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הדלקת נרות לשבת - 7:02

זמן קריאת שמע/מ"א - 9:15

זמן קריאת שמע/הגרי"א - 9:51

סוף זמן תפילה / הגרי"א - 10:54

שקיעת החמה ליום השבת - 7:21

מוצג'ק צאד"כ/ כועריב - 8:11

צאד"כ/לשית רבינו תם- 8:33

נראתי יצ הרע ובראתי לו

תורה תבלין

שבת קודש פרשת צו שבת הגדול

ה' ניסן תשע"ב - March 31, 2012

הגד'צרי גמליא' הכון רבינובין שליט"א ראש ישיבת שער השמים בירושלים עידיק ומחציתה בערב (ו-יג) - עבודת השי"ת בכל עת ובכל מצב הייאוש אשר יאימו עליו בלבע חיים.

גם יש לנו ללמוד כאן נקודה נוספת בעבודת ה', שאין מציאות בעולם שיוכל האדם להגיע לשאי השלימות בזה העולם, ואף לאחר כל טרחותיו התאמצותו וזמנתו לא יגיע עדיין כי אם לכשיעור מחצית מן העבודה המוטלת עליו, וזה מה שנרמז באמרו מחציתה בבוקר - שאפילו בשעה שהעולם מאיר לו פנים, ושרוי הוא בבחינת יום, אעפ"כ אל דימה בנפשו שכבר הגיע אל השלימות כי עדיין לא הגיע אלא לכדי מחצית עבודתו. וכמו שמצינו בגמ' (ר"ה כא) על משה רבינו ע"ה שהיה בחיר הנבראים, אעפ"כ גם הוא לא זכה להגיע אל השלימות, כמ"ש שם בחמישים שערי בינה נבראו בעולם, וכולן ניתנו למשה חסר אחד, שנאמר ותחסרוהו מעט מאלוקים. ובכן אל יפול לב האדם בקרבו בראותו עד כמה חסר הוא מן השלימות, אלא ידע ויאמין שכך גזרה חכמתו ית' שלא יוכל האדם לבוא בשום פנים לידי קצה השלימות האמיתית, ואין שום סיבה להצטער על כך, כי אין השי"ת דורש מן האדם שיעשה יותר ממה שיש ביכולתו, ובדאי שאם עשה את כל מה שמוטל עליו יהא נחשב לו כאילו השלים את הכל. ויה"ר מלפני אבינו שבשמים שזוכה לקיים כל מצוותיו באהבה וברצון, וזוכה בקרב לקבל פני משיח צדקנו מתוך חסד ורחמים אכ"ר.

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

צו את אהרן ואת בניו לאמר זאת תורת העולה וכו' (ו-יג) - בענין גנות מידת הגאווה

הא' מאן דיהי, חכמתו מסתלקת ממנו, ודרך דרש ומוסר אפ"ל טעם לזה, דע"י הגאווה נעשה גופו כלי משוקץ ומוסר, כמ"ש באגדה, דאליהו זכור לטוב אמר לריב"ל, דאדם דיש לו גאווה הוא סר"ח העודף מנבילה מוסרח, וא"כ כיון שהתורה צריכה להיות במקום נק, ובמבואות המטונפות אסור להרהר בדברי תורה, לכן מי שיש לו גאווה שהוא מוסרח יותר מנבילה, חכמתו מסתלקת ממנו, דהתורה צריכה להיות במקום נק. וא"כ כוונת הפסוק היא, 'זאת תורת העולה', היינו, זאת שאדם עוסק בתורה ומתגאה בדעתו על אחרים, 'היא העולה', גורמת לתורה לעלות ולהסתלק ממנו, ש'האי מאן דיהי, חכמתו מסתלקת ממנו'.

והנה איסור אכילת חמץ המתנפח ומצוות אכילת מצה שאינה מתנפחת, בחג הפסח, מלמדים אודות גנות מידת הגאווה ושבח מידת הענוה, וכמו שכתב החינוך (מצוה ק"ז, ד"ה ועוד שמעתי טעם), לגבי 'איסור הקטרת חמץ ע"ג המזבח', 'ועוד שמעתי טעם באיסור שאור וכו', לפי שהשאור מגביה עמוהו, ולכן נתרחק ממזבח ה', לרמוז כי 'תועבת ה' כל גבה לב'.

ואכ"כ כמאן זה מתאים שפרשה זו המלמדת על גנות מידת הגאווה, נקראת ב'שבת הגדול-שבת שלפני חג הפסח', שגם החג מלמד על כך.

beyond our human grasp, we cannot fathom why there must be exactly three fingers full of flour. However, we believe that if this is how it says it in the *Torah*, then this is how it must be. Any change, the minutest adding or subtracting, could very well be dangerous to our spiritual health.

מאת מן"ה ברוך הירשפלד שליט"א ראש כולל עשרת חיים ברוך, קליבלנד הייטס

is for the guest to say both the full text as written in the *Gemara* (3), plus the additional *רחמנן*, as discussed previously. Many have the custom to add details in that *רחמנן* which apply to the current setting and/or situation. For example, some say: *"רחמנן הוא יכרד"* - *"The Merciful One shall bless the groom and the bride,"* at a wedding or *Sheva Berachos*. Some add similar type words by a *Pidyon Haben* and *Bris*, to bless the young child. The words of the **Rambam** (4) clearly permit one to add any fitting blessing. The **Kaf Hachaim** (5) brings a number of added *berachos* that people would say for the host.

Explanation of the Text. In the text of the *Gemara*, the following words are found: *"ויחיו נכסיו ונכסיו מוצלחים וקרובים לעיר"* - *"May his, and our belongings, be successful and near to the city."* Rashi (6) explains that the advantage of being close to the city is that one can watch over his property well. In our lifestyle, one could suggest another thought to have in mind while saying these words. Having a place of employment close to one's home is a huge benefit which saves valuable time, often totaling thousands of hours. One should daven that he may work near to his place of residence and if he is answered, he should make good use of his newfound time for *Torah* study. Those who do have long commutes to work should at least try to have *Torah shiurim* to listen to.

הוא היה אומר

R' Yisroel Yaakov Fisher ZT"l (Even Yisroel - Rava'd B'datz) would say: "In order for *Bnei Yisroel* to bring the *Korban Pesach* they needed to do *teshuvah* for the idol worship they committed in Egypt, since a נכר, a person who has strayed, cannot partake in the *Korban Pesach*. The reason *Bnei Yisroel* took a lamb was because this was a way to show that they no longer worshiped it like the Egyptian's did. Now, the *gemara* (שבת קיח) says that if one keeps *Shabbos*, even if he has worshiped idols, *Hashem* will forgive him. Thus, the lamb was taken on *Shabbos* because keeping *Shabbos* is the best day to do *teshuvah* for this sin. It is called *Shabbos Hagadol* since it was *Shabbos* that was the catalyst for this act and thus no specific importance is attached to the date of 10 *Nisan*."

R' Yaakov Yitzchok Hurwitz ZT"l (Chozeh of Lublin) would say: "It is far better to have an imperfect peace than a perfect controversy. It is preferable to live in peace with one's neighbor, even if the peace is superficial and not with a full heart, than to engage in controversy, however well intended. Why is the fifth *perek* (chapter) of 'איזהו מקומן של זבחים' - *'Where were the places of sacrifice (in the Holy Temple)'* included in our daily *tefillos*? It is because one of the most important things we pray for is peace, and this *perek* in *Maseches Zevachim* is the only chapter in the *Mishna* where there is no controversy between the Sages."

A Wise Man would say:

"A bad attitude is like a flat tire. You can't go anywhere till you change it."

לעילוי נשמת האשה חשוכה מרת רחל לאה בת ר' אריה זאנץ ע"ה - תהא נשמתה צרורה בצרור החיים

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מעשה אבות סימן לבנים

צו את אהרן ואת בניו לאמור זאת תורת העולה (ו-ט) – פרש"י אמר ר"ש ביותר צריך לזרז במקום שיש חסרון כ"ס ע"כ.

In the city of Aram Sova (Aleppo, Syria), there lived a poor fellow who just couldn't seem to make ends meet, no matter what he tried his hand at. When he reached his lowest point and he knew that he needed cash, he went to the wealthy head of the loan society and begged for a loan to tide him over. The rich man was skeptical to loan him money since he knew that there was simply no way for him to pay it back. In the end, though, he made the loan, but not before administering a severe warning, that the terms of the loan would be strictly enforced to the fullest extent and any recalcitrance on behalf of the borrower would not be tolerated. The poor man was all too happy to accept.

Of course, in the end, when the loan came due, the poor man did not have the funds needed to repay the loan, and the rich man had no choice but to haul the scofflaw into the Rabbinical court for a *din Torah*.

Both sides were heard and the judges, attempting to strike a middle ground, proposed that the loan be extended for a few more weeks so that the poor man can come up with the funds. To everyone's surprise, the rich man flatly said no. Enough is enough, he maintained, for if he were to show any sort of compassion and - to his mind - weakness, in the area of loan repayment, everyone would soon be taking advantage of his largesse and he would shortly be out of business. No amount of cajoling could change his mind, and the case ended in dismal defeat for the unfortunate borrower.

Dejected and clear out of options, the fellow straggled out of *Beis Din* and paced the streets for a while just trying to figure out where he could go from there. As he walked haphazardly, he was noticed by the *Chacham* and *Gaon*, **R' Avraham Antebbe ZT"l**, who saw the pain and heartbreak in the man's downcast eyes. The *Chacham* attempted to console him by offering a blessing, and the poor chap began sobbing uncontrollably. He described his situation and how he had absolutely no way to pay back the loan society. He further detailed how his very life and liberty were in jeopardy if he did not pay up, as the rich man seemed to want to make an example out of him and refused to show any mercy.

Chacham Avraham took the man by the arm and led him home. Then he said, "Please have no fear. I know just what to do. In fact, you should have come to me earlier." The man looked at the *Tzaddik* with the first glimmer of hope in his eye. "Either way, come to my house first thing tomorrow and we will take care of your problem."

At early evening, Chacham Avraham called at the magnificent mansion of the wealthy loaner. The servant who answered the door came running to tell his master of the esteemed and distinguished guest who was at the door, and this brought the homeowner himself running. He couldn't get the words out fast enough.

"Please, please come in," he begged. "It is quite an honor to have the *Chacham* in my home." At once, he ordered his servants to prepare a lavish feast in honor of his guest, and he bade him to sit down and partake of the food.

Chacham Avraham demurred. The rich man pleaded with him to enjoy the food. "*Rabbeinu*, it is quite an honor for me to have the *Chacham* in my house. It is worth more to me than all the gold and silver in my coffers."

"Feh," spat the *Chacham*. "I know how you wealthy business people talk. You are all filled with exaggerations and half-truths in an effort to seal a deal. I am not interested in your talk or your food - I want the truth!"

"But it is the truth," the rich host pleaded. "A visit by the esteemed *Chacham* is worth more than all my money!"

Chacham Avraham smiled. "In that case, prove it," he said. "If you want me to eat from your table, than you must tear up the contract you made which requires the poor man to pay you back. When you do that, I will honor you at your table."

The rich man was caught in a bind, but what choice did he have? He brought out the loan contract and before the *Chacham's* eyes, he tore it into shreds. The *Chacham* stood up and embraced him and then sat down to eat the meal.

The next morning, when the poor fellow came to his home, he handed him the torn shreds of the contract - as well as hope towards a brighter future.

משל למא הדבר דומה

והרים ממנו בקמצו מסלת המנחה ומשמנה ואת כל הלבנה אשר על המנחה וכ" (ו-ו)

משל: A young child accompanies his mother to the grocery store. There, he watches in fascination, as the storekeeper measures his wares on a scale and then, with a wink of his eye and a smile at the child, he throws a bit extra on top, as an added bonus. The good-hearted storekeeper bundles up the wares and mother and child depart with a friendly wave.

Next stop: the drugstore. The child watches intently as his mother hands her prescription to the pharmacist. No smile or nod here; the pharmacist is serious and contemplative as he stares at the paper. Then, he putters a bit

in the back before coming back with a few bottles of pills.

Carefully, he extracts an exact amount from one bottle, and an equally exact amount from a second. The child is transfixed as the man works with furrowed concentration until the potion is just right. When he's done, he hands over the medication and moves on to his next customer.

What is the difference between the two? When the grocer adds a little extra to the food, he is being generous and nice. But if the pharmacist does this, he is being reckless and dangerous, for the extra dosage could kill someone!

אם על תנדה קריבנו וקדריב על זבח
התודה חלות מצות בזולת בשמן (ו-יב)

The *Medrash Raba* writes: "*In the future (Messianic era), all forms of korbonos (sacrifices) are destined to be annulled with the exception of the Todah (thanks-offering.)*" The **Rada'k, Rabbeinu Dovid Kimchi ZT"l** explains that since at that time, all of mankind will be righteous, no sacrifices will be necessary to atone for their sins. Similarly, in the times of *Moshiach*, prayers of petition will be discontinued, for the Almighty will provide us with all our requirements. However, the *Korbon Todah*, as well as prayers of thanksgiving and praise, will always be offered in recognition of the Almighty's kindness. Gratitude is so essential for a Jew that it can never be annulled and it is our ultimate duty to express our supreme appreciation and thankfulness for all the good He bestows upon us.

Gratitude unlocks the fullness of life. It turns what we have into enough - and more. It turns denial into acceptance, chaos to order, confusion to clarity. It can turn a meal into a feast, a house into a home, a stranger into a friend. Gratitude makes sense of our past, brings peace for today and creates a vision for tomorrow. On the other hand, *Chazal* believed that ingratitude displayed towards man is indicative of one's negative attitude towards *Hashem*. As we find in **Mishnas Rav Eliezer**: "*Being ungrateful is akin to denying Hakadosh Boruch Hu. This man shows no gratitude now for his neighbor's kindness, and so tomorrow he will be ungrateful for his Maker's kindness.*"

R' Chaim Shmulevitz ZT"l was eternally grateful for even the slightest favor he received. At the last *shiur* of each *zman*, before the students would head home, he would invariably thank his students for giving him the opportunity to deliver his *shiurim*. In fact, the last *shmuess* (moral discourse) of his life, on *Yom Kippur* 5739, dealt with the profound debt of gratitude a man owes to his wife.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אש תמיד

This *posuk* is referring to the fire that burned constantly upon the *mizbeach* (altar) in the *Mishkan*. Explains the **Shlah Hakadosh, R' Yeshaya Halevi Hurwitz ZT"l**, these words are a very important message for every Jew. A *shulchan*, a table, is compared to a *mizbeach*. In every Jewish home, it is around the *shulchan* that much time is spent during *Shabbosos*, *Yomim Tovim* and other opportunities to eat together. At every single gathering around the family "altar" a fire must burn. What type of fire are we referring to? The fire of *Torah* should always burn at every meal! When people get together and talk about politics, or even worse, talk *Lashon Hara* about other people, and not a single *Torah* thought is said, it is deemed "a gathering of fools" and a wasted opportunity to uplift physicality to meaningful and spiritual heights.

In this world, people can get so involved in day to day physical activities like working, eating, running errands, shopping, exercising and sleeping. People can get so bogged-down in the less important areas of life and completely forget about the main thing: *Torah! Torah! Torah!* This includes, *Torah* thoughts, *Torah* ideals, and a *Torah* outlook which must envelope every aspect of life. In fact, it is every aspect of life that should be illuminated with the light of *Torah*.

Especially at this time of year, when we are all busy preparing for *Pesach*, let us not forget the purpose and goal of all our preparations. *Pesach* is not about cleaning or clothing, and it's not about food. It is about passing over the true *Torah hashkafa* to the next generation. The only way we can give *Torah* to our children, is if it is constantly burning within us.

TORAH GEMS

ומפתח אהל מועד לא תצאו שבעת ימים ופתח
אהל מועד תשבו יומם ולילה שבעת ימים (ה-ג,ה)

The *Medrash Tanchuma* makes an amazing comment:

"*Moshe told Aharon and his sons: 'Just as the Holy One, Blessed be He, mourned for His world before He brought the Flood (as it says: 'And it was, after the seven days, and the waters of the Flood were upon the land.' (בראשית ו-י) so too, shall you observe days of mourning before you need to.*' Aharon and his sons mourned although they did not know for what they were mourning. Thus, it states: 'He who observes a commandment will not know an evil thing.' (קהלת ח-ה); *they observed the mitzvah of mourning, but they did not know for what evil event they were observing it.*"

Chazal compare the mourning of Aharon, Elazar, and Isamar over the future death of Nadav and Avihu, to the mourning of *Hakadosh Boruch Hu* over the destruction that He planned to bring upon His world with the Flood. But in truth, there really is no parallel to the situation of Nadav and Avihu, for they observed seven days of mourning for their OWN DEATH - not the destruction of something else. *Hashem* commanded them to sit for seven days at the entrance of the Tent of Meeting, and on the eighth day, it became known that this had been a seven-day period of mourning for their own death by burning before *Hashem*.

What a tremendous lesson to be learned from this incident, as is expressed in the advice that the **Chofetz Chaim, R' Yisroel Meir Hakohen ZT"l** gave to his disciples: In this bereft generation, one should not rely on his heirs to save him from the punishments of *Gehinnom* by reciting *Kaddish*, praying, and/or studying *Mishnah*. Who knows if they will do so, or what value their prayers and studies will have? Instead, the Chofetz Chaim advised them, they should prepare for themselves *Torah, mitzvos*, and acts of *Kiddush Hashem*, sanctification of the Divine Name, so that they should not have to depend on their children.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

אש תמיד תוקד על המזבח לא תכבה (ו-ו)