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לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

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בראתי יצ הרע ובראתי לו

תורה תבלין

שבת קודש פרשת כי תשא - Shabbos Parshas Ki Sisa

ט"ז אדר תשע"ב - March 10, 2012

הגד'צרי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שערי השמים בירושלים עירי"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת **ויאמר אם נא מצאתי חן בעיניך ה' ילך נא ה' בקרבנו כי עם קשה עורף הוא (לד-ט) - שויתי ה' לנגדי תמיד**

הוא שם את כל כובד משקלו לבלבל את האדם שלא ישאיר לעצמו רגע של פנאי למחשבה והתבוננות. וידוע מה שאומרים בשם הרה"ק בעל בית אהרן זי"ע שהיה אומר כי המכשול החמור ביותר הוא מה ששוכח האדם את גודל רום מעמדו, ואינו מרגיש בעצמו שהוא בן המלך.

וזה מה שביקש משה רבינו ע"ה מלפני השי"ת: אם נא מצאתי חן בעיניך ילך נא ה' בקרבנו, שעם ישראל רוצה ומשתוקק להיות קרוב אל ה', שישרה שכינויו בינם, כי עם קשה עורף הוא, וידעיים כי אין שום עצה ותבונה לשבר קשיות ערפם הלוה, כי אם על ידי התקרבותם אל ה'. ולזה היתה תשובת הקב"ה אליו: הנה אנכי כורת ברית נגד כל עמך אעשה נפלאות אשר לא נבראו בכל הארץ ובכל הגוים. שבהיות ישראל בדרגה זו שהם חיים ונושמים את השוית ה' לנגדי תמיד, הרי כבר ראויים המה לכריתת ברית, ומעתה נעשו כלי מוכשר לעשות להם נסים ונפלאות למעלה מן הטבע.

ובדרך מליצה ניתן לפרש על זה הדרך מה שקורים מצוות ועבירות, כי מצוה מלשון צוואת וחיתור, שעל ידי קיום רצונו יתברך נעשה האדם כמין צוואת עם קודשא בריך הוא כביכול, שקיים המצוות מקרבו ומביאו לידי הדביקות בו יתברך. אך אם חס ושלום הוא עובר על רצונו יתברך, הרי הוא מנתק את הקשר, וכאילו עובר על צידו השני ומתרחק מן השם יתברך.

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

כי תשא את ראש בניי לפקדיהם וגו' לתת את תרומת ה' לכפר על נפשותיכם – בעניין 'במה תרום קרן ישראל, בכי תשא'

רק אודות תרומות מחצית השקל לצורך קרבות הציבור.

ולפי" יש לבאר את דברי המהרש"א על הא דאיתא בגמרא (ב"ב י), "אמר משה לפני הקב"ה, רבש"ע, במה תרום קרן ישראל, אמר לו, בכי תשא", [ומסיף הבעה"ט, "כי תשא סמך קרנותיו (סוף פרשת תצוה) לבי תשא, רמז למה שאמר, שקרנו של ישראל יתרומם בכי תשא]. וכתב המהרש"א (ד"ה אמר משה), "לפי שבחנות הפקדים נאמר בלשון ציווי לרבים-שאו את ראש וגו', והיינו אתה ואחרך 'ואתכם יהיו וגו', וכאן שינה לומר בל' יחיד למשה לבד, ולא נאמר בלשון ציווי, על כן דרשו, שזה הכתוב הוא תשובה לשאלת משה 'במה תרום קרן ישראל', וא"ל הקב"ה, בכי תשא-אם באת לשאת ראשם בהגבהה, קח מהם נדבות למשכן', כי ע"י נדבתם למשכן, נתרוממו בני" מכל האומות, שידה השכינה ושכנה רק בהם וכו', והיינו שהרמת קרן ישראל מכוח השראת שכנית ה' רק בתוכם. ולפי המתבאר, שאלו הפסוקים מרמזים גם אודות נדבת בני ישראל למלאכת המשכן, ולא מדובר בהם רק אודות תרומות מחצית השקל לצורך קרבות הציבור, מתבארים דבריו שהרמת קרן ישראל תלויה בהשראת השכינה רק בתוכם.

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

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תורה תבלין

הלכה למעשה

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

with an ethereal glow which the people were able to see and appreciate. It is the power of *Torah* learning that enables one to reach the level of "מוריק" - a teacher and leader in *Klal Yisroel*. Better to learn *Torah* and become great, than to see a great man at the expense of one's learning!

Blessing of the Guest, have to do with *parnassa*. The reason is clear. Since the host has opened up his home, heart and hand to feed others, it is an opportune time - עת רצון - to bless him and pray for him to always have what he needs. Below is the text of the blessing and its translation with the parts referring to *parnassa* underlined (not because they are necessarily more important, but because they are our subject matter):

יהי רצון שלא יבוש בעל הבית בעולם הזה ולא יכלם לעולם הבא ויצליח מאד בכל נכסיו והיו נכסיו ונכסיו מוצלחים וקרובים לעיר ואל ישלט שטן לא במעשה דיו ולא במעשה ידיו ואל יודקק לא לפניו ולא לפניו שום דבר הרחוק ורסא ועבירה ועון מעתה ועד עולם.

May it be the will (of Hashem) that the host will not be shamed in this world nor humiliated in the World to Come. And may he be very successful with all his possessions and may his possessions and our possessions be successful and close to the city (where we live) and may no evil impediment rule over his handiwork, nor over our handiwork. May no thought of sin (through negligence), transgression (deliberate) nor rebellious sin attach itself to him or to us from this time and forever.

Learning the Beracha by Heart. It is a good idea to learn this *beracha* by heart, especially for those who often eat meals by others, including *yeshiva bochurim* and seminary girls away from home, as well as young couples who eat by there parents.

הוא היה אומר

R' Moshe Alshich ZT"l (Toras Moshe) would say:

"Why is the commandment upon every Jew to bring a half-*shekel* (half-*shekel*) as opposed to a full *shekel*. Would it not have been more appropriate for each man to bring a full *shekel* on his behalf? The answer is that when *Hashem* created man and woman, he created them united in one body, as the *Medrash* tells us: '*Hashem created Adam with two faces; then He split him.*' His intention was to create two in one but ultimately each one was created independently. Based on this, a male is only 'half' a human being when not paired with his female partner. During the episode of the *Egel Hazahav* (Golden Calf), the women did not participate. Therefore, the 'כופר נפש' (ransom of the soul) was necessary for the atonement of only half a Jew in each case. Hence, each gave a half-*shekel*."

R' Avraham Dov Auerbach of Avritch ZT"l would say:

"Chazal teach: '*Be careful to respect a Talmid Chacham who has forgotten his learning through misfortune.*' If a scholar is no longer capable of concentrating on *Torah* or prayer as he once was, thereby causing him to become broken-hearted, one must still respect him since these הלכות (fragments of the Tablets) from his broken heart are deemed on par with the complete *Luchos* - and as the *gemara* tells us (ב"ב י:ד) both were placed in the *Aron Hakodesh*."

A Wise Man would say:

"Some people never really grow up; they only learn how to act in public."

נא להתפלל בעד החולה פתח בן צרי בשח"י

לעילוי נשמת האשה חשובה רישא רחל בת ר' אברהם שלמה ע"ה - תהא נשמתה ציורה בצירור החיים

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מעשה אבות סימן לבנים

ונתנו איש כפר נפשו לה' בפקד אתם ולא יחיה בהם נגף בפקד אתם וגר' (ו-י)

On one of his many travels visiting the Jewish communities of Morocco, **R' Yisroel Abuchatzzeira ZT"l**, popularly known as the **Baba Sali**, reached the city of Marrakesh. He arrived at the girl granddaughter's home and reminded her that the next day was the *hilula* (*yahrzeit*) of his saintly grandfather, the **Abir Yaakov**, and that it was his custom to hold a banquet in his honor. R' Yisroel requested of his granddaughter to purchase a special delicacy for the celebration. It was a special type of fish; however, it was not available in that area. It only reached the local fish markets in the summer months and even if such a fish could be had, a special law required that it be brought to the palace for the exclusive right of the king.

The Baba Sali's granddaughter and grandson were surprised at his unusual request and tried to explain to their illustrious patriarch that it was almost impossible to obtain this fish, especially in this particular season.

But the *tzaddik* would not relent. He insisted that he required this specific edible and no other. "Go out and seek it," he said. "I am certain that you will find it. I wish my guests to have this delicacy at the feast in honor of my saintly grandfather."

Early the next morning, his grandson went off to the synagogue in time for the *Vatikin* (sunrise) *minyan*. He intended to begin the unlikely search for the impossible fish immediately after davening. However, when he was halfway to the synagogue, he suddenly realized that in his haste, he had forgotten his *tefillin* at home. This had never happened before. He quickly retraced his steps and began to walk back home. On the way, he came across an Arab merchant walking with a huge cart of fish! The man was hurrying off to the market with his merchandise.

On a whim, the Baba Sali's grandson stopped the fish vendor and unobtrusively inquired if he happened to have any of the special extravagant fish that his grandfather had specifically asked for. The man was taken aback by the question. He looked furtively about him, as if caught in an illegal act. Was this man a secret detective? Did he have any connections with the police? He hemmed and hawed, refusing to admit anything and trying to push away.

After the Jew repeatedly insisted that he had no such affiliation with the law and that he had innocently asked about the fish, the Arab revealed that he had, indeed, caught such a fish that very morning and that he expected to make a huge profit on it at the black market. "Sell it to me, then," begged the young man, amazed at his good fortune.

The fish was a very large one. The two haggled over the price for a long time. In the end, the Jew took out his purse and paid for it in full. He then took his expensive prize and rushed home to show his grandfather. It was at that very moment, that he realized that he had forgotten his *tefillin* at home - not by chance - but through Divine intervention.

When he went to tell the Baba Sali about the fish, the latter greeted him with a shining face, even before he had a chance to open his mouth. There was no need to tell him; he already knew everything. His grandfather pulled out a sum of money and it was the exact amount that his grandson had paid for the fish. But that was not all; he knew even more. R' Yisroel revealed to his host that this very fish possessed an unusual soul that required *pidyon nefesh* (redemption of the soul) and *tikum* (spiritual rectification). He had come especially to Marrakesh to redeem the trapped soul through the *hilula* feast.

The young man was not surprised. "Whoever informed the Baba Sali that there was a fish with a soul that needed to be redeemed, surely told him exactly how much I paid for it," thought the young man to himself with a smile.

The feast that day was most joyous. Everyone came and enjoyed the rare treat that was served them, especially after they heard from their host how the fish had reached the table. But R' Yisroel was happiest of all. For not only had he been able to provide the delicacy that highlighted the *hilula* and caused such pleasure, he had the added privilege of being able to redeem the worthy soul trapped in that fish.

משל למה הדבר דומה

יכל משה מדבר אתם ויתן על פניו מסוה וגר' (ד-לג)

משל: When **R' Michel Yehudah Lefkowitz ZT"l** was a youth he was learning in a *bais medrash* when a rumor circulated that the holy **Chofetz Chaim ZT"l** had come to town and was passing by at that very moment. All the *bochurim* quickly rushed to the door to look out and catch a glimpse of the great *tzaddik*. R' Michel Yehudah, too, stood up, closed his *gemara* and walked to the door but there was too large of a crowd and he couldn't get a proper view. He suddenly thought to himself, "What am I doing? How can I just shut my *gemara* like that in the middle of the *seder*?"

He walked back to his seat and resumed learning.

For many years he regretted not having stayed to see the face of the Chofetz Chaim in fulfillment of the dictum, "והיו עיניך ראות את מורידך" - *"Your eyes shall look upon your teacher,"* until someone pointed out that most likely the Chofetz Chaim would have wanted him to go back to his seat and learn, rather than waste time jostling to look at him. It was certainly better to listen to the wishes of the *tzaddik*, rather than to stop learning just to look at the *tzaddik*.

These words comforted him. "נחמתני," he said in response.

וישכימו ממחרת ויעלו עלות וגישו שלמים וישב העם לאכל ושתו ויקמו לצחק וגר' (כ-ו)

The *gemara* (סנהדרין סג) tells us that the Jewish people engaged in idolatry during the sin of the Golden Calf, only that they might openly satisfy their lust for immoral acts. They knew that idols were non-entities and they had no desire to worship them. It was just a "cover-up" for their underlying nefarious thoughts, which were to commit acts of depravity and desire. **R' Eliyahu Dessler ZT"l** (**Michtav M'Eliyahu**) adds that during the times of the first *Bais Hamikdash*, *Bnei Yisroel* began to experience an uncontrollable urge for immorality and they turned to idolatry in order to legitimize their desires, for the idols "winked" at immorality.

R' Mordechai Yosef Leiner ZT"l (**Mei Shiloach**) quotes the *gemara* (נדרים לב) that states: "*When the Yetzer Hara (Evil impulse) gains dominion, the Yetzer Hatov (Good impulse) is not remembered.*" This seems to be precisely what occurred in the desert when the Jews committed that awful sin. Their desire and their lust just overpowered them and they were powerless in its evil grasp.

In truth, writes the **Izbitzer Rebbe**, a person who is immersed in desire cannot extricate himself. Once he has reached the "point of no return," it will not help him to remember that what he is doing is forbidden. The severity of the prohibition does not have the power to separate the person from the evil act when the *Yetzer Hara* is dominant.

What must he do? He must follow the dictum of *Chazal* which prescribes the proper method of dealing with the *Yetzer Hara*: "*A man should always incite the Good impulse to fight against the Evil impulse. If he subdues it, well and good; if not, let him study Torah.*" (ברכות ה). The teachings of the *Torah* help a person extricate himself from indulging in pleasures. In a situation where the *Yetzer Hara* is dominant, a person is advised to remember that he can find the same good in the purity and holiness of the *Torah*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

יראת ה'

What an interesting *posuk*. *Hashem* says that He gives "wisdom to the wise." This, says **Rabbi Twerski Shlit'a** is similar to the *posuk* in *Tanach* (דניאל ב-כא) where it says: "*He gives knowledge to the wise.*" The question is: What is the necessity of giving wisdom to the wise? Wouldn't it be more beneficial to bestow wisdom upon someone who has none?

The holy **Belzer Rebbe, R' Aharon Rokeach ZT"l** said that when he was a small child, this *posuk* always bothered him and he asked his father, **R' Yissachar Dov ZT"l**, "If *Hashem* only gives wisdom to the wise, doesn't one have to be wise to receive this wisdom? If so, from where is one supposed to receive his initial wisdom?" His father answered him with the words that we all say each morning: "ראשית חכמה יראת ה" - "*The initial wisdom is fear of Hashem.*"

Yiras Shamayim is the one thing that man must strive to achieve on his own. The *gemara* (ברכות לג) tells us as much: "*Everything is in the hands of Heaven except for fear of Heaven.*" One way to acquire true *Yiras Shamayim* is by opening our eyes and looking around at the incredibly beautiful world that *Hashem* created for us. The more one pays attention to the brilliant details of nature, the more one will be awe-inspired and filled with *יראת ה'*. The failure to do so is not due to lack of intelligence or perception, but rather, one who does not see *Hashem* in every aspect of his life and the world, has a desire to be free from the responsibilities that come with a recognition and fear of *Hashem*.

It is our choice to fear ה'. By making that choice one has done his part to merit a special gift from ה' – the gift of wisdom.

TORAH GEMS

ידבר ה' אל משה לך רד כי שחת עמך אשר העלית מארץ מצרים וגר' (לב-ו)

In a world of political intrigue, filled with power struggles that are manipulated by governments and their officials, often those individuals capable of providing real leadership, retire to the seclusion of their retreats when confronted with social disarray in their countries, and come forth only when the people clamor for their guidance and leadership.

This is not the *Torah* attitude, says the **Slonimer Rebbe, R' Sholom Noach Barzovsky ZT"l**. Moshe was secure in the ultimate retreat, being taught *Torah* directly by the Almighty. But when his people degenerated into the anarchy and moral depravity that characterized the worship of the Golden Calf, *Hashem* said to Moshe, "*Go down, because your people have become corrupt.*" Now is not the time to go into seclusion to enhance your spirituality and knowledge of *Torah*. Your people need you. You must set aside your personal growth, and tend to the needs of your people.

The teachings of the *Torah* are eternal, and what *Hashem* demanded of Moshe then is equally valid for anyone who is capable of effective leadership today. The challenges in confronting a disorderly population may be most taxing, and one may be tempted to avoid the struggle, and concentrate on one's own perfection. This may be the desire of the individual, writes the **Nesivos Sholom**, but it is not the will of *Hashem*. The Divine charge was given to Moshe and to every potential leader: "When your people need you, do not isolate yourself from them - go down in their midst."

The *Seforim Hakedoshim* often use the משל (metaphor) of a precious vessel that has fallen into the mud. One may indeed soil one's hands in the act of retrieving it, but the realization of the value of the object underneath the dirt, is infinitely more important and predominant. One must sacrifice his own state of pristine sanctity to descend into the muddy waters to save one's fellow Jew in need.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ובלב כל חכם לב נתתי חכמה (לא-ו)