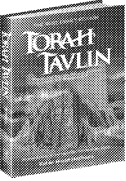


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שבת קודש פרשת כי תשא - פרשת פרה
Shabbos Parshas Ki Sisa - Parshas Parah
כ' אדר תש"ע - March 6, 2010

טיב התבלין

הגדעצרי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיר"ק

ולקחת את כסף הכפרים מאת בני ישראל ונתת אתו על עבדת אהל מועד וכו' (ל-טז) - חביבותם של ישראל בעיני הבורא

מחבבם, ואפילו ישראל שחטא מאוד, (שמות רבה פרשה כ"ד סימן ג') ואף בעוון ע"ה, נשאר ישראל, ובחביבותו עומד לפני הבורא, כי אהבת הבורא לעמו ישראל היא אהבת עצם, כמו אב האוהב את בנו, שאהבתו ללא תנאים, ובכל מצב נשאר באהבתו. ולא בחינם נותן הבורא לישראל מכות על חטאם, אלא מחמת אהבתו אותם כאב. והרי אדם זו הוראה אחר עובר עבירה, ודאי לא יכהו על שעבר את העבירה, כי אינו מרגיש את עצמו אחראי עליו, ורק אביו הרוצה בטובתו וחפץ שישתנה לטובה, יעשה הכל ואף יכהו, כדי שישפר דרכו. וחיוק גדול הוא לאדם, לדעת שאפילו אם ח"ו חטא ופגם, הבורא עדיין חפץ ביקרו, ונשאר ישראל בכל אופן, ומכח ידיעה זו יתחזק לחזור אל הבורא בכל מצב, כבן השב אל אביו אוהבו.

רעיונות ופירושים לעורך את האדם לעבודת
 השי"ת והתחזקות באמונה ובטחון מאת

פרש"י ונתת אותו על עבדת אהל מועד - למידת שנצטוו למנותם בתחילת נדבת המשכן אחר מעשה העגל, מפני שנכנס בהם מגיפה, כמו שנאמר (שמות ל"ב ל"ה) ויגוף ה' את העם. משל לצאן החביבה על בעליה, שנפל בה דבר, ומשפסק אמר לו לרועה בבקשה ממך, מנה את צאני, ודע כמה נותרו בהם, להודיע שהיא חביבה עליו:

רואים מכאן דבר נורא: אף שהבורא כביכול כעס מאוד על עם ישראל, עד כדי כך שאמר "ואכלם" (שמות ל"ב י'), הביא בהם מגיפה, וגם ציוה עליהם להרוג האחד את חברו שחטא בעגל - מכל מקום נשארו עם ישראל צאנו החביב עליו, ולכך הורה מיד לספור אותם, כדי לדעת מספרם, והכל מתוך חביבותם בעיניו.

כה גדולה היא חביבותם של ישראל לפני הבורא יתברך, שאינו זו

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

מאוצרותיו של המגיד

ושמרתם את השבת כי קודש היא לכם וגו' (לא-ד) - שמירת שבת מלמדת על אי רדיפת הממון

לקחי חיים ודברי התעוררות
 נסדרו עפ"י פרשיות השבוע

צריך להבין כוונת המילה 'לכם'. וכן צריך להבין במה מתבטאת קדושתה של השבת. וכתב 'הכתב והקבלה' לבאר את הפסוק בהקדם ביאור המושג 'קדושה', כי 'קדושה' עניינה התעלות והתרוממות על דבר שהוא פחות המדרגה, ולכן אחר שציוותה התורה לפרוש מן העריות ומאכלות אסורות שהם עניינים פחותים וחומריים ביותר, אמרה 'והייתם לי קדושים וגו' (ויקרא כ' כ"ו).

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נמשל: The anger of *Hashem* flared against the Jewish People and He intended to wipe them out. But *Moshe Rabbeinu* stood up and prayed and in his prayer, he begged the Almighty to have mercy on His people. Remember the

merits of their forefathers, Moshe begged, the righteous *Avos* who served You under any and all conditions, and unto whom You promised to make a great nation. Moshe's words pierced the Heavens, and *Hashem's* anger receded.

A SERIES IN HALACHAH
 שלושים יום קודם החג שואלין בהל' פסח
The "Torah" Table: Enhancing the Pesach Seder
 We are now in the time of the year when we discuss issues pertaining to the upcoming *Yom Tov* of *Pesach*. Let us now begin a series dealing with the practical aspects - some halachic, some customary - of the *Seder* Night "Torah" Table.

The Seder Night. On the night of *Pesach*, it is of the utmost importance to keep the children happy and receptive. Any sharp or angry words can turn them off for the night. Therefore no matter what happens, one's words must be patient and sweet like honey. Also, if "stealing" the *Afikoman* is done, there should be no losers, rather everyone should get a prize.

Structure of the Seder. Early in the *Seder* one should point out the structure of the *Seder*. It's divided into four sections with four cups of wine, each with its corresponding *mitzvah*: *Kiddush*, *Haggadah*, *Bentching*, and *Hallel*. These relate to the four expressions of גאולה (redemption) at the beginning of *Parshas Vaera* which represent the four steps of leaving Egypt:

1) Six and a half months before they left *Mitzraim* (on *Rosh Hashana*), the forced labor stopped. That is why we say in the *Rosh Hashana* night *Kiddush* "זכר לצאת מצרים". (1)
 2) On the 15th of *Nisan*, they "geographically" left *Mitzraim*. The redemption, however, was not yet complete because the Egyptians could still chase after them, as they indeed did.
 3) *Krias Yum Suf* destroyed the Egyptian army and now *Bnei Yisroel* was free. The גאולה was still not complete because

הלכה למעשה

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

much of the uncleanliness of *Mitzraim* had rubbed off on them.

4) The final step was *Matan Torah* which cleansed them from anything undesirable that they had sunken into in *Mitzraim*.

Kiddush and the First Cup. One should point out that the first cup is not only to fulfill the regular *mitzvah* of *Kiddush*, like by every *Yom Tov*, but also the first of the "ארבע מוסות" - the four cups. This adds the following extra *halachos*.

1) Everyone should have their own *Kiddush* cup to drink (2). (They could still be *Kiddush* יצא by listening to another person's recital. Some have a custom that even ladies say the words of *Kiddush* along with the reciter on *Pesach* night.)

2) One should preferably drink the whole cup (3), unlike every other *Kiddush* when drinking a majority of a cup is enough.

3) The men must lean on their left side when drinking (4).

4) One cannot make *Kiddush* before nightfall (5).

5) One cannot make *Kiddush* on *matza*.

in Kiddush. When one makes or hears the *beracha* of *שהיית שרחיית* he should have in mind that it is a thanks to *Hashem* for allowing him to perform all of the following *mitzvos*: 1) The *Yom Tov* of *Pesach*, 2) *Haggadah* - relating מצרים (3) *Matza*, 4) *Maror* and *Korech*, 5) *Hallel*, 6) The four cups of wine, 7) All the *Seder* details that *Chazal* added; *Seder* Plate, special dippings, *Afikoman*. The *beracha* also gives thanks for the *mitzvah* of checking for *chametz* (בדיקה) the night before and burning the *chametz* (ביעה) that day (and possibly on the verbal annulment of the *chametz*). (6)

הוא היה אומר

R' Simcha Bunim of Pshischa ZT" L would say:

"‘*This shall they give ... half a shekel.*’ The commandment to give a *Machatzis Hashekel* (half-*shekel*) was in order ‘to make an atonement for your souls,’ to atone for the sins of the Jewish people. The amount was therefore set at precisely half a coin, to show that the Almighty Himself is responsible for the other half. Had He not created the *Yetzer Hara* (Evil Impulse) to tempt us in the first place, we would never have transgressed!"

R' Moshe Feinstein ZT" L (Darash Moshe) would say:

"The *Gemara* (בבא בתרא י:) asks: ‘How will the honor of Israel be uplifted? Through ‘*Ki Sisa*’ (When you raise).’ In truth, the *Gemara* is referring to the end of the *posuk*, which alludes to the *mitzvah* of *tzedakah*. Why did the *Gemara* quote the beginning of the *posuk*? Because it is not enough to just give charity. Rather, the honor of a Jew is uplifted when we are able to ‘*raise our heads*,’ - hold our heads high after giving *tzedakah*. How must we give *tzedakah*? By giving an honorable amount in relation to our means and giving it with the proper attitude instead of begrudgingly.”

A Wise Man would say:

"Nothing is worse than that moment during an argument when you realize you're wrong!"

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(1) שיבולי הלקט (2) אורח תע"ב (3) ש"ס ט (4) ש"ס
 (5) ש"ס א (6) עיין כף החיים תענו

מעשה אבות ... סימן לבנים

ועתה אם תשא חטאתם ואם אין מחני נא מספרך אשר כתבת וגו' (לכ-לב)

What defines a leader? A person who will give everything he has - his own life, in fact - on behalf of his people. Moshe was willing to have his name erased from the holy *Torah* to save his people. What could be a greater self-sacrifice?

At the end of World War II, the **Skulener Rebbe, R' Eliezer Zusia Portugal ZT"l**, was living in the city of Chernowitz which was then under Soviet dominion. Although the authorities had their eyes on him at all times, he never ceased in his religious and rescue activities on behalf of his fellow Jews. He founded a number of institutions for orphans of the Holocaust and he personally cared for at least three hundred orphaned children, all of whom called him “Tatteh”.

The city of Chernowitz was relatively close to the Romanian border and the *Rebbe* remained there in order to be able to smuggle as many Jews out of the Soviet Union and across the border into Romania. The Colonel in charge of the border guards was a true-blooded Soviet who felt no love or compassion for Jews. Yet, on more than one occasion, the *Rebbe* was able to break through his hardened exterior in order to rescue Jews in trouble. The Colonel warned the *Rebbe* repeatedly not to impose on him. But the *Rebbe* didn't take heed and continued to come to him when he thought he could help.

Finally, the Colonel had had enough. He warned the *Rebbe* that he was done putting his neck on the line for the Jews and he refused to assist anymore. “Enough is enough,” said the Colonel, “Do not come to me anymore. I'm not interested in helping you and I don't want to see your face. If you come to me again on behalf of your Jews - I will kill you!”

It wasn't long, though, before the *Rebbe* was notified about a family of nine souls that had been captured trying to smuggle across the border. He immediately sprang into action and undertook the daunting and dangerous task of rescuing them. He knew that their punishment was to be imprisonment in Siberia and he refused to sit still. “I must get these people out of prison here in Chernowitz before they are sent off to Siberia. I will get them out - regardless!” he exclaimed.

Nothing worked, not even a hefty bribe. The Soviets were adamant; these people were to serve as an example for others.

There was still one avenue to be employed. The *Rebbe* would go to the Colonel and beg, regardless of the imminent personal danger involved. Jewish lives were at stake and that was more important than his life. His family begged him not to go. “How can you risk your life like this” they asked. “He said he would not help you anymore and that if you came to him again, he would kill you!” But the *Rebbe* shook his head. “It is not clear that he will take out his anger on me. But one thing is for certain; the fate of those nine people is surely sealed unless I am able to do something on their behalf.”

The Skulener Rebbe approached the Colonel's house with trepidation, climbed up the steps and with a prayer on his lips, knocked on the door. When the Soviet officer saw who stood on his doorstep, he was overcome with anger.

“Did I not tell you never to come back here?” he roared. The Soviet flew into a rage and without warning, he grabbed the Skulener Rebbe and threw him down the stairs. Then he turned and emphatically slammed the door.

R' Eliezer Zusia was badly hurt. Bleeding profusely and in somewhat of a daze, the *Rebbe* collected himself, stood up, and with extreme difficulty and the little strength he had left, he once again climbed the stairs and knocked on the Colonel's door. The Colonel swung open the door and could not believe his eyes. There stood the rabbi, dirty, bloodied, clothes torn - but with defiance in his eyes. “I must speak to you, Colonel!” the *Rebbe* said, with tears streaming down his face.

This time, the Colonel listened - it was the least he could do. The *Rebbe* began to speak and burst into tears. He begged, he cried, and he clutched at the heartstrings of this Soviet officer, as he depicted the bitter plight of this hapless family. The Colonel's hardened heart could not possibly ignore the selfless pleas, the heartfelt emotion of the *Rebbe*. His devotion to others at the expense of his own health was too much to ignore. The Colonel promised to help the family and in a short time, they were freed.

משל' למה הדבר דומה

שוב מחרון אפך והנחם על הרעה לעמך וגו' (לכ-לב)

משל: During the Six Day War, many areas of Jerusalem were being shelled on a daily basis, including *Meah Shearim* and *Beis Yisroel*, where the famous Mir Yeshivah was situated. When the air-raid siren would go off, everyone ran down to the nearest bomb shelter to wait out the attack. There, they prayed and learned with great concentration - the sounds of explosions around them all the time.

The shelter next to the Mir Yeshivah also contained a number of people other than members of the *yeshivah*. During one attack, a woman suddenly cried out, “L-rd of

the universe! I have been married and divorced, and during my marriage, my husband treated me terribly for many years, painning and humiliating me in public. But now I'm prepared to forgive him. Therefore, I pray that You, *Hashem*, will likewise forgive the Jewish people for whatever sins of theirs are causing this present suffering!”

The *Mir Rosh Yeshivah, R' Chaim Shmuelevitz ZT"l*, was one of the people present in the shelter. When he heard the woman's impassioned plea, he exclaimed, “If we get out of this alive, it will be on this woman's merit!”

ויעמד משה בשער המזוזה ויאמר מי לד' אלו ויאספו אליו כל בני לד וגו' (לכ-ס)

While elements of *Bnei Yisroel* were sinning with the golden calf, *Moshe Rabbeinu* came down from the mountain and announced in a clear and authoritative voice: “*Mi LaHashem Alay*” (Whoever is for [the honor of] *Hashem* come to me). The complete *Shevet Levi* assembled and Moshe told them to go out and kill the sinners, even if it was the person's own brother. The obvious question is: If *Shevet Levi* was the one tribe that heeded Moshe's call and came immediately to eradicate the idol-worshippers, why would Moshe have to stress that they were required to kill even their fathers and brothers; their fathers and brothers were also from *Shevet Levi* and were not involved in the sin?

R' Tzvi Pesach Frank ZT"l (Har Tzvi) explains based on Rashi on the *posuk*: ויאמרו לאביו ולאמו לא ראיתי: “*Who said about his father and mother, ‘I have not seen,’ and his brothers he did not recognize and his children he did not know.*” Rashi quotes the Sifri that this *posuk* can only be discussing a mother's father (one calls his grandfather “father”), maternal brothers, and daughter's sons (one calls his grandchild his “child”). It is impossible to explain “father” or “sons” literally, or “brothers” as paternal, since the sinners would then be from the tribe of Levi and this cannot be since the *posuk* says, “*And they gathered unto him (Moshe) all of the children of Levi.*”

Rashi's explanation is not conclusive in *Parshas Ki Sisa*. Issuing a directive to slay those who sinned, including parents, siblings, and children, could be taken literally, as Moshe also spoke to people of tribes other than Levi who hearkened to his call. However, the *posuk* later is discussing only *Bnei Levi*. There the parents, siblings, and children must be referring to the maternal relatives of *Shevet Levi*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אחד אשים

Chazal tell us that one who is berated and does not react (ואדיש), a hundred bad things will pass over him and not affect him (סנהדרין ז). **R' Avigdor Miller ZT"l** remarks that the key to man's success in this world is not to get excited from what people say. Rashi comments that the word “*Adish*” comes from the word “*Dush*” which means to overlook a grievance and not make an issue. In other words, hurtful comments should be completely ignored as if they were never spoken. One should train himself not just to overcome his anger, but to act as if nothing happened at all! However, says R' Miller, there is also a flip side. One should listen very carefully when one is being rebuked because normally people just flatter each other and no one really tells the truth. Getting rebuked is a wonderful way to finally hear the truth about oneself. Only when one gets angry and blurts out the way he feels about you, can you learn the truth and work on improving yourself! (Didn't you always know that vitamins are GOOD for you? You just have to know how to take them!)

So what should you do when someone starts letting you have it? Ignore or listen carefully? The answer is BOTH! One should turn off his emotions and use his intellect to be honest with himself. Is there any truth to what is being said? Remove yourself from the picture and pretend someone else is being screamed at. This way you will not take it personally and rather use your logic to ignore the barbs, internalize them and then act! Remaining silent and accepting rebuke when appropriate, demands tremendous humility and self control. Mind over matter, this is truly the key to man's success in this world.

ודבר ה' אל משה פנים אל פנים כאשר דבר אש' אל רעהו וכי' (לכ-יא)

The *gemara* (יבמות מט:) differentiates between the prophecy of *Moshe Rabbeinu* and the prophecy of other prophets: “*All other prophets saw through a lens that did not shine, while Moshe Rabbeinu was able to see through a shining lens* (ואספקלריא המאירה).” **R' Moshe Chaim Luzzatto ZT"l (Ramchal)** elaborates on this idea and states that a non-shining lens is nothing more than a mirror which reflects a vision from another source. A shining lens does not reflect a vision but rather allows one to see the actual vision. Thus, *Moshe Rabbeinu*, of whom the *Torah* testifies that he spoke to *Hashem* “פנים אל פנים” - literally, “Face to Face” - was able to see his prophecy through a clear and shining glass - as if looking through a window into another dimension - whereas all the other prophets merely glimpsed a reflection in a mirror.

R' Aryeh Kaplan ZT"l provides another interpretation based on the words of the **Rambam** (הל' יסודי התורה ז-ו): “*Moshe Rabbeinu did not receive prophecy through an angel, as it says, ‘Hashem would speak to Moshe face to face’ ... It was no mashaal (allegory) that was revealed to Moshe; he realized the prophetic message clearly, without riddle and without parable he saw a clear and lucid vision.*” In the case of every other prophet, something of the *Navi's* own mind, his own ego, enters the prophecy. As a result, the prophecy is being reflected through his mind. Thus, one is not actually seeing the spiritual impact itself. All one is really seeing is what the *Navi's* mind interprets. This is the non-shining “*Aspaklaria*” that *Chazal* refer to as the medium through which all the prophets received their visions. Moshe, on the other hand, saw through a shining lens. His mind did not need to interpret the vision - it was as clear and lucid as a brilliant ray of light.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ה' ה' א-ל רחום וחנון אחד אפים ורב חסד ואמת וכי' (לד-ו)