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הדלקת נרות לשבת - 6:54
זמן קריאת שמע/מ"א - 9:21
זמן קריאת שמע/הגר"א - 9:57
סוף זמן תפילה / הגר"א - 10:59
שקיעת החמה ליום השבת - 7:13
מוצג'ק צאד"כ/ כוערב - 8:03
צאד"כ/לשית רבינו תם- 8:25

פרשת החודש

תורה תבלין

נראתי יצד הרע ובראתי לו

שבת קודש פרשת ויקרא - Shabbos Parshas Vayikrah

ראש חודש ניסן תשע"ב - March 24, 2012

הגד'צרי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

אחד המרבה ואחד הממעיט ובלבד שיכיון לבו לשמים

ועל זה אמרו רז"ל דאף שיש הבדל גדול במחיר, וגם בכמות של הקרבן, בהקרבנות שמביאים, מכל מקום נאמר בזה אחד המרבה ואחד הממעיט ובלבד שיכיון לבו לשמים, שגם העני וגם העשיר הם רק צריכים לעשות את שלהם, ובוזה כולם בשווה "נאמר אשה ריח ניחוח לה", שכולם עושים בעשייתם נחת רוח להבורא. שהאדם צריך לעשות את שלו, ולא דורשים ממנו יותר מזה, ובוזה עולה עבודתו למעלה, ובוזה יצא בקרבנותיו כמו שהיה עושה את המובחר שבקרבנותיו, שלא דורש הבורא ממה שאין לו להאדם, רק יעשה מי שביכולתו לעשות.

אבל תנאי יש בדבר, והוא ובלבד שכיוון לבו לשמים, ורק אז בין אם המעיט ובין אם הגדיל יצא ידי חובתו בזה, ופטור מלעשות עוד, ואז יזהר שלא יכאב לבו עוד על מה שלא עשה, שבוזה שהוא עשה את שלו וכיוון לבו לשמים, בזה עשה נחת בשלימות להבורא, והבורא קיבל את קרבנו כמו שהביא את הקרבן הגדול ביותר ממש.

ומשום שכלפי הבורא כולם באמת שווים אליו, ולא צריך הבורא לאף אחד, שהאדם צריך רק שיעשה את דבריו, ובמה שהאדם עושה ומכוין את לבו לשמים, ובוזה שעושה את שלו, בזה יעלו קרבנותיו ועבודותיו לשמים, ורק צריכים לתת לו מה שיכולים לעשות.

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

- בעניין החשיבות של קירוב בני"א אל אביהם שבשמים

אומרים ז"ל, כל המזכה את הרבים אין חטא- 'שוגג' (המרחיק אותו מה) בא על ידו, ואם אין שוגג אין קרבן, (וה' גם מקרבו אליו, כיון שמקרב אחרים אליו). ואחר שגמר אומר מעשה קרבן הנכבד והמעולה, אמר 'מן הבהמה וגו' תקריבו את קרבנכם', שדבר זה ישנו בכל אדם, כי לא כולם ישיגו בחינת 'ורבים השיב מעון'. והיינו, שנרמז בפסוק זה קירוב בני"א אל ה'. וכמה זה מתאים שפרשה זו המלמדת אודות קירוב בני"א אל ה', נקראת בשבת פרשת החודש, שגם בה קורין אודות קירוב בני"א הנמשכים אחר ע"ז (וכמו שכתב רש"י [שמות י"ב ו']-'משכו ידיכם מאלילים') ואחר התאוות החומריות ששלטו בארץ מצרים (ע' 'אלשיך הק' [בראשית מ"א, ל"ג-ל"ו, ד"ה ובוה מצאנו], שלכן היא נקראת 'ערות הארץ'), אל ה', ע"י ש'ינתן להם שתי מצוות, דם פסח ודם מילה' (רש"י שם), ש"דם הפסח' לימד אותם אודות האפסיות של ע"ז, וכמו שכתב הרמב"ן (שמות י"ב ג'), "בעבור כי מול טלה בחדש ניסן הוא בכוחו הגדול וכו', לכך צוה לשחוט טלה ולאכול אותו, כדי להשפיל אלוהיהם וכוחם בהיותו במעלה העליונה שלו וכו'", ודם מילה ביטל את התאוות שבשמים אחר ההנאות החומריות, (וכיעוין בשו"ת הגרעק"א קמא מ"ב, בשם ה'עוללות אפרים').

רעינות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת וחקטיר הכהן את הכל המזכחה עלה אשה ריח ניחוח לה' (א-ט) - אחד המרבה ואחד הממעיט ובלבד שיכיון לבו לשמים

ומדו רז"ל (מנחות דף ק"ק, ע"א), וז"ל, ונאמר בשור הגס (ויקרא א') אשה ריח ניחוח, ובעוף הדק (ויקרא א') אשה ריח ניחוח, ובמנחה (ויקרא ב' ט) אשה ריח ניחוח, לומר לך: אחד המרבה ואחד הממעיט, ובלבד שיכיון את לבו לשמים; עכ"ל למדנו רז"ל בזאת דבר חיזוק גדול, והוא דרך גדולה בעבודת השם, ובפרט בדורותינו שלנו ללמוד מזה, שצריכים מאוד לדעת זאת, שלא דורשים משום אדם אף דבר שהוא מעבר ליכולותיו, וכל דבר שהוא גדול מכשרונותיו, שאם האדם עושה את שלו, הוא פטור מלעשות מעבר לזה, ובלבד שבמה שיעשה יכוין את לבו לשמים.

ובפרט בישיבות הקדושות שכיה דבר זה, שבחור רואה בישיבתו הדבר הזה, שיש שם בעלי כשרונות שמספיקים ללמוד הרבה בכמות או באיכות, ומצליחים בזה משום שהכשרונות הטובים הוא העומד להם, ויש בחורים שאין כשרונותם גדולה כל כך, וצריכים להתנייע הרבה על כל דבר, עד שעולה בידם לקונו. ובאמת שכן הדבר בכל התחומים, שיש אדם המסוגל להבין בסודות התורה, ויש אדם שיכול להבין רק בגלות, וכן בתפילה הוא כך, שיש המבין עמוק יותר, ויש שאינו מבין אפילו פירוש המילות, ובקושי הצליח לתפוס הפירוש של שמע ישראל, ואת הברכה הראשונה של שמונה עשרה שהוא הברכה של ברכת אבות.

לקחי חיים ודברי התעוררות מאוצרותיו של המגיד וסדרו עפי' פרשיות השבוע

דבר אל בני"א וגו' אדם כי יקריב מכם קרבן לה' וגו' (א-ב)

כתב רש"י, "אדם-למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו מן הגזל". אבל **הואה"ח הק'** פירש כוונת 'אדם' אחרת, בדרך רמז, "עוד ירמזו, לצוות את אנשי החיל, להשתדל לקרב לבבות עם בני"א לעבודת ה', ולזה ייקרא קרבן לה' כי ע"י חטא האדם, ייפדו הדביקות של ישראל עם אביהם שבשמים וכו', והיו נבדלים ומרוחקים מהשכינה, והאדון ברח את קפידו כביכול על הדבר, ויתאווה לקרב אותם אליו, וצויה להוכיח לכל הרחוק ולקרב לבו, גם העניש למעלים עין מהדבר וכו', והגדיל שכר המזכה, כמאמר התנ"א, כל המזכה את הרבים (ומקרבם אל ה') אין חטא בא על ידו, כי ישמרנו ה' משגינות. והם הדברים הנאמרים כאן, 'אדם-דקדק לומר אדם, לשון חשיבות, כאמור באור (ח"ו מח.)-תנא, בכמה דרגין אתקריב בר נש, אדם, גבר, אנוש, איש, גדול שבכולם אדם, וכו'. 'כי יקריב', ואת מי יקריב, פירש הכתוב ואמר מכם, מן החפזותים שישנם בכם, אשר פשעו בה' ויאמרו לא-ל סור ממנו, ויתרחקו מדביקותו יתברך, את אלה יקריב, ולזה ייקרא קרבן לה', כי יקריב נצר מטעין קודש לשרשו. ואדם כזה אינו צריך להביא נדר או נדבה (כדי להתקרב אל ה'), גם אין מציאות שיביא חטאת או אשם, על דרך

that one must atone for sins he has committed. *Tzaddikim* understood that they also had to atone for failure to perform a *mitzvah* properly. Inasmuch as they constantly achieved greater spirituality and an even more intense devotion toward

A SERIES IN HALACHA LIVING A "TORAH" DAY
Laws and Customs that Merit a Good Parnassa (48)
The Blessing of the Guest: Part 3. Last week we finished off with the question of the **Tosfos Yom Tov** why many *siddurim* leave out the text of the *Gemara* and replace it with a short הרמזן which is missing many points mentioned in the old text. The preferred way is to say both, by inserting the text of the *Gemara* either after the words "אל יחסרנו" before starting the next הרמזן (as the **Brisker Rav** did ⁽¹⁾), based on the wording of the **Rambam** ⁽²⁾ who inserts it in as part of the fourth *beracha*) or at the end of *bentching*, or incorporating it into the הרמזן that the guest says for the host. It is said, that when there were guests at the table of **R' Chaim (Brisker) Soloveitchik ZT"l**, his young daughter would bring the guests a card with the old, longer text of the *Gemara* to make sure they say it correctly.

In One's Own Home. In the *Siddur* "תפילת כל פה" page 113, it is written that a wife can say the ברכת האורח (blessing of the guest) for her husband, and a husband can say it for a wife. Of course, appropriate changes must be made in the Hebrew grammar, when referring to a lady, as is printed there in the *Siddur*. This author is not aware of a previous source for this, but in truth, it doesn't really need a source because one can compose and say such blessings at any time. It is also true that a husband and wife are considered somewhat akin to a guest and host toward each

הוא היה אומר

In **Sefer HaChinuch (Mitzvah 95)** it states:

"The main tendency of the heart is determined by actions. Therefore, when an individual sins, his heart will not be properly purified through words alone, through his saying between himself and the wall, 'I have sinned, and I will never do it again.' However, by undertaking a significant action on account of his sin, (for example) by taking animals from his pen, and by going through the trouble of bringing them to the *kohen* in the sacred Temple, and performing all the rituals outlined regarding the sacrifices of sinners, as a result of all this immense activity, the evil of the sin will be recognized clearly in his heart, and he will avoid it on later occasions."

R' Yeshaya Halevi Hurvitz ZT"l (Shelah) would say:

"In the *parsha* of *Korbonos*, the *posuk* begins by speaking of an offering to *Hashem* (קרבן לה'), and concludes with your offering (קרבתכם), omitting mention of *Hashem*. Homiletically, the *posuk* teaches us that if your offering to *Hashem* comes from yourself (מכם) - your essential humanity - representing your sincere effort to draw closer to *Hashem*, then your offering has the exalted status of a 'קרבן לה' - an offering to *Hashem*. But if you merely go through the motions of performing the physical acts of the service, then it remains merely קרבתכם - your offering."

A Wise Man would say:

"A person that values his privileges above his principles soon loses both."
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Hashem, they always regretted that the *mitzvos* they had done in the past lacked the intensity of devotion that they now had. Thus, their entire lives were spent in *teshuvah*, not for sins, but for the *mitzvos* they had done. (**R' Abraham J. Twerski**)

מאת מן"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך, קליבלנד הייטס
other. A man is obligated to feed his wife ⁽³⁾, while a wife is obligated to make necessary food preparations for her family ⁽⁴⁾. **At a Simcha Hall.** Some ⁽⁵⁾ suggest that if one is eating at a simcha hall, where the בעל שמחה paid for the portions of food, he should say "... הרמזן הוא יברך את בעל סעודה הזאת". **On Shabbos and Yom Tov.** The *Yerushalmi* ⁽⁶⁾ prohibits asking for material needs, such as healing and *parnassa*, on *Shabbos*. This is due, either to being considered "weekday talk" ⁽⁷⁾ or because it can put a person into a bad mood, totally inappropriate for *Shabbos*, and thereby not affording him a proper שבת טובה ⁽⁸⁾. The *Yerushalmi* asks: How then can we ask in *bentching* for so many material things - most notably *parnassa* and sustenance - if they are not in line with *Shabbos tefillos*? The answer given is that whatever is part of a commonly said *tefillah* by all people, does not fall into this prohibition. Thus, *bentching* is continually recited by all people throughout the week.

The *Poskim* argue whether the ברכת האורח (blessing of the guest) which is said quite a lot - but not always - is included in this היתר and if one may say it on *Shabbos*. The **Birkei Yosef** ⁽⁹⁾ brings an opinion that in fact prohibits it, but he argues against this opinion. He also says that there was a clear *minhag* to say it and that is the ruling of most *Poskim*. *Yom Tov* is the same as *Shabbos* in this regard.

(1) הגדה מבית לוי (2) רמב"ם ברכות ב"ז (3) כתובות מז (4) שם נ"ט: (5) שו"ת עולת יצחק [רצאבי] מד"ב: (6) ירושלמי שבת ט"ז (7) מפרשי ירושלמי שם (8) עיין בבלי שבת יב: (9) שוירי ברכה ר"א

מעשה אבות סימן לבנים

הדיה כי יחטא ואשם וחשיב את הגזילה אשר גזל וכו' (ה-כט)

In his *Sefer Igros Moshe* (*Choshen Mishpat*, פח), **R' Moshe Feinstein ZT"l** rules that if a person stole an item from another, but the victim did not realize that anything was taken from him, the thief does not have to inform his victim about it. He fulfills his obligation of "והשיב את הגזילה" (returning the stolen item) by returning the money or item by mail, even if he does not sign his name or explain why the money is being sent. He must, however, be sure that the victim receives the letter (i.e, he can send a registered letter or with a trusted messenger who will not reveal the sender's identity) for if not, he is not in fulfillment. R' Moshe was very stringent with regard to returning money that may have been stolen or even if it may have appeared to be stolen, as evidenced by the following story:

An American couple was living in *Eretz Yisroel* close to forty years ago, when communications between the US and Israel meant writing a letter which took quite a few weeks to arrive, telegraph or telegram service, or a long-distance phone call - in many cases a "collect" call (someone explain that to the kids) - which was expensive and cost-consuming. The young man was learning in *kolel* in Jerusalem, but when a *shailah* (halachic query) came up in his home, he decided to call the *Posek HaDor*, **R' Moshe Feinstein ZT"l**, to receive a response. Although fully aware that there is a time difference (usually seven hours, sometimes six) from Jerusalem to New York city, in his haste and excitement to hear a *teshuvah*, he forgot to take this amount of time into account when he placed his call. It was ten o'clock in the morning in Israel when he decided to place the call, but he did not realize that it was 3:00 A.M. in New York City, where R' Moshe lived.

He dialed the number to the world-renowned, yet modest and unassuming apartment in the Lower East Side, and after a few rings, R' Moshe himself answered the telephone and said hello. Without much of a preamble, the young man asked his *shailah*, which took a few minutes to explain in detail. When he paused, waiting for an answer, he was puzzled when instead of responding, R' Moshe excused himself and asked the young man to hold on for a few minutes.

"Does the great *Gaon* need to refer to *seforim*?" thought the young man. "Everyone knows that he responds to difficult questions within seconds, as he has the entire *Torah* at his fingertips!"

The man waited on hold for close to five minutes, all the while wondering if perhaps he made a mistake calling all the way to New York, when he probably could have found one of the great *Poskim* in Israel to answer his question on the spot.

Just then, R' Moshe returned to the telephone. He stated his opinion and clearly explained his *psak*. The young man asked one or two more questions about the *Rav's* decision to get a better understanding and R' Moshe unhesitatingly clarified all his doubts. Then, right before hanging up, R' Moshe asked the caller for his name and where he was calling from. This surprised the *kolel* man for it is highly unusual for a *Rav* to request personal information about one who has a personal question. He gave his name and address without hesitation, though, but continued wondering why the great *Rav* needed this information and why it was at all necessary.

It took a number of weeks for him to find out. One day the young man received an air-mail envelope from New York. Inside, was a check from R' Moshe Feinstein, along with a note of explanation.

"When you called me at three o'clock in the morning," R' Moshe wrote, "I had been sleeping. After you told me your *shailah*, I took time out to wash my hands and recite *Birchas HaTorah* before responding to your query. Although I know you were prepared to pay for the phone call, I feel responsible for the time that I kept you waiting, because that time was used for my own benefit, in order that I should not 'talk in learning' prior to reciting the *beracha*. Therefore, I am sending you a check to cover the cost of approximately five minutes worth of long distance talk ..."

משל' למה הדבר דומה

נפש כי תחטא בשגגה מכל מצות ה' אשר לא תעשינה ועשה מאחת מהנה וגו' (ד-כ)

משל' Two *talmidim* of the holy **Baal Shem Tov ZT"l** were once engaged in a dialogue. Said one to his friend, "What will I do on Judgment Day when I am confronted with all the sins I have done? How will I answer away all my sins before the Heavenly Tribunal?"

The other responded, "What you are afraid of is only half as bad. I will be more even embarrassed when I am confronted by the *mitzvos* I have done! A sin occurs when a person's better judgment is overcome by his temptation and desire, and as a result, one acts foolishly. But to tell you the

truth, that I can defend. But what can I say when they show me my *mitzvos*, and how poor and inadequately they were performed? How can I defend my failure to perform the *mitzvos* with the proper intensity and devotion?"

גמשל' The **Ropschitzer Rebbe, R' Naftali Tzvi Hurvitz ZT"l**, interpreted the above *posuk*, "If a person will sin inadvertently by doing any of the things that Hashem commanded shall not be done," as follows: A person may sin when he does one of the *mitzvos* of Hashem in a way that he should not have done it. Most people understand that

כל המנחה אשר תקריבו לה' לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה לה' (ב-יא)

The *Torah* forbids a Jew from bringing a *Korbon Mincha* - a meal-offering, that contains "שאר או דבש" - *chametz* or honey. Why are these two items in particular forbidden?

The great Egyptian *Chacham*, **Rabbeinu Dovid ben Zimra ZT"l (Ridvaz)** says that these items are symbolic of two character traits which are hazardous to a person's spiritual health. *Chametz* (leaven) is caused by adding yeast to flour and water. The yeast makes the dough puffy. This is symbolic of גאווה (arrogance), the puffy ego which inflates a person's importance in his own eyes. The way yeast rises, corresponds to how a person's ego expands quite easily. Honey symbolizes תאוה (desire). Just like honey drips slowly from place to place, spreading its sticky mess, so too, desire is something which slowly spreads, making a person lust more and more. Both of these evil traits are mentioned in the *posuk*, "One with haughty eyes and an expansive heart, him I cannot bear." (תהלים קא-ה). Although the language seems harsh, we learn from the words of *Dovid Hamelech* that one who follows the ways of Hashem, is able to control his desires as well as tame his *ego*, thereby realizing who he really is.

The **Ramchal** in **Mesilas Yesharim** informs us that when a person is beset with the *middah* of *gaavah*, his arrogance deceives him greatly, telling him how great he is. Thus, when he has a slight talent for something, suddenly in his mind he has now become the world's greatest authority on that subject and no one can tell him otherwise.

The *chazan* of a large synagogue once came to **R' Yisroel Salanter ZT"l** and asked him how he could stop feeling pride about his great talents and about the compliments he gets from his adoring congregation.

R' Yisroel replied, "It's easy. Just take the *talis* off your head and see how they are really laughing at you!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קירוב

This week we begin *Sefer Vayikrah* which deals with the many different sacrifices that were brought in the *Bais Hamikdash*. According to the basic understanding of the *posuk*, the holiest sacrifices were offered on the northern side of the Temple - בצפון - before Hashem. However, it is possible that a deeper understanding of these words may be offered as follows: The holiest sacrifices that a person makes are "בצפון" - hidden away and out of sight. It is those moments of self control and self-sacrifice, those acts of kindness that nobody knows about, the things that one relinquishes or actually does that are most difficult for him to do, that is "קדש קדשים" - truly the holy of holiest in the eyes of Hashem.

In our personal relationships, especially in marriage there are many opportunities to achieve this lofty level of making private sacrifices for another. For this reason, explains **R' Laizer Kahana ZT"l Rosh Yeshiva of Torah Vodaath**, that when a couple gets divorced the *gemara* in *Gittin* tells us that the *mizbeach* cries. Why specifically the *mizbeach*? He answers that the *mizbeach* is the place of all sacrifices, and in a marriage if there is no sacrificing for one another then there is no relationship.

The word "קירבן" comes from the root "קרבן" which means close. This is a fundamental key to all relationships. The way to come close to another person is not only by giving to them, but by giving up - FOR them. Each time we keep our mouths shut instead of exploding in anger, or do things the other person's way even though we know better - and each time we sacrifice for another without anybody but Hashem knowing - we have surely brought the holiest *korban* imaginable.

והסיד את מראתו בנצתה והשליך אתה אצל המזבח קדמה אל מקום הדשן וגו' (א-טז)

Rashi quotes from the *Medrash*: "Regarding the *Korbon Olah* (burnt offering) of cattle, which feed only from the bin of their owner, it is stated, 'He shall wash its innards and its feet with water ... and cause it to go up in smoke.' With regard to fowl, however, which generally take from that which is stolen (birds fly onto fields of strangers and eat what they can find) it is stated, 'he shall throw away the entrails,' for birds eat that which is stolen." Only the innards of an animal is burned on the *Mizbeach* (Altar) and not those of birds, for they have eaten stolen food.

R' Moshe Alshich ZT"l (Toras Moshe) notes that the fact that stolen goods have no place in the Sanctuary, is uniquely taught by the *korbonos* of fowl, offerings that are usually brought by the poor. The lesson is significant because it emphasizes that even if someone is very poor, he has no right to steal. A indigent person may ask for charity if he cannot make ends meet, but his poverty does not allow him to take something from others without their permission. In our cut-throat world where the "mighty buck" is king, many people will look for any advantage and opportunity to make a dollar. One must realize that *gezel* (theft) is no way to live and even one with the greatest of intentions who does not act in conformance with the laws of the *Torah*, is deemed a thief who has stolen from the Almighty Himself.

The **Alter from Slabodkah, R' Nosszon Tzvi Finkel ZT"l** used to say that if two people speak words of *Torah* in an exceedingly loud voice thereby disturbing another person from doing something, they are guilty of stealing.

"Stealing? But they are fulfilling a *mitzvah* by learning *Torah*," someone asked, as if to justify their actions.

"Sparkling diamonds are also very precious," answered the Alter. "But that does not give anyone the right to throw them on top of another person's head!"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ושחט אותו על ירך המזבח צפונה לפני ה' (א-יא)

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