

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

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Mincha Gedolah: Sholosh Seudos. Every *Shabbos* we are obligated to eat three meals. The earliest time to fulfill the *mitzvah* of eating the third meal according to most opinions is *Mincha Gedolah* (1). Accordingly, on a *Shabbos Erev Pesach* there is no way to fulfill the third meal with bread or with *Shmurah Matza* which are both prohibited in the afternoon (*Shmurah Matza* is forbidden the whole day and *chometz* after the first third of the day). Since there is a minority opinion that one can eat the third meal in the morning, it is praiseworthy to divide the morning meal into two by *bentching*, taking a break, washing again with *lech* and making sure to finish all *chometz* within the first third of the day. This is not an absolute obligation and if it's hard for a person to wash twice and eat that much bread he doesn't have to. Sometime during the afternoon, one should eat meat or fish or at least some fruit or vegetables to fulfill the *mitzvah* according to some opinions (2).

Beginning of the Tenth Hour. The next halachic time line is the beginning of the last quarter of the day known as *"שעה"* (the tenth hour). This time has two implications in *Halacha*. 1) The Sages estimated that eating during the last quarter of the day, before *Shabbos* or *Yom Tov*, might ruin one's appetite for the *Shabbos* or *Yom Tov* meal. They made certain restrictions to avoid this. 2) This time line is also one half hour before *Mincha Ketana* (the last smaller time span to daven *Mincha*) and certain activities were prohibited before davening *Mincha* so that one should not forget to daven.

- (1) א"ח רצאב (2) שם תמ"א
- (3) שם רמט"ב (4) ביאור הלכה רמט"ב
- (5) משנה ברורה רצ"טז (6) א"ח תנא"ב

R' Simcha Zissel Ziv ZT"l (Alter from Kelm) would say:

"Studying *Parshas Metzorah* is similar to visiting a doctor before an operation. If the patient sees that the doctor requires a large amount of surgical instruments for the procedure, it will frighten him. So too, the *Torah* gives us a long list of the items needed for the purification of the *Metzorah*; Two living birds, pure and clean, cedar wood, scarlet and hysop. The *Torah* continues with all the necessary measures to cure the *Metzorah*. From this, one can perceive the gravity of *Lashon Hara*, thus deterring him from sinning."

Mahara"l M'Prague, R' Yehudah Loewy ZT"l (Derech Chaim) would say:

"One should study *Torah* not just for its own sake, but also to understand and know how to respond to *Apikorsim* (heretics). Just as it is a *mitzvah* for a man to study and acquire knowledge of *Torah*, which is called '*Torah of truth*,' so too, is it important to banish false opinions from the world in order that the truth be magnified all throughout it."

A Wise Man would say:

"Injustice is all around us and becomes relatively easy to bear; what stings is real justice!"

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תורה תבלין

A Torah Tavlin Publication

34 Mariner Way Monsey, NY 10952

שבת קודש פרשת מצורע

Shabbos Parshas Metzorah

ז' ניסן תשס"ח - April 12, 2008

הדלקת נרות שבת - 7:14 (Monsey, NY) מנחה גדולה / שבת - 1:30

זמן קריאת שמע/מ"א - 9:03 ~~~~~ שקיעה של יום השבת - 7:33

זמן קריאת שמע/ הגר"א - 9:39 ~~~~~ צאת הכוכבים / מעריב - 8:23

סוף זמן התפילה / להגר"א - 10:45 ~~~~ צאתה"כ / לשיטת רבינו תם - 8:45

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

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וצוה הכהן ולקח למטהר שתי צפרים חיות טהורות.... ושחט את הצפור האחת.... ושלח את הצפור החיה על פני השדה (יד-ד)

לכך עלול הוא לגרום בדיבורו להרס גדול בעולם (עי' **נתיבות עולם** - נתיב הלשון פרק א'). וכן גורם בכך לעורר את כח המקטרג על כלל ישראל, ועל ידי כך נהרגים אנשים רבים ר"ל (עי' בהקדמת ספר **חפץ חיים** שמארך בזה). ותפקיד הדיבור אינו אלא כדי שישתמש בו למענו יתברך, היינו תפילה, תורה, דברי חיזוק לאנשים, שבח והלל לבורא, ובכך משפיע שפע ברכה לעולם. ודבר זה נזכר בתפילה קודם ק"ש באמירת "להודות לך", שיש לכון בו על מעשה מרים, שדיברה לשון הרע באזניה, כי תפקיד הפה אינו לדבר דיבורים אסורים אלא רק "להודות", (**מג"א** או"ח ס' ב').

ובזה יתבאר משמעותם של הציפורים, שהציפור השחווטה רומזת על הפסקת הדיבור האסור, כמו שהציפור השחווטה אינה יכולה עוד לצפצף. ואילו הציפור השניה הנשלחת לחופשי, מרמזת לשנות סגנון דיבורו לדיבורים שיש בהם תועלת, כמו הציפור הזו הממשיכה לצפצף, כך עליו להמשיך להשתמש בפה לתועלת. ויש להוסיף שלכך נשלחת הציפור לשדה, לרמוז שעליו לדבר דברי תורה, כמו שהציפור עכשיו מצצפת בשדה, כן עליו לעסוק בדברי תורה ולהצמיח חידושים כפרחים הצומחים בשדה (עי' **פירוש הר"ף** על עין יעקב עירובין כא: ד"ה מאי דכתיב לכה) [ע"י **אפריון** שכתב כעין זה]. פרשה זו שבאה קודם הפסח, מלמדת להתעורר להשתמש בדיבורנו כראוי, להודות ולשבח לה' בחג הפסח הבעל"ט.

לכאורה שכשנטהר המצורע מצרעתו עליו להביא שתי ציפורים, את האחת שוחטים ואילו את השניה שולחים לחופשי על פני השדה. וצריך להבין, מה המשמעות של הבאת הציפור השניה, שאין שוחטים אותה להזות ממנה על המצורע, אלא רק טובלים אותה בדם ושולחים על פני השדה?

ונסיביר זאת בהקדם דברי רש"י המבאר מדוע מביא המצורע ציפורים כדי לטהר אותו, וז"ל: "לפי שהנגעים באים על לשה", שהוא מעשה פטופי דברים, לפיכך הוצקו לטהרתו ציפורים שמפטטים תמיד". ולפי פשוטו הכוונה להזכיר לו שפטפט יותר מדי, ודיבר דיבורים אסורים על חברו. אבל **מון המשגיח ר' ירוחם ליוואוויץ זצ"ל (בספרו דעת תורה)** מסביר זאת ביתר עומק. שיש כאן תוכחה למצורע שהעריך את דיבורו כצפצופי ציפור שאין להם כל ערך, ולכך לא נהרס מלדבר דיבורים אסורים, ונכשל בעוון לשה"ר. אבל באמת עלינו לדעת, שבכח הדיבור נבדל האדם מן הבהמה, שהבהמה היא בחינת "חי" ואילו האדם הוא בחינת "מדבר", אשר מעלתו נובעת מחמת שכלו, שבדיבורו מתבטא מחשבת שכלו. וכמבואר בפסוק "ויהי האדם לנפש חיה" (בראשית ב', ז'), שהכוונה שניתן בו נשמה שכלית אשר מכוחה הוא מדבר. (ועי' **בתרגום** וברש"י שם), ומבואר שכן הדיבור של האדם הוא כח "שכלי - רוחני".

וכיון שכן דיבורו הוא כח רוחני, וכל דבר רוחני הוא בלתי מוגבל,

was unveiled all over the State of Israel. In cities with dominant secular populations, and even in those with a large *chareidi* presence, one could hardly walk down the street, look at a billboard or even wait at a bus shelter due to the shockingly explicit nature of the pictures. In direct response, many religious zealots took it upon themselves to rid the cities of these images and many billboards and bus shelters were vandalized and firebombed in protest. A battle ensued between the religious and secular establishments, on the streets and in the press, and much ill will was generated on both sides towards the other.

In the aftermath of this spate of *chareidi* vandalism and the subsequent uproar it caused in secular Israeli circles, a certain popular rabbi active in the *Baal Teshuvah* movement was approached by the Israeli media to be interviewed about this topic. Since the incidents in which bus shelters were totally destroyed were generating a great deal of resentment against *chareidi* Jews in general, the rabbi agreed to the interview, hoping that he might somehow be able to dispel the hostile atmosphere.

He called his mentor and guide, the *Ponovezher Rosh Yeshivah*, **R' Elazar Menachem Mann Shach ZT"l** for advice as to what message he should seek to convey to the television audience. The *Rosh Yeshivah* responded, "My friend, go out there and tell them that the main thing is to learn *Torah*!"

The rabbi was somewhat baffled by R' Shach's answer. How would this response satisfy the relentless questions of an aggressive interviewer? He suspected that perhaps R' Shach was not a great expert on the subject of television interviews - and indeed how should he be? Nevertheless, he accepted the counsel of his rabbi without question, and went for the interview.

The interviewer, a secular, anti-*chareidi* member of Israeli society, was barely able to contain his excitement at the prospect of lashing out at the rabbi, teaching him - and by extension, his over-zealous, religious cohorts - a lesson once and for all. However, each time the interviewer asked a question, rather than justify the obvious negative inference with an answer, the rabbi dutifully replied with the words supplied to him by R' Shach: "The main thing is to learn *Torah*!" The interviewer, who had viewed his guest as "easy prey" given the vulgarity and the tremendous unpopularity of the acts that this rabbi was supposed to defend, could not sink his fangs into the man. Rather than forcing the rabbi into a corner with his merciless suggestions, the interviewer soon became flustered by the seemingly evasive answer that was repeated again and again. He tried several times to steer the rabbi away from his repetitious message about the importance of learning *Torah*, but in the end he was forced to give up and bring the interview to a close.

"Today," the rabbi relates, "the video of that interview is used in journalism school, as a prime example of how to keep one's cool while under verbal assault during an interview, and how not to allow oneself to be 'led like a lamb to the slaughter' by a hostile, superiorly skilled interviewer! And it was all because I listened to R' Shach's advice!"

משל למה חדבר רומה

ויצא הכהן אל מחוץ למחנה וכו' (יד-ג)

משל: For years, every morning after *Shacharis*, **R' Chaim Kanievsky Shlit'a** would visit his mother Rebbetzin Pesha Miriam who lived nearby. Often she would insist on making him a small breakfast and whenever his father, the **Steipler Gaon ZT"l**, was there, they would share *Torah* thoughts.

When the Rebbetzin passed away in 1973, her daughter who had been widowed at a young age, moved in with her father to tend to his daily needs. R' Chaim then stopped his daily morning visit.

A few weeks later, the Steipler commented to R' Chaim, "I, too, appreciated your daily visit." It was an off-the-cuff remark but R' Chaim perceived the

twinge of pain his father felt when he realized that his son had curtailed his daily visits. R' Chaim understood that a person bereft of a close family member needs other family members for strength and assurance. For the next 12 years until the great *Gaon* passed away, R' Chaim visited his father every single day.

במשל: Every person, even one carrying the burdens of thousands, yearns for a bond with close ones. When the *Metzora* is forced to sit outside the camp for seven days, his punishment is harshly felt since he is made to feel the loneliness that separates him from his family and the rest of *Klal Yisroel*. In this way, he will come to a complete repentance much quicker.

כי תבאו אל ארץ כנען ... ונתתי נגע
צרעת בבית ארץ אוהבתכם וגו' (ד-לד)

TORAH GEMS

ובא אשר לו הבית והגיד לכהן
לאמר כנגע נראה לי בבית (ד-לד)

Rashi says that *Hashem* is giving *Klal Yisroel* good tidings (בשורה) by stating that the plague will afflict their houses: "*Because the Amoriyim (Canaanim) hid their wealth within the walls of their homes ... through the plague (and its consequences) the house was demolished and the treasure was found.*" Why was it necessary to close up the house for seven days and then demolish it and find the treasure? Since they would see the plague, wouldn't they know that there was a treasure hidden there? Why was there a need to close up the house for seven days?

R' Kolonymous Kalman ZT"l of Piatzetzna writes: We know and believe that all that *Hashem* does, is for our own good. However, when we see a time like now (the *Rebbe* wrote his notes inside the Warsaw ghetto, 1940), when the afflictions are not just physical ones, but even spiritual ones, we wonder how can *Hashem* cause us these terrible afflictions? There is no *Cheder* or *Yeshivah* here for children to study *Torah*. There is no *shul* to pray in or a *mikvah*. Is it possible that all this is for our own good?

The answer is that everything that *Hashem* does is for our good. Sometimes, though, a person doesn't realize it and thinks that it is a "plague," while in truth, it only appears like a plague. This is the lesson of the unclean house which must be closed for seven days. Even this was an affliction for the person's own good. Thus, the *Torah* says that the *Kohen* who sees it must say, "*It appears like a plague*" - not that it actually was a plague. For often a person is unable to know what is truly misfortune, only that it appears to him as if it were bad. But the truth is that it is really good for *Klal Yisroel* and *Hashem* only wants to do good for us.

מעשה אבות ... סימן לבנים

זאת התורה לכל נגע הצרעת ולנתק וגו' (יד-גר)

The **Degel Machane Ephraim** writes that from this *posuk* we derive a hidden lesson. *Chazal* tell us: "One who has pain in his head (what should he do)? *Involve himself in Torah.* (One who has pain in his stomach? *Involve himself in Torah.* (One who has pain in his throat? *Involve himself in Torah.* (One who has pain anywhere in his body? *Involve himself in Torah.* As it states, 'For (Torah) is life to all those who find it, and to his flesh it heals.'" (עירובין נד.) Basically what *Chazal* are teaching us is that the answer to every problem, every sickness, every human concern, is learning *Torah*. This is alluded to in the *posuk*: "זאת התורה" - For every plague and lesion, there is but one remedy: "זאת התורה" - "*This is the Torah*" - The study of *Torah* will cure every ailment and improve every situation.

A number of years ago, an advertising campaign filled with obscene and explicit images of immodesty,