

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



שבת קודש פרשת תזריע – פרשת החודש – מברכים חודש ניסן *

Shabbos Parshas Tazria - Parshas HaChodesh

כ"ט אדר שני תשס"ח - April 5, 2008

הדלקת נרות שבת – 7:07 (Monsey, NY)	מנחה גדולה / שבת – 1:31
זמן קריאת שמע/מ"א – 9:10	שקיעה של יום השבת – 7:26
זמן קריאת שמע/הג"א – 9:46	צאת הכוכבים / מעריב – 8:16
סוף זמן התפילה / להג"א – 10:50	צאתה"כ / לשיטת רבינו תם – 8:38

* מולד חודש ניסן: מוצאי שבת קודש – 10:34 PM מיט 7 חלקים

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

מאוצרותיו של המגיד

אדם כיהיה בעור בשרו שאת וגו' והובא אל אהרן הכהן וגו' (יג-ב)

ולפי זה יובן עומק כוונת חז"ל שאמרו "אתם קרואים אדם", דהנה יש ארבע שמות לאדם - איש, אנוש, גבר ואדם. וכולם משמשים גם בלשון רבים, חוץ מ"אדם", שהרי אפשר לומר "אישים" או "אנשים" או "גברים", אבל אי אפשר לומר "אדמים". נמצא שהשם "אדם" מורה על אחדות. ולכן רק עם ישראל המאוחדים במהותם נקראים בשם "אדם" המורה על האחדות.

והנה בגמ' (ערכין ט"ו): "כל המספר לשון הרע נגעים באים עליו", והגורם לכך שאדם יבוא לספר לשון הרע על חברו הוא שנאתו כלפיו, שלכן הוא מוסיף לו או משפיל אותו ע"י דבריו (ע' בהקדמת ספר **חפץ חיים**), נמצא שנגעים באים מכח הפירוד שבינו לחבירו.

ולפ"י מתורץ מדוע המצורע קרוי "אדם", שהתורה אומרת למצורע: "הלא אותה קרוי אדם, שהרי מהוהך להיות מאוחד, וכיון שאינך חי לפי מהוהך ונכשלת בעון שנאת חינו ולשון הרע", ולכן נותנים לו נגע להזכיר לו את מהותו. ותיקונו הוא ללכת דוקא אל "אהרן הכהן או אל אחד מבני הכהנים", שהוא ובניו אחריו הם אוהבי שלום (ע' אבות א' י"א), וישפיעו עליו לאהוב את חבירו, ויתקון חטאו מן השורש. (וע' בספר **אפריון** שמפרש כך)

כעת אנו נכנסים לחודש ניסן שמסוגל לגאולה (ע' ר"ה יא), וכשם ששנאת חינו גרמה לגלות (ע' יומא ט), אם נתחזק בענין האחדות נזכה ליגאל במהרה!!

פ"רש"י: "גארת הכתוב, שאין טומאת נגעים וטהרתן אלא על פי כהן". ויש להבין, הלא אין זה לפי כבודו של הכהנים להתעסק עם הנגעים, כמבואר במדרש: "אמר משה, כך הוא כבודו של אהרן אחי להיות רואה את הנגעים?" (ויקרא רבה ט"ו ח), וא"כ מדוע הצריכה התורה שדוקא הכהנים יתעסקו בו? ועוד יש להבין מדוע נקרא המצורע החוטא בשם "אדם", שהוא השם המכובד ביותר, ולא בשם "איש"? (ע' **אלשיך הק' ד"ה** "ובוא מצאנו", שהקשה כן).

ויש לתרץ, בהקדם מעשה שהיה בשנת תרע"ב, שהעלילו הגוים שהיהודים הרגו נוצרי בכדי להשתמש בדמו לאפות מצות, וביססו טענתם על מאמר הגמרא (יבמות סא) "אדם" - אתם קרואים אדם, ואין העובדי כוכבים קרואים אדם", שרואים שאין הגוים נחשבים "אדם", ולכן אמרו שהיהודים סוברים שאין בעיה להרוג אותם, ועקב טענתם בית המשפט העליון שלחו לחכמי ישראל שיפרשו את המאמר הזה באופן שיתקבל על הדעת.

שלח להם **הגאון ר' מאיר שפירא זצ"ל** פירוש נפלא, שהנה יש לתמוה, מדוע כשיהודי אחד נאשם ברצח, הגוים אומרים שכל היהודים רוצחים, וזה דבר פלא שלא מצאנו אצל שאר אומות העולם. והסביר שעם ישראל במהותם מאוחדים, שהרי כולם נשמה אחת, ואפילו הגוים מרגישים את זה, ולכן דנים אותם כאילו הם גוף אחד, וממילא אם איש אחד חטא על כל העדה יקצפו.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

CORRECTION FROM LAST WEEK: The exact time of halachic midnight (חצות) on Pesach night is 12:55 AM in the NY area and 1:25 in the Cleveland area [not 1:03 and 1:33 as was mistakenly printed. Please note the change].

Sukkos. There is a Torah obligation to eat bread in the Sukkah on the first night of Sukkos (1). Outside of Eretz Yisroel, there is an additional Rabbinic obligation to also do so on the second night. The obligation is fulfilled by eating the first slice of challah after Kiddush. The amount of bread to be eaten to fulfill the basic obligation is the volume of one half of an egg. Preferably, one should eat a little more than the volume of a full egg (2). This obligation is learned from a similar Torah wording written both by the Matza of Pesach and by Sukkos which connects the two (גזירה שוה). We apply the same time parameters of Matza, as explained last week, to eating on Sukkos night. As a result of this, one cannot fulfill his first night Sukkah obligation by making an early Yom Tov and eating bread before night. Similarly, one must fulfill the mitzvah of eating in the Sukkah before midnight. If midnight passed, he should still eat in the Sukkah before the night is over. In such a case he can say the beracha of "לישב בסוכה" if he eats a bit more than the volume of an egg of bread like he does the rest of Sukkos (3).

This ends the list of halachos relevant to halachic midday and midnight (חצות).

(1) סוכה כו. (2) א"ח תרל"ג (3) משנה ברורה תרל"כו (4) א"ח רל"א (5) פסקי תשובות רל"א

הוא היה אימר...

R' Yonoson Eibenschutz ZT"l (Medrash Yonoson) would say:

"The gemara (מועד קטן ה.) states that a Metzora - Leper, should announce his anguish publicly so that people should pray to have mercy upon him. Why is this pointed out by a metzora rather than by any sick person who needs prayers on his behalf? The answer is that a metzora is called a 'מוסגר' - someone who is 'locked in,' because as the Zohar tells us, a leper's prayers are suppressed and not accepted by Hashem. The metzora is in a worse position than a regular sick person because specifically his prayers are not accepted. Therefore, he must publicize his condition so that others should pray for his wellbeing."

R' Nison Alpert ZT"l would say:

"It takes a great person - an 'אדם' - to admit his shortcomings and appear in front of the Kohen to be examined for leprosy. One does not lose the appellation 'אדם' by sinning. No one is perfect. Even if one sins he still retains this title. On the contrary, by not seeking to correct his shortcomings one loses this title."

A Heilige Neshama would say:

"I don't have time to be disappointed with my life - I'm too busy counting my blessings!"

מזל טוב למוה"ר ברוך הירשפלד שליט"א ורעייתו על רגל נישואי בתם. יה"ר שיזכו לבנות בית נאמן בישראל.

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הלכה למעשה

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

Mincha Gedolah. The next halachic time to discuss is "Mincha Gedolah" - the beginning of the longer time span for the davening of Mincha. Thus, "גדולה" means longer, as compared to the later time (3 seasonal hours later) called "Mincha Ketanah" - the beginning of the shorter time span of 2.5 hours for Mincha. Mincha Gedolah was the earliest time to bring the daily afternoon korbon, the last korbon of the day, in the Bais Hamikdash, and thus it is the first chance for us to daven Mincha. In reality, though, they very rarely brought the korbon that early. It was usually brought 3 hours later (3.5 hours after midday), which we call Mincha Ketana. **The Preferred Time to Daven Mincha.** The Shulchan Aruch (4) following the view of the Ramba"m holds that one should always daven in the later part of the afternoon, after the beginning of Mincha Ketana, since this was the time when the afternoon korbon was actually brought. If a person will not have a minyan later in the afternoon, he can daven earlier with a minyan and he fulfills his obligation, although not in the preferred manner. Thus, some Gedolim would always make an effort to daven later in the afternoon. The Ro"sh, however, argues on this opinion and holds that davening early at Mincha Gedolah is just as good and many do so especially in the short winter afternoons (5).

WEEKLY CHIZUK # 75

קדושת האכילה - One of the important aspects of Pesach is eating in a holy manner. Eating for the sake of serving Hashem is a very difficult challenge. Even on Pesach, we are being flooded with unlimited tasty and unique "pesachdike" items. Self-discipline is the key to rising in Torah and Avodas Hashem.

A story is told that in the city of Bnei Brak, there lived a young *Kolel* family who קע"ה was blessed with many children. Very quickly, they outgrew their tiny apartment and after their eighth child was born, there was literally not an inch of empty space that didn't contain either a mattress, a trunk full of clothes, or a mattress on top of a trunk full of clothes. When the wife became pregnant with their ninth child, they realized that they could not continue in their present situation. They needed a larger apartment but they could not afford one.

"I think it's time to ask our Father for a new apartment," said the husband. By this, they both knew, he was referring to their Father in Heaven. So, that very day, he took the bus to Yerushalayim, and made his way to the *Kosel Hama'aravi* for an up close and personal interview, a one-on-one supplication to his beneficent Father.

Clutching his *Tehillim* tightly, the young man cried his eyes out. Page after tear-soaked page, chapter after heart-felt chapter, he poured out his heart to the Master of the World, pleading for mercy and begging that his prayers should be answered in Heaven. "Please, please, *Hashem*," he silently shouted, "Help my growing family, allow us to live in suitable accommodations, so that we may continue to serve You constantly."

Just then, he felt a tap on his shoulder. Hesitating, he stopped swaying and looked back. A pair of kind eyes stared back at him. "Why do you cry so? Is there anything I can do to help?" asked a compassionate voice.

His mind went blank. "Oh, it's ... it's I ... I ... need *Hashem's* help," he replied. The kind man's eyes smiled as he once again asked, "Tell me, what is it? Let me try to relieve you of your heavy burden."

The young man swallowed hard and told his tale. Instantly, the man took him by the arm and said, "Come with me. I think I can help you." He led him to his parked car and bade him to get inside.

They drove directly to a real-estate office in the city. The older man went straight in and asked, "Do you have any listings for apartments in Bnei Brak?" It just so happened that they did, in fact it was a five-bedroom flat adjoining a small courtyard in the heart of the city. Within minutes, the man signed the papers, wrote out a check, and handed the keys over to the astonished *Kolel Yungerman*, who for once was at a loss for words.

"How ... how ... can I thank you? I don't even know your name!" he cried out amidst tears of joy.

The man smiled. "You turned to our Father in Heaven. He, in turn, aroused me to do this *mitzvah* - to help you in your time of need. I am just his messenger, nothing more!" With that, he turned and drove away.

Words cannot express his homecoming that evening in Bnei Brak. But when word got around the *Kolel* about his successful mission to the *Kosel* and his secret benefactor, an entire car-load of young men hastily drove to Yerushalayim, *Tehillim's* firmly clutched in their grasps. They spread out along the length of the Wall and began praying loudly and tearfully. They spent many hours in supplication but the only taps they felt on their shoulders were from itinerant beggars asking for donations. Later that afternoon, they all drove back to Bnei Brak.

The *Rosh Kolel* later commented: "He went to the *Kosel* to daven to *Hashem* and this man came to his rescue. They traveled to the *Kosel* looking for this man - so why should *Hashem* help them?"

משל למה חדבר רומה

נגע צרעת כי תהיה באדם והובא אל הכהן וגו' (יג-ט)

משל: There is a fascinating incident involving the great **Shach, R' Shabsi HaKohen ZT"L**, who was once involved in a *Din Torah* with another individual. After the Shach and the other man presented their sides, the *Beis Din* ruled against the Shach. Surprised, he respectfully asked the court why his position was rejected. One of the judges explained that he found arguments refuting the Shach's position in a recently published work.

Later, when R' Shabsi looked in his own *sefer* "*Sifsei Kohen*" on *Choshen Mishpat*, and saw that he had indeed ruled like the *Beis Din*, he immediately acknowledged that in his attempt to vindicate himself,

he had not approached the problem objectively, and completely overlooked the decision which he himself had arrived at in his own halachic commentary.

במשל: The *Mishna* (נגעים ב-ה) teaches that a *Kohen* may inspect all the symptoms of *leprosy*, that are found on one's body, save his own which must be examined by a different *Kohen*. In a general sense, the *Torah* is teaching us that a man sees all the faults of others, but he never sees his own. No matter how objective one thinks he is, whether in spiritual or mundane matters, it is difficult to look at one's own creative work with a critical or unbiased eye. A person will see only what he expects to see.

TORAH GEMS

טוהר הוא וטהרו הכהן וגו' (יג-ל)

There was once a doctor who lived in the Iranian province of Karmanshah. Although born Jewish, he had converted to Islam when he became older. The Chief Rabbi, **R' Avraham Chacham ZT"L**, tried to talk to him and find out why he left the Jewish faith.

The doctor smiled sadly. "To tell you the truth, I haven't found Islam to be all that great. But I had questions about Judaism which bothered me and I figured if I became a Muslim, at least I wouldn't be persecuted." When pressed to disclose his doubts, he said, "I once heard a rabbi giving a speech about Yonah who was swallowed up by a whale. Then the giant Leviathan (לוייתן) came and wanted to swallow the whale with Yonah inside it. Yonah quickly called out, 'I am circumcised,' and the Leviathan swam away."

The doctor laughed out loud. "Isn't that ridiculous?" he asked. "How can a person talk to a fish? And even if he could, why would the mighty Leviathan run away because Yonah was circumcised?"

R' Avraham shook his head sadly. "Because of your stupidity, you have lost both worlds. Our Sages are speaking allegorically. The Leviathan is the largest beast in the world, dwarfing a human being. The lion is stronger, the cheetah is faster, yet all these animals do not have the human ability to control its inner impulses, to subjugate its desires and choose the path of good over evil. Only a person has that ability, and the physical symbol of this is the *Bris Milah* which acknowledges man's ability to control his desires."

"When the Leviathan heard Yonah's words, it realized the superiority of man over every living being, including itself. It had nothing more to say but to acknowledge the truth, so it swam away!"

מעשה אבות ... סימן לבנים

אדם כי יהיה בעור בשרו שאת או ספחת או בהרת והיה בעור בשרו לנגע צרעת וכו' (יג-ב)

The **Medrash Tanchuma** recounts a story about a certain *Kohen* who was adept at discerning *lesions*, that broke out on people's bodies. At one point, the *Kohen* lost all his money and decided that he must travel abroad to raise money for his family. He told his wife, "People will come to the house for me to determine their *Negaim*, so I will teach you how to read them and you can do it in my place. The first thing you must know is if you see that a person's hair follicles have dried up, you'll know that he or she definitely has a lesion. Since *Hashem* created each strand of hair with its own individual source from which it nurtures and grows, if the source is dried up, the hair is dried up!" The pious woman responded, "Listen to yourself. If *Hashem* creates a source for each strand of hair, a human being like yourself who supports his family - don't you think *Hashem* has provided a source for you as well?" The *Kohen* took her words to heart and remained at home.