

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

תורה תבלין

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שבת קודש פרשת כי תשא Shabbos Parshas Ki Sisa

י"ז אדר ראשון תשס"ח - February 23, 2008

הדלקת נרות שבת - 5:20	(Monsey, NY)	מנחה גדולה / שבת - 12:40
זמן קריאת שמע/מ"א - 8:49	~~~~~	שקיעה של יום השבת - 5:40
זמן קריאת שמע/ הגר"א - 9:25	~~~~~	צאת הכוכבים / מעריב - 6:30
סוף זמן התפילה / להגר"א - 10:20	~~~~	צאתה"כ / לשיטת רבינו תם - 6:52

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

ומשרתו יהושע בן נון נער לא ימיש מתוך האהל וגו' (לג-יא)

כמיתא חשובין. וזה משום שע"י שהתלמיד שוהה בצילו של רבו, הוא מתעלה בהבנת התורה ובדרכי החיים, וזוכה לחיים הנצחיים.

וסיפר מורי ורבי הגאון הגדול רבי פנחס הירשפרונג זצ"ל, רבה של מונטריאול, שכשנמלט מהצור הנאצי, שהה בוילנא ונכנס אצל הבריסקר רב זצ"ל לדבר עמו בלימוד, ושאל אותו מה שהוקשה לו על הגמ' בתחילת מכות בביאור דברי המשנה שם, שמחדשת שאם העידו שקר על אחד שהוא בן גרושה ובן חלוצה או על אחד שהרג בשוגג, אין עושים לעדים הזוממים מה שזממו לעשות, ומבארת הגמ' שהטעם הוא משום שאם יעשה בן גרושה ייפסל גם זרעו, ואילו בפסוק כתוב "ועשיתם לו כאשר זמם" - לו ולא לזרעו, ואינו גולה מכיון שכתוב הוא ינוס וגו' - הוא ולא זוממיו. והקשה למרן הגרי"ז, מדוע זקוקה הגמ' ללימוד חדש כדי ללמוד שאינו גולה, הלא אפשר שמדובר גם בתלמיד שאז יגלה רבו עמו, וא"כ אפשר ללמוד שפטור מגלות מהדרשה ועשיתם לו וגו' - לו ולא לרבו! (אפשר לחלק, שמכיון שרבו אינו חייב בגלות, אלא רק צריך ללכת לשם כדי ללמד אותו תורה, אין כאן משום "לו ולא לרבו").

ותירץ לו הגרי"ז בזה הלשון: "רואים מכאן שרב ותלמיד אינם שנים, אלא אחד", שמכיון שזוכה התלמיד לחיים נצחיים ע"י דיבקות לרבו, נחשב רבו כ"חיו", והווי שפיר "ועשיתם לו".

איתא בשמות רבה (יב, ט'): "הה"ד (משלי כז) "נוצר תאנה יאכל פריה וגו'", מדבר ביהושע ששימש את משה, כמה דתימא (שמות לג) "ומשרתו יהושע בן נון נער לא ימיש מתוך האוהל". למה נמשלה תורה כתאנה וכו' והתאנה נלקטת מעט מעט, וכך התורה וכו', עליו נאמר נוצר תאנה, מהו יאכל פריה - פרי של תורה מלכות ושררות שנאמר (משלי ה') "בי מלכים ימלוכו", וכן יהושע ירש מקומו של משה".

ובילקוט (משלי תתקנט) מבואר יותר: "אוצר נחמד ושמן, בנוה חכם" - זה משה, "וכסיל אדם יבלענו" (משלי כ"א כ') - זה יהושע בן נון שלא היה בן תורה, והיו ישראל קורין אותו כסיל, ובשביל שהיה משרת משה זכה לירשתה, שהיה פורס הסדין על הספסל, ויושב תחת רגליו. לפיכך אמר הקב"ה: איני מקפח שכרך. ועליו נאמר "נוצר תאנה יאכל פריה".

ומבואר שע"י שיהושע שימש את משה רבו במסירות, ושהה אצלו כל הזמן, הושפע ממנו רבות, וזכה לקבל ממנו תורות, והדריך אותו בעמל תורתו ובדרכו בחיים, והתעלה מאד עד שם"כסיל אדם" נהיה ממשיכו של משה רבו, ומנהיגם הבא של כלל ישראל.

איתא בגמ' מכות (י.'): "תנא תלמיד שגלה מגלין רבו עמו שנאמר וחי, עביד ליה מידי דתהוי ליה חיותא", וביאר הרמב"ם (הל' רוצח ושמירת נפש פ"ז ה"א): "וחי בעלי חכמה ומבקשיה בלא תלמוד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.

Chatzos: Midday. Last week we listed a number of *halachos* when midday (חצות) is considered the deadline to finish a *mitzvah*, the time to start a *mitzvah*, or the time when certain restrictions start and/or end. We continue this topic with more *halachos* and more concepts of this midday time.

Chatzason Friday and Erev Yom Tov. The last afternoon before special holy days is infused with the holiness of the coming holy day. This is true every Friday when certain aspects of *Shabbos* start on Friday afternoon after *chatzos*.

Shnaim Mikra. According to many *Poskim* and *Mekubalim* the most preferred time to learn/read the weekly *parsha* (twice *Chumash* / once *Targum*), is Friday after *chatzos* (1).

Mikvah on Friday. Many people immerse in a *mikvah* every *erev Shabbos*. This is based on the *Arizal* (2) who quotes the *Zohar* (3) regarding the great Rav Hamnuna who would immerse himself in a river every Friday afternoon.

The *Chayei Adam* (4) writes that if a person concentrates hard, he can even feel the difference of "housing" his נשמה (the extra level of his soul which a person receives every *Shabbos*) which enters a person at the time when he immerses in the *mikvah*, rather than later on by the normal acceptance of *Shabbos*. The preferred time for going to the *mikvah* is after *Chatzos* (5).

Mikvah on Erev Yom Tov and Erev Yom Kippur. It is a widespread custom for men to immerse in a *mikvah* before

(1) של"ה במג"א רפהו (2) שער הכונות דף כה' (3) פ' תרומה קלו' (4) ריש ספר זכרי תורת משה (5) שער הכונות שם (6) משנה ברורה תעא"כ (7) אורח חיים (8) מ"ב אי"א (9) פרי מגדים (מ"ו רס"ו)

הוא היה אימר ...

R' Chaim Vital ZT"l would say:

"I asked my *Rov* how it is that he tells me I have a very lofty soul when I cannot reach even the heels of the *Tzaddikim*; the *Rishonim* of the 10th and 11th century? They are like angels to me! He answered, 'One small *mitzvah* of yours is worth many *mitzvos* of previous generations because in our time the *Yetzer Hara* - evil inclination - has unlimited reign. This was not the case in their times.'"

R' Chaim Shmulevitz ZT"l (Sichos Mussar) would say:

- נקמה (תהלים צד:א) 'A G-d of vengeance.' - ק-ל נקמות' (*Hashem* is called *vengeance*? It is the manifestation and revelation of the enactment of the Almighty's justice in this world. Thus, true *nekamah* is not purely vengeance but also an unparalleled 'glory of G-d,' showing that there is an ultimate judge, and that justice is always carried out."

A Wise Man would say:

"In this election season, each candidate will say what he/she must to get elected. Too bad that all the people who really know how to run this country are busy driving taxis and cutting hair!"

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מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

Yom Tov. Some explain it as a remembrance of a Jewish man's immersion, in the times of the *Beis Hamikdash*, in preparation for entering the *Mikdash* every *Yom Tov*. The preferable time for this is on *erev Yom Tov* after *chatzos* (6). The same is true on *erev Yom Kippur*, although it is not just a custom to immerse but rather an actual *halacha*.

Bathing etc. The *Aruch Hashulchan* (רס"ו) writes that the *Shabbos* and *Yom Tov* preparations of bathing, cutting nails, taking a haircut and changing into special clothes, should preferably be done after *chatzos* when it is more clear that is being done in honor of the day of *Shabbos*. This also might include setting the table, preparing the candles to be ready for lighting, etc. Of course, if time is running out on a Friday afternoon, one should do them earlier (7).

Bentching on Friday Afternoon. *Chazal* have decreed (first mentioned in (של"ה) that a person should remember the destruction of the *Beis Hamikdash* at every meal before *bentching* by saying *Tehillim* on (על נהרות בבל) פ' קל"ג *Tehillim* on weekdays, and the more comforting פ' קכ"ו *Tehillim* on *Shabbos* and *Yom Tov* (8). If one *bentches* on Friday or *erev Yom Tov* after *chatzos* he should say פ' קכ"ו (9).

WEEKLY CHIZUK # 70

In Parshas Ki Sisa we read: "And it was when Moshe Rabbeinu went up to the tent, all the people stood up." (לג:ח) This is one of the places where we learn the importance of honoring a Talmid Chacham by standing up. Every person should learn through Yoreh Deah (סימן רמ"ד) and make every attempt to properly fulfill this much neglected mitzvah of standing up for a Talmid Chacham, when necessary.

to “move up” to the next level in his learning, he and another of the top students in the *yeshivah* decided to take a *bechinah* (entrance exam) at the renowned Slabodka Yeshivah in the city of Chevron. They came to the *Rosh Yeshivah*, **R’ Moshe Mordechai Epstein ZT”L**, who tested them and then immediately informed them that they were not accepted into the *yeshivah*. Surprised and crestfallen, they returned to Petach Tikvah all the while unable to comprehend for what reason they had been turned down.

Forty years later, the now world-famous *Maggid* was asked to speak at a *Tzedakah* function. The man introducing him was himself a highly regarded rabbi and he began with the following words: “It is my honor to introduce the great *tzaddik*, R’ Sholom Schwadron, whose tremendous impact on the *Torah* world is deeply felt. But before I do I must recount how R’ Sholom’s greatness - indeed his very existence - is a testament to the foresight of the late Lomza Rosh Yeshivah, R’ Reuven Katz ZT”L, of whom I was a personal friend.

“Many years ago, he told me the following amazing story: When the two best *bochurim* in the *yeshivah* decided to take a *bechinah* at the Slabodkah Yeshivah, R’ Reuven was at a loss. On the one hand, he wanted to see them grow in all areas of *Torah* scholarship, while on the other hand, he didn’t want them to leave the *yeshivah*. Immediately, he sent a letter to the Slabodkah Rosh Yeshivah with an important message: ‘In a few days, two students from Petach Tikvah will be arriving in Chevron. They are Sholom Schwadron and Ezra Brazil, the most outstanding students of the *yeshivah*. I implore you not to accept them into your *yeshivah* for I fear that the loss of their tremendous diligence, intelligence and ability to maintain the strong spirit amongst the students, would have a devastating effect on the Lomza Yeshiva from which it may never recover. Therefore, I request of his honor, the *Rosh Yeshivah*, not to accept these *bochurim*!’”

The rabbi continued his narration. “R’ Moshe Mordechai followed the advice of his counterpart in Petach Tikvah and when the boys came before him, he turned them down. In fact, it was not until a little more than a year later, after the *yeshivah* had relocated from Chevron to Yerushalayim, that they were finally allowed to join the Slabodkah Yeshivah.”

The audience waited expectantly as the rabbi concluded with a sudden thunderous roar: “And do you know what happened during that fateful year, 5689 (1929)? It is well known that on the 18th of Av, bands of Arab hoodlums stormed the *yeshivah* in Chevron and carried out a massacre. They were armed with long knives bent on maximizing death and destruction, and their brutal sadism defied human description. Only a handful of survivors managed to escape the vicious pogrom.” His eyes ablaze, the rabbi concluded, “Can you imagine if R’ Reuven would not have sent that message to R’ Moshe Mordechai? Who knows what might have become of our beloved *Maggid*? Who knows if the world would have been *zoche* to benefit from him?”

The irony was not lost on the stunned listeners as R’ Sholom stood up to speak. “Until this day,” he began quietly, “I never understood why we were not accepted into Slabodkah that first time. Now, I understand!”

משל למה חדבר רומה

ויחל משה את פני ה' אלקיו ויאמר למה ה' יחרה אפך בעמך וכו' (לב-יא)

משל: A dispute broke out in the town of Carlsbad, about using an organ in the Synagogue on *Shabbos*. **R’ Shmuel Muhliwer ZT”L** had just arrived in town and the liberals, thinking that R’ Shmuel was a modern rabbi who would understand their line of thinking, turned to him for his vote of approval.

R’ Shmuel said to them, “I will tell you a true story that happened in Bialystok. A great fire broke out in the home of a very wealthy citizen and all his worldly possessions went up in smoke. He was left penniless and destitute. This man had a brother who was not too bright, but he was a successful musician.

“When the brother came to visit, he found the entire

family crying, wailing and bemoaning the great tragedy that had struck them. Smiling, the musician said to them: ‘You know, you have wonderful voices, and were you to get together and harmonize your cries and wails, a beautiful symphony would emerge. You must divide the parts among you and work together in order to produce a masterpiece, instead of wasting your precious time and voices on tears!’”

גמסל: Said R’ Shmuel, “A Jew, who comes to *Shul* to spill out his heart to his Creator, and to bewail his destitute fate before his Maker, certainly does not need the harmony and rhythm of his prayers to be disturbed by the accompaniment of an organ!”

TORAH GEMS

כי ששת ימים עשה ה' את השמים ואת הארץ ויבוהו השביעי שבת וינפש (לא-ה)

The final letters of these four words: "ויבוים השביעי" - "שבת וינפש" - "And on the seventh day He ceased and rested," spell out the word "שתיים" (two). This is an allusion to the second soul, the נשמה יתירה - *extra spirit*, a Jew receives on the day of *Shabbos*. (**R’ Yehudah HaChasid**)

The *gemara* (ביצה טז) learns out an unusual adaptation of the word "וינפש": “*Rabi Shimon Ben Lakish said, ‘On Erev Shabbos, Hashem gives a person an extra spirit (נשמה יתירה), and on Motzei Shabbos he takes it back from him. Like it says in the posuk: שבת וינפש - He ceased (work) and rested; once he has rested (Shabbos has ended), woe to him who has lost his soul (וי אבדה נפש).’*” Interestingly enough, the concept of "וינפש" - the removal of the *Neshama Yeseirah*, is first mentioned in the Friday night *tefillos* before *Shemona Esrai*. Why do we recite these words at the onset of *Shabbos*, when they are referring to an act that will take place at the conclusion of *Shabbos*?

The holy **Ba’al Shem Tov ZT”L** responds by noting an integral element of the human psyche. A person can only experience pure pleasure if he knows that it cannot last. If one believes that the joy he feels from an action or an object will last indefinitely, human nature dictates that he will no doubt come to take that joy for granted. On the other hand, if he knows all too well that the pleasure he is enjoying is fleeting, he will utilize every resource to ensure his complete satisfaction. Thus, right when *Shabbos* begins, we recite "וינפש" with the understanding that our pure and celestial “extra soul” will leave us after *Shabbos*, and in this manner we will come to appreciate it even more over the course of the coming holy day.

מעשה אבות ... סימן לבנים

והסתרתי את כפי וראית את אחרי ופני לא יראו וגו' (לג-כג)

The **Chasam Sofer, R’ Moshe Sofer ZT”L**, comments that we can understand the true purpose of historical events only after they take place. This is implied in the *posuk*, “*And you shall see My back*” - this teaches us that the Holy One Blessed be He, showed Moshe the knot of His *tefillin*. (ברכות ז.) The knot of *Hashem’s tefillin* signifies *Klal Yisroel’s* eternal attachment to the Almighty even though we may not realize His Providential involvement and Divine intervention in our lives until much later on.

The famed *Maggid of Yerushalayim, R’ Sholom Schwadron ZT”L*, was orphaned from his saintly father at the tender young age of 7. Instead of wallowing in his misery, he dedicated his life to the pursuit of *Torah* and *Yiras Shomayim*, and by the age of 16, he was already considered the best *bochur* in the Lomza Yeshivah in Petach Tikvah, under the tutelage of the *Rosh Yeshivah, R’ Reuven Katz ZT”L*. Feeling that it was time

וקראתי בשם ה' לפנך וחנתי את אשר און ורחמתי את אשר ארחם (לג-ט)

The י"ג מדות הרכמים - *Thirteen Attributes of Mercy*, is a fundamental component of the Almighty’s ruling authority over His earthly subjects. Yet, the *posuk* explicitly details that *Hashem* will only invoke these attributes of kindness when He so desires. Explains the **Mahara”I M’Prague, R’ Yehudah Loewy ZT”L**, *Hashem* makes it very clear that there is no guarantee of a favorable response to the invocation of the Thirteen Attributes. On the contrary, He will use them to show favor to *Bnei Yisroel* only when He desires to.

However, **R’ Moshe Cordovero ZT”L (Tomer Devorah)** approaches the words of the *posuk* from an entirely opposite angle. The *Medrash* states: “*Hashem showed Moshe all the treasures in which the rewards of the righteous are stored away. Later, Moshe saw a huge treasure and inquired: ‘To whom is this great treasure?’ Hashem responded, ‘Unto him who does not have (good deeds to his credit), I supply freely and I help him from this pile.’*” There are people who are unworthy and evil, and yet *Hakadosh Boruch Hu* has mercy upon them. There is a storehouse of grace from which He graciously dispenses free gifts to them, for *Hashem* looks at the merits of their fathers and the oath He made to them that even when their children will be unworthy, they will be shown grace.

This is what *Chazal* learn out from this *posuk*: “‘*And I will be gracious to whom I will be gracious*’ - *Even when he may not deserve it.*” (ברכות ז.) Even a wicked individual, who surely deserves no grace, is shown mercy, for he is, after all, a child of Avrohom, Yitzchok and Yaakov. We too, should emulate His ways and not behave cruelly towards them, but rather conceal their shame and have mercy upon them.