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בראתי יצר הרע ובראתי לו הדלקות נרות שבת - 6:49
זמן קריאת שביע/מ"א - 9:26
זמן קריאת שביע/הג"ר - 10:02
סוף זמן תפילה / הג"ר - 11:03
עקלת הזמנה של יום השבת - 7:08
מוצג"ק צאת הכוכבים/ מועדים - 8:20
צאת הכוכבים / לשיטת רבינו דם - 7:58

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שבת קודש פרשת ויקרא
Shabbos Parshas Vayikrah
ה' תש"ע - March 20, 2010

הגדע צרבי גמליאל הכהן רבינו גי' שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

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כי כל שאור וכל רבש לא תקטירו ממנו אשה לה/ וגו' (ב-יא) - דרך התורה - דרך הממוצע

כולו לא להרגיז אף אחד - גם אדם כזה לא יוכל להיות עובד ה' גדול, כי בכדי לעבוד את הבורא באמת, אי אפשר לצאת ידי כל העולם כולו, ולא על כל דבר צריך ואפשר לוותר.

הדרך האמיתית היא הדרך הממוצעת, שבה שוות ב' המדות, ובכל פעם משתמשים באחת מהן כפי הצורך. פעם על האדם להיות מתוק ומאיר פנים לזולת, ופעם עליו להיות חריף ותקין, וצריכים בזה שיקול הדעת. העיקר להיות ביעוני ולא להיות קיצוני באף אחד משני הדרכים הללו. כי א"א להיות 'מתוק' כלפי כל אנשי העולם, וגם להישאר עובד ה' באמת. זהו שרמזה כאן התורה הק': "כי כל שאור וכל רבש לא תקטירו ממנו אשה לה", כלומר, לא לו לאדם להיות כשאור המחמץ או מתוק כדבש לכולם. שניהם אינם דרך העבודה התמידית. כדי לעבוד בו את הבורא צריכים ללכת בדרך הממוצע, ולבחור בכל פעם את דרך העבודה המתאימה לעכשיו, ורק כך יצליח בכל דרכיו.

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

כי כל שאור וכל רבש לא תקטירו ממנו אשה לה/ וגו' (ב-יא) - דרך התורה - דרך הממוצע

יש לפרש בדרך הרמז, על פי דרך המוסר והעבודה, ששאור מרמז על דבר המחמץ אחרים, והיינו שיש בו כל כך הרבה מחמצת, עד שהוא מחמץ גם את האחרים אותו. וכן הדבש מרמז על דבר מתוק מאוד, עד כדי כך שהוא ממתיק אחרים אותו. והיינו שבשני הדברים הללו מצינו תכונה של קיצוניות, והריהם פסולים להקרבת קרבן לה'.

בכך מרמזת לנו התורה על הדרך שצריך האדם לילך בה, והיא הדרך הבעינית. לא להיות כשאור, המרמז על אדם החריף יותר מדי בעבודתו, נוקט בקיצוניות בכל דבר, ומתוך כך אינו יכול לקרב אנשים לעבודת הבורא, ואדרבה, בדרכו זו הוא דוחה אנשים אחרים לקרובים אל העבודה, ועל זה נאמר (משלי ג' י"ז) "דרכיה דרכי נעם וכל נתיבותיה שלום", שהדרך הנכונה אינה דרך הקיצוניות, ובפרט לא באופן תמידי.

מאידך, אסור לאדם להיות קיצוני לצד ההפוך, יותר מדי 'מתוק' בעבודת הבורא. אדם החפץ להיות בשלום עם כולם, מרוצה לכל העולם לקחי חיים ודברי התעוררות נסדורו עפ"י פרשיות השבוע

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

מאוצרותיו של המגיד

אם עולה קרבנו וגו' וזרקו וגו' את דמו על המזבח סביב (א-ג) - אלמלא שמרו ישראל שתי שבתות מיד הם נגאלים

להיגאל, אבל אחר שחטאו וחיללו את השבת, צריכים שתי שבתות כדי למחול להם על חטאיהם שיהיו ראויים להיגאל, ועל חטא חילול שבת כדי שיוכלו להיגאל בזכות ה'שבת' (וכמבואר בגמרא (שם), שבכוחו של השבת למחול עוונותיהן של ישראל), והשניה כדי להגאל.

ועתה מבואר מדוע 'עולה' צריכה רק 'שני קרנות' ואילו חטאת צריך 'ארבע קרנות', ש'ב' פעמים קרן, עם שני התיבות' (היינו שני קרנות) הוא בגימטריה 'שבת', ולכן 'עולה' שבאה עבור נדבה ולא עבור חטא, צריכה רק 'שני קרנות' ב' פעמים קרן' היינו רק 'שבת אחת', אבל 'חטאת' שבאה על חטא, וע' אדם שחילל את השבת, צריכה 'ארבע קרנות' - ד' פעמים קרן', היינו 'שתי שבתות' (ש'ד' פעמים 'קרן', עם ארבע התיבות, הוא בגימטריה פעמים 'שבת'), א' כדי למחול את עוונותיו, והשניה כדי לגאל'.

ולפי זה ממשיך ה'צמח צדיק' ומסביר, מדוע בדרך כלל ישנם בחודש ניסן שתי שבתות לפני שמגיע חג הפסח, שזאת משום ש'חודש ניסן' ובמיוחד 'ליל הסדר' מסוגלים לגאולת ישראל, וכדאינתא בגמרא (ר"ה יא.) 'בניסן נגאלו ובניסן עתידין להיגאל', ולכן כאשר מגיע חודש הגאולה - ניסן' ישנם 'שני שבתות', הראשונה כדי לכפר על עוונות ישראל ועל זה שחיללו את השבת, והשניה כדי לגאול אותם ב'ליל הסדר'.

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

הלכה למעשה

A SERIES IN HALACHAH, שלושים יום קודם החג שואלין בהל' פסח
The "Torah" Table: Enhancing the Pesach Seder (3)
The Mitzvah of Matza. One important point to ponder in fulfilling the *mitzvah* of eating *matza* on the night(s) of *Pesach*, is not to "ruin" the *mitzvah* by trying to be too perfect. For example, if one takes all the strictest amounts of the volume of *matza* to be eaten, and the most stringent time-spans in which to eat them, he will most likely end up gulping down his *matza*. Anyone who learns the *Gemara* concept of the "כדי אכילת פרס" time-span will understand that *Chazal* did not institute a requirement that will cause people to have to abnormally gulp down food. If one needs to gulp to fulfill his *mitzvah*, then either his volume amount is too big, or his time-span is too short. Also, gulping one's food in a way that is not ever done, may be considered *לא כדרך אכילה* - not a normal manner of eating - which probably is not a fulfillment of the *mitzvah* of eating - which probably is not a fulfillment of the *mitzvah* of eating - which probably is not a fulfillment of the *mitzvah* of eating. One should ask his *Rav* how much *matza* he is required to eat and how to eat it in a normal no-gulp manner to clearly fulfill his obligation. It is also relevant to note that the printed chart universally known as "Rav Moshe's shiur," was an attempt by the *Kollel L'Hora'ah* (*kollel* of **R' Moshe Feinstein ZT"L**) to provide an amount that would fulfill all the strictest opinions. These opinions include: **"נתקטנו ביצים עד חציין, וזת = חצי ביצה, מודדים ביצה עם קליפתה, צריך למעך ולהוציא כל האוירים שבבעובעים הטבעיים, מודדים בביצים הנקראים לארדז"**
NOTE: One does not necessarily have to fulfill all of these

Before the concept of *korbonos* begins, it is important to note that the *Torah* is not a book of antiquated laws. The existence of the world is grounded upon the foundation of *Torah* and just as an intentional sinner creates a vortex of

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sin in the world which requires an act of atonement, an inadvertent sinner harms himself and the world. One who places his hand through fire suffers a burn whether he meant to or not. Thus, he too, must bring a *korbon* for atonement.

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הוא היה אומר

Sefer HaChinuch (Mitzvah 95) writes:

"The main tendency of the heart is determined by actions. Thus, when a man sins, his heart will not be properly purified through words alone through saying, 'I sinned, and will never do it again.' But by undertaking a significant action on account of his sin, by taking animals from his pen, and going through the trouble of bringing them to the *kohen* in the sacred House, and performing all the rituals outlined regarding the *korbonos* of sinners; as a result of all this immense activity the evil of the sin will be established in his heart, and he will avoid it on later occasions."

The Mezeritcher Maggid, R' Dov Ber ZT"L would say:

"The *posuk* teaches that person who brings a *Korbon Olah*, must do so: "לרצונו לפני ה" - of his own (voluntary) will before *Hashem*. The word 'עולה' denotes 'height' or 'elevation,' teaching us that if a person truly desires to lift himself up to higher heights and draw near to *Hakadosh Boruch Hu*, he must sacrifice 'his own voluntary will' before the will of *Hashem*, like *Chazal* tell us, 'בטל רצונך בפני רצוני' - 'Nullify your will before His will.'"

A Wise Man would say:

"The degree of one's emotion varies inversely with knowledge of the facts; the less you know the hotter you get!"

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מעשה אבות ... סימן לבנים

וסמך ירו על ראש הפר ושחט את הפר לפני ה' וגו' (ר-ד)

The great *tzaddik*, **R' Yehoshua Leib Diskin ZT"l (Mahari'l Diskin)** began his rabbinic career at a very young age. He inherited his father's rabbinate in the Polish city of Lomza at the age of 25. He later served as a Rabbi in Mezeritch, Kovno, Shklov, Brisk - where he attained the original title of "Brisker Rav" - and finally the holy city of Jerusalem after moving there in 5636 (1876).

While serving as *Rav* in the Lithuanian hub of Kovno, a very unusual incident occurred involving one of the local residents who had experienced a terrifying dream. His father, who had died the previous year, appeared to him and told him that due to his sins, the Heavenly Tribunal was unable to allow him to enter into the next world, and as a result he was forced to come back to this world, reincarnated as a black bull. As of now, continued the apparition of his father in the dream, he was currently owned by a certain gentile who lived some distance from Kovno. His father begged and pleaded with his son that the only way that he - the father - can achieve full penance and receive his due reward, was if his son were to go to the gentile and purchase the bull, adding that the owner would ask eighty ruble for the animal but that with shrewd bargaining, he would be made to settle for forty.

After buying the animal, the son was to bring it back to Kovno and have it slaughtered by a G-d-fearing *shochet* in the presence of the local *Rav*, R' Yehoshua Leib Diskin. It was of utmost importance that the *Rav* was present during the slaughtering process, in order to answer "Amen" to the *shochet's* blessing. Afterwards, the meat of the now slaughtered bull was to be distributed among the poor Jews of the town, with the *Rav* receiving - and making a blessing over - a respectable piece. Only then would his father's soul find eternal peace.

Although this dream was repeated over three consecutive nights, the simple man paid no attention to it. His father - reincarnated as a bull? And he was to purchase it for forty ruble? He could barely scrape together a few coins with which to feed his family; how was he going to come up with forty ruble to buy a bull, which may or may not be his father? And on top of that - if it was his father, was he supposed to go now and slaughter his own father?!

A few days later, however, while praying in *shul*, the man let forth a ear-splitting groan and suddenly collapsed in a faint. After being revived, he explained that he had seen a terrifying vision of his father who had this time commanded him to go purchase the bull and have it slaughtered. This was too much and it was time to take it seriously.

The people in the *shul* accompanied him to R' Yehoshua Leib's house, where held a private conversation with the *Rav* in which he related the entire dream. The man was impoverished, so R' Yehoshua Leib asked the people if they would provide the money for the purchase of the animal, and they readily agreed.

R' Yehoshua Leib instructed the man to purchase the bull, on condition that its description, price, location and owner all tallied exactly with the dream. The man took the money, went to the specified town and found the gentile. The gentile said that he did have a bull which fit the description but that it was extremely wild and dangerous and to approach it was to endanger one's life. If he still wanted the bull, it would cost him eighty ruble. The man, following the time-honored tradition of haggling as his father had instructed, offered forty rubles - and the gentile quickly accepted. The gentile advised the man to hire several men to transport the dangerous animal but the man declined. To the utter amazement of the gentile and his friends, the Jew slipped a rope over the bull's horns and led the now tame animal away.

The bull was brought to Kovno where it was slaughtered by a G-d-fearing *shochet* in the presence of R' Yehoshua Leib. A portion of its meat was given to the *Rav* while the rest was distributed among the city's *talmidei chachamim*.

משל' למה הדבר דומה

אדם כי יקריב מכם קרבן לה' מן הבחמה מן הבקר ומן הצאן תקריבו את קרבנכם וגו' (א-ב)

משל' At an assembly organized by the Russian government to discuss various Jewish concerns, one of leaders of the secularist "enlightenment" movement demanded that the *mitzvah* of חליצה (when the brother of a childless, married man who dies, refuses to marry the widow) be annulled, since this *mitzvah* did not "suit the spirit of the times."

In response, the Kovna Rov, **R' Tzvi Rabinowitz ZT"l**, (son of **R' Yitzchok Elchanan Specter ZT"l**) head of the Rabbinic delegation announced, "This topic does not fall under the jurisdiction of this conference. Go to St.

Petersburg, where they're having a medical conference!"

The secularist was perplexed. "What does *chalitzah* have to do with medical science?"

The rabbi patiently explained, "This *mitzvah* arises in the case of a husband who dies without children. If the Russian doctors can find a way to eliminate death, then we will have no more need for *chalitzah*!"

"But there's no way to eliminate death!" cried the secularist.

"Neither is there a way to eliminate חליצה! The laws of the *Torah* are reality, like the reality of life and death!"

דבר אל בני ישראל ואמרת אליהם
אדם כי יקריב מכם קרבן לה' וכו' (א-ב)

"Speak to the People," Moshe was told, "And tell them to stay close to Hashem - do not be removed from His Torah!"

In March 1969, almost two years after the Six Day war, Egypt felt bold enough to void the UN-imposed cease-fire and began shelling parts of Southern Israel, resulting in many Israeli casualties. Over the next few weeks, fierce fighting erupted in what was to become known as the "War of Attrition" (מלחמת ההתשה). Much of this took place during the month of *Nisan*, the month of "*Bein Hazmanim*" when *yeshivos* are out for Pesach "vacation."

That year, a number of *yeshivos*, including the Slabodkah Yeshivah in Bnei Brak, began the new *zman* (semester) a few days early. On the first day back, **R' Yechezkel Abramsky ZT"l**, head of the Slabodkah Yeshivah, explained, "Dear students, you have no idea how much fear and trepidation I have experienced over the last month! The entire *Nisan* I sat trembling. Our brothers, our Jewish soldiers, sit by the Suez Canal as bombs are falling and their lives are in danger. And the *yeshivah* students, whose studies protect our soldiers, have left for vacation! My fear made it difficult for me to enjoy the Pesach holiday. I was counting down the days when the students would return to the *yeshivos*. B"H, now, the curtain of protection has been re-established and our soldiers are protected once again."

"I know that not all students stopped learning," continued R' Yechezkel, "Many *yeshivah* students set aside time for *Torah* study during their vacation. To them I cite the **Talmud Yerushalmi** (ברכות ט-ה): 'If you see that people have been lax in Torah, stand up and strengthen yourself in it, and you will receive reward for all of them.' Their *Torah* protected our land and its defenders, and they will receive the reward reserved for all the great *Torah* scholars!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

השגחה

As we delve into the beauty and depth of sacrifices in *Sefer Vayikrah*, there are so many lessons to be learned from the intricate laws involved. One such idea can be derived from the fact that many different types of wood were used to burn the *korbonos*, except olive wood and wood from a grape vine. The reason is that oil and wine were used on the *mizbeach*. Since these items were used for *kedushah*, therefore, their "parents" - the trees or vines where they came from - were protected, not chopped up, burnt or destroyed! This comes to teach us how great is the *koach* children have to safeguard and protect parents with their good deeds! We are all quite familiar with the concept of "*Zechus Avos*"; well, this is exactly the opposite! The merits and good deeds of children protect and help parents in life - and even beyond!

Parents always want the best for their children. We not only want our children to have the best, but that they "BE" the best and surpass us in their deeds. For this reason we bless a newlywed couple with "ענבי הגפן בענבי הגפן". The blessing on grapes is "בורא פרי העץ". When you squeeze grapes, wine comes out. The *beracha* on wine is "בורא פרי הגפן", a greater and more important blessing. We, too, bless each *chosson* and *kallah* that their fruit be greater than their parents, becoming a safeguard and protection for their elders as a result of their elevated character and beautiful deeds. May we internalize this message from *korbonos*; as parents daven that our children rise above us; as children realize what a great impact we have on our parents through our good deeds. What a great way to repay them for all they have done for us!

TORAH GEMS

או הדע אליו הטאות אשר הטא והביא
קרבנו ... על הטאות אשר הטא וגו' (ה-ו)

A person is required to serve *Hashem* with happiness, as it says: "Serve Hashem with joy." However, when a sinner brings a *korbon* to atone for his sins, he does so with a broken heart, amidst genuine tears of sorrow and pain. If so, how can he be serving *Hashem* with joy when his heart is broken?

To the court of the holy **Chozeh of Lublin, R' Yaakov Yitzchok Hurvitz ZT"l**, an unknown guest once arrived before *Shabbos* and immediately the *Rebbe* honored him with leading the *Kabbolas Shabbos tefillos*. This raised some eyebrows among the *chassidim* but the man accepted and proceeded to lead the congregation in one of the most beautiful and soul-stirring renditions they had ever heard. The man sang exquisite melodies and the sweetness of his voice was almost too good to be true. All *Shabbos*, he was repeatedly asked to sing songs which he did in a most melodious voice but when *Shabbos* concluded, the man suddenly felt faint - and passed away!

When the holy Chozeh was informed about the man, he revealed to his *chassidim* that this man was a גלגול נשמה - reincarnated soul, of a Levi who sang in the *Bais Hamikdash* thousands of years ago. The custom was that when a sinner would come to offer a *korbon*, the *Leviim* would sing sad and soulful songs to put the man's mind in a state of repentance. Once that was done, they would quickly switch to happy, joyous songs to gladden the man's heart, so as to bring his *korbon* happily and serve *Hashem* with joy. This Levi had once sang a sad song for a bit too long, causing the sinner who had arrived to go into a state of despair from which he never emerged. As a result, he was punished that his soul would have to come back and await the moment when he could use his melodic talents to bring joy to people.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ועוד הכהן אתם על העצים אשר על האש אשר על המזבח וגו' (א-ב)