את שמו שוב ושוב" פירש **האדמו"ר הק'** את הכתוב (בראשית מ"ח ט"ז, ר"ה עוד ידמו), ויקרא בהם שמי ושם אבותי", וה"ל, "עוד ידמו", כי יהיה להם חיבוב הזכרת שמם לפני ה', כחיבוב הזכרת שם אברהם יצחק ויעקב לפניו, וכמו כן תמצא שאמר הנביא 'הנן יקיר לי אפרים וגו', כי מידי דברי בו זכור אזכרנו עוד', הרי כי שמו של אפרים נתייקר בעיני ה', ומזכירו שוב ושוב מתוך חשק וחיבה יתירה'. וגם יש לפרש מדוע 'קריאה' היא לשון חיבה, באופן אחר, וזה בהקדמ דברי **הרמב"ן** (ר"ה ורבותינו אמרו וכו') שהזכיר את דברי הספרא הנ"ל, "ורבותינו אמרו, כי לכל הדברות, ולכל האמירות ולכל הציוויים קדמה קריאה, כלומר, שאמר אליו משה משה, ויאמר הנני, וזה דרך חיבה וידינו למשה", והיינו, שבקריאה למשה לפני הדיבור, יש משום חיבה וידינו, ויש להבין, הכיצד יש בה משום זידון.

ויש ליישב, ע"פ דברי **הפנים יפות'** (סד"ה ויקרא אל משה) בנוגע לתועלת שיש בקריאה לפני הדיבור, "היינו שאחז"ל, שלכל דיבור קדמה קריאה להכין עצמו לקבל אור הדיבור", והיינו, שקריאה זו זידו אותו 'להכין עצמו לקבל אור הדיבור', ובכך להתרומם על ידו.

ולפ"ו הוא מביאר שם מדוע היא 'לשון חיבה', כיון שמדוב חיבתו של ה' למשה, קראו לפני שדיבר עמו, כדי לזרז אותו להכין עצמו לקבל אור הדיבור, ובכך תרומם על ידו, ועפ"ז יש לפרש בכונת דברי הספרא "לשון חיבה, לשון זידון", דהיינו, שהיא לשון חיבה, כיון שהיא לשון זידון, וכנתבאר.

"כמים הפנים לפנים כן לב האדם" - *"Like water reflects a face, so is the heart of man."* The way to increase *Sholom* - peace, in this world, is by manifesting peace to all mankind. When people promote peace unto others in their hearts, they

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

הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (23)
Walking Around While Davening. One should not be doing any other activities while making a *beracha* or davening. This is either because it takes away from his concentration or because it denigrates the *beracha/davening* when one does something else at the same time. **R' S. Z. Auerbach ZT"l** rules (as mentioned last week) that walking around while davening is not prohibited, but it is still not proper to do so ⁽¹⁾. It would seem to this writer that if one is crossing a street and has to focus on the traffic, street lights and/or signals, one is not permitted to daven.

Traveling While Davening. If a person is a passenger in a car, he may daven because he is not occupied with the driving, but rather he is being driven. However, to daven or say a *beracha* while one is actually driving, is very debatable. At first glance, one would think it should be prohibited according to both of the above reasons, because driving a vehicle is an action that requires proper concentration to avoid accidents. (In fact, driving needs more concentration than riding an animal, which is discussed in the **Mishna Berura** ⁽²⁾). R' Shlomo Zalman is quoted as saying that one is not allowed to daven while driving. There might be a difference between reciting a long section of davening and saying a short *beracha*. Yet this difference might not hold ground because since the *Mishna Berura* says that the

reason for this entire *halacha* is to not degrade the *mitzvah* or *tefillah* by doing other actions along with it ⁽³⁾, there should be no difference between a long and short section. **Implications of the Above.** Based on the above, one who is driving should not say, or listen to be *yotze* a *beracha*, even *Tefillas Haderech*. It does not state clearly in *Shulchan Aruch* that a listener should not try to be *yotze* while doing something else, however, the reasons for the *halacha* do apply here, and we find that one who is listening does need even more concentration than the one reciting (see *Mishna Berura* ⁽⁴⁾). We did mention last week that if one is pressed for time and running to the exact minute, and any stop will upset his concentration, he may daven while he is going, but otherwise he should stop and say it properly. **Beracha While Drying Hands.** Based on the above, it comes out, that when one washes his hands for bread, he should not begin drying his hands till he finishes the *beracha*. Many people are very careful to do this. However, in **Teshuvos Salmas Chaim** ⁽⁵⁾ he permits it because the drying is not a separate activity, but rather a part of the *mitzvah*. Either way, one should not **finish** the drying before finishing the *beracha*, because in order to say the *beracha before* the *mitzvah* one must have some uncompleted part of the *mitzvah* ahead of him when he finishes the *beracha*.

הוא היה אומר

Chacham Yosef Gabbai ZT"l of Buzad, Morocco (Bigdei Shaish) would say:

and the note under the word 'אדם' (person) is called 'רביעי' and the note under the word 'מכם' (from among you) is a 'תביר'. In Aramaic, 'רביעי' means 'to hover' and 'תביר' means 'to break.' Thus, this *posuk* alludes to the fact that the *yetzer hara* hovers above a person like a lion waiting for its prey, and a person's task in this world is to break it. If he is successful, then he has brought his '*sacrifice to Hashem*' and in this way he comes closer to his Creator. This is how he will be considered to have brought a *korban*. Indeed, from here the *Gemara* (סנהדרין מג) learns out that, '*One who sacrifices a thanksgiving offering, honors Me (Hashem).*'"

Chacham Yehudah Elbaz ZT"l of Morocco would say:

"The *Medrash* states that when *Bnei Yisroel* heard the *parsha* dealing with the *korbanos* they became very frightened. They feared the time when there would be no *Bais Hamikdash*. How would their sins be forgiven? Moshe reassured them. 'Involve yourselves in *Torah* and you will not be afraid.' *Torah* study atones like *korbanos*, as *Chazal* tell us (מנחות קי) that one who involves himself in *Torah* study does not need an *Olah*, *Minchah*, or *Chatos*. That is what is meant by the *posuk*, '*This is the Torah for the Olah*' - learning *Torah* is like one brought a *Korban Olah*."

A Wise Man would say:

"When I feel bad that good things only happen to others, I remind myself that I am 'others' for someone else!"

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Special Mazel Tov to Dr. & Mrs. Gavriel Tenenbaum on the Bar Mitzvah of their son Moshe. May they always see much nachas from him.

מעשה אבות... סימן לבנים

וזה כי אישם לאחת מאלה והתודה אשר חמא עליה וגו' (ה-ה)

The power of *Teshuvah* is great. Sometimes, all it needs is a little nudge from the right source.

The story is told of a *Yerushalmi Torah* Scholar from *Meah Shearim*, who was studying a certain topic and realized that he needed a rare *sefer* that was not commonly found in most *yeshivos* and *shuls*. He knew that in the large central library in Jerusalem, there was an extensive collection of rare *seforim* and decided to go there in the hopes of locating the *sefer*. As this was to be an all-day outing for him, he packed himself a lunch - an egg sandwich - and headed off to the library.

In the early afternoon, his stomach informed him that it was time for lunch and he washed and ate his sandwich. Afterwards, he donned his hat and recited *bentching* (Grace after Meals) in a loud voice and with great fervor. This raised a few eyebrows, but this was how he prayed and it didn't faze him a bit. When he finished *bentching*, however, the librarian, a non-religious young woman, came over to him and pointed out that he had made a mistake in his recitation. In shocked silence he listened as she explained that in the third blessing of *bentching*, the text reads, "שלא נבוש ולא נכלם" - "*That we may not be shamed nor humiliated.*" However, as he *bentched* quite loudly for all to hear, she distinctly heard him say, "שלא נבוש ולא נכשל" - "*We may not be shamed nor shall we stumble,*" which is not found in any *siddur*.

The young *Yerushalmi*, who was used to saying this version from when he was a child, wrapped his *payos* around his ears and got to work searching through every prayer book he could find in the library. None of them had his version. He was shocked and dismayed, but he would not give in to this non-religious woman so easily. He promised the librarian that he would find his version in a *siddur* somewhere and when he does, he will send her a copy of the page. Then, he beat a hasty and embarrassed retreat from the library - but he didn't go home! He went from place to place searching

It took many days of searching in many different synagogues, but he finally found an old *sefer* where, in the *Haggadah shel Pesach*, it had his version. Triumphantly, he copied the page and highlighted the relevant words, adding red arrows around the words so that she wouldn't miss it. Then, he mailed it to the library, but since he didn't know the woman's name, he requested that the library give it over to the librarian who was working in this certain room on this particular day and time. After he accomplished his mission, he forgot about the whole episode, and put it out of his mind.

Quite some time later, the young man received a wedding invitation, but to his puzzlement he realized that he didn't know the groom nor the bride. His curiosity got the better of him and on the day of the wedding, he stopped in to the hall, where he looked around and confirmed that he didn't know anybody there. He assumed it was a mistake and was on his way out.

At that very moment, he heard someone scream, "Wait!" and he turned around to see none other than the bride herself running towards him. "Don't you recognize me?" said the bride to the baffled *Yerushalmi*, who responded in the negative.

"I am the librarian who had the discussion with you about *bentching*," she said with great feeling. "You should know, that it is only in your merit and the letter that you sent me that I repented and am marrying an observant Jew who learns *Torah*." She then went on to describe the amazing chain of events that brought about such an upheaval in her life.

"At the time you came to the library, I was dating an Arab man. We were thinking of marriage, but despite the fact that I wasn't religious, I was still very wary about marrying out of my Jewish faith. He finally sent me a letter with an ultimatum. If I did not give him a final response by a certain day and hour, then there would be nothing more to talk about.

"When that day came, I was going insane with my dilemma, not knowing what to do. I arrived at the library in a daze and entered my room, and saw your letter on the table. I opened it up and saw two words surrounded by red arrows highlighted in red. 'we shall not stumble.' I almost fainted! At that very moment, all my doubts were resolved. I knew that it was forbidden for me to marry him, to stumble so sharply. I notified the Arab - and promptly severed our relationship!" The bride's face glowed with an inner shine. "Not too long afterward, I repented completely and here I am - marrying a repentant Jew!"

משל למת הדבר דומה

ואם זבח שלמים קרבנו ... תמים יקריבנו לפני ה' וגו' (ג-א)

משל: There was once a brave man who was traveling through a dark and mysterious forest, filled with wild and dangerous animals. The man was elderly and unarmed. He knew that the animals could attack him at any moment and he was powerless to fight back. Even if he had any sort of weapon to protect himself, he wouldn't know what to do with it. In essence, he was powerless against the predators.

But he needed to get across the forest to the other side, so what did he do? He decided to love the animals and in this way, they will not want to attack and harm him!

How does one love the animals and how would this help him? He began to contemplate on how the Almighty created every creature and how each one is beautiful and impressive in its own way. Some are majestic, others are powerful and mighty, while yet others are multi-colored and endearing. In this way, he built up a love for each and every animal, and as a result, the animals began to "love" him back! Thus, when he walked through the forest, not one animal tried to hurt him!

צמצל: R' Chanoch Tzvi Levin ZT"l used this parable to explain the meaning of the words in *Sefer Mishley* (כז-יט):

ויקרא אל משה וידבר ה' אליו מאהל מועד
לאמר ... אדם כי יקריב מכם קרבן לה' (א-אב)

"*Rav Asi said, 'Why do we begin teaching young children Torah from Parshas Vayikrah? Since the children are pure and the Korbonos (which begin in Vayikrah) are pure, let the pure ones come and study the pure subjects.'*" (*Medrash*)

Consider for a moment that the *mitzvah* of educating one's children is found in two familiar *posukim*, but with a clear distinction. In the first *Parsha* of *Krias Shema* we read, "*Teach them well to your children and speak of them.*" In the second *Parsha* of *Shema*, we read again, "*ולמדתם אתם את בניכם*" (דברים א-יט), "*Teach them to your children to discuss them.*" In the word "ושננתם", *Chazal* have attached the obligation to make our children proficient and learned in the *Torah*: דברי תורה מחדודין "שהיו דברי תורה מחדודין". In fact, the word "שנון" means agility and sharpness. This implication, however, is absent in the word "ולמדתם". That word means only to teach, to help study, on any level.

Similarly, the *gemara* that discusses the duty of a father to teach *Torah* to his son (קידושין כט:), emphasizes that the basic obligation of a father to teach *Torah* to his son is derived not from "ושננתם" but rather from "ולמדתם".

Perhaps, writes the **Novominsker Rebbe, R' Yaakov Perlow Shlit'a**, the message here is that even those children unable to master a high level of intelligence - or even children with learning disabilities who have difficulty with basic learning skills, and in whom we cannot carry out "ושננתם" to the highest level, they are still not to be excluded from the precious privilege of studying, knowing and being taught *Torah*. Every child is precious, no matter what level he or she is on. Thus, we are told, "ולמדתם אתם את בניכם" - teach your children - in other words, teach them as best as you can - and to the best of their abilities. Do not stifle their souls with ignorance. Allow them to enjoy and learn at their own pace and on their level, the heritage of *kedushah* that those more fortunate are better able to appreciate.

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

Boruch Hashem, we are living in a "book generation." There are thousands of *sefarim* printed annually on just about any topic imaginable. When one enters a *sefarim* store it is overwhelming. Interestingly, there are usually an equal amount of kosher cookbooks as there are *Haggadahs* and books on *halacha* and *hashkafa*! Each cookbook boasts the most succulent recipes (gourmet gefilte fish?) with actual real-life pictures that one finds himself licking his fingers when he finishes the book!

Rabbosai, we are living in an **FEG** - Food Emphasis Generation! As we embark on *Sefer Vayikrah* and likewise prepare for *Chag HaPesach*, we are meant to put the whole concept of eating into its proper perspective. The *gemara* (שבת ט:) tells us that one needs to loosen his belt when he eats a large *seudah* - except for the *korban Pesach*, when one is supposed to tighten his belt, because the *korban Pesach* is the *tikkun* for all eating. It is the first *korban* that teaches man what eating is all about.

The purpose of eating is to come close to *Hashem*. It is meant to be a catalyst of appreciation for all the bounty in our lives. Food is supposed to whet one's appetite to create a real relationship with our "Provider" - and not an exercise in gluttony.

Pesach is a time to bond with our families and our Father in Heaven. *Leil HaSeder* is a night of tremendous inspiration and for this reason, *Maggid* comes before *Shulchan Aruch* to put life in the proper perspective. *Tzafun* , however, comes immediately after the meal because how a person eats defines who he is really is and thus, the true inner (hidden) Jew only comes out after he eats the meal. So let us become a real **FEG** - Food Elevation Generation and achieve great heights in *kirvas Hashem*.

TORAH GEMS

ואם תקריב מנחת בכורים לה' אביב קלוי
באש גרש כרמל תקריב את מנחת בכורך (ב-ד)

Rashi (שמות כ-כב) enumerates three instances in the *Torah* where the word "ואם" - literally translated as "if" - is employed in the *posukim*; however, not in the form of a condition ("if this will happen") but as a warranted imperative ("when this will happen"). One of the three instances is here in *Parshas Vayikrah*, where the *posuk* states, "*ואם תקריב מנחת בכורים*" - "*When you will bring a Mincha (meal offering) of the first grain,*" a *posuk* which deals with the offering of the *korban Omer*. The other two places where the word "ואם" is mentioned in this form, is in *Sefer Shemos* (כ-כב) which specifies the need to build a *Mizbeach* (Altar), and a few chapters later (כב-כד) where the *Torah* speaks about lending money to the poor.

R' Moshe Feinstein ZT"l explains that here in our *posuk*, the word "ואם" can be accounted for as follows: A person must bring a sacrifice willingly, and not merely because it is an obligation. Consequently, it is as if one had a choice in the matter whether he should or should not bring it, and as such, it is worded conditionally. And yet, with regard to *bikkurim*, one **should** give his finest with the attitude that although he has free choice, he still very much wants to give of his own free will and the eagerness with which he does the *mitzvah* attests to his righteousness.

The same applies to lending money and other matters that deal with interpersonal relations, between man and his fellow man. These, too, must be performed willingly and cheerfully. **Rabbeinu Ovadia Bartenura ZT"l** in his commentary to *Avos* (ט-ט) writes that if a person gives *tzedakah* with "his face pressed to the ground," i.e. under duress, it is considered as though he did not give at all. Although in the end, he may receive a reward for his act, yet, since he gave only because he felt compelled to do so, he has not performed the *mitzvah* in the manner which *Hashem* wishes, i.e. willingly and lovingly.

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