

תורה תבלין

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שבת קודש פרשת כי תשא

Shabbos Parshas Ki Sisa

י"ז אדר ראשון תשס"ה - February 26, 2005

הדלקת נרות שבת - 5:25	(Monsey, NY)	מנחה גדולה / שבת - 12:39
שקיעה של ערב שבת - 5:43	~~~~~	שקיעה של יום השבת - 5:44
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מדעת עליון

ומש"ה מצא משה רבינו שעדיף שלוחות אלו ישתברו, ולהשתדל לקבל לוחות חדשים, שיהיו שונים מהלוחות הראשונים. כי בעוד שהראשונים היו מעשה אלקים, כמו גוף הכתב, הרי הלוחות האחרונים היו מעשה ידי אדם, כמשנאי "פסל לך". ומכיון שענין הלוחות הוא דבר המעמיד ומקיים, שלא יהיו אותיות פורחות באויר, הרי הלוחות הראשונים שהיו מעשי ה' והתקיימו לעד, אבל השניים שהיו מעשה אדם, אינם מתקיימים אלא בתנאים וגדרים.

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

לכאורה יש להקשות על זה שאמר משה רבינו "ואם אין מחני נא מספרך", וכי זו היא מדת ענותנותו של משה לומר "מחני נא" - דר"ל שמיתתו יכפר העון הגדול שעשו כלל ישראל?

אלא מבאר הרה"ק בוצינא קדישא, מו"ר ישראל בעל שם טוב זצ"ל, דבאמת יש ב' בחינות בענין העבירות: א' כשהגדול הדור מהרהר בעבירה, רחמנא ליצלו, ומזה נמשך החטא להמון העם, שיבאו לידי

וירא את העגל ומחלת ויחר אף משה וישלך מידו את הלוחות וישבר אותם תחת ההר וגו' (לב-יט)

יש להקשות, היתכן שמשה רבינו ע"ה היה חושב שבשביל שעשו ישראל את העגל, יישארו בלי תורה ח"ו? הלא היה ראוי לו להמתין מללמד את בניי עד שיתקנו את מעשיהם, אבל לא לשבר את הלוחות לגמרי, ואח"כ להתפלל לפני ה' שיתן להם לוחות שניות? אתמהא!

ומיישב הגמו"ר שמעון הכהן שקופ זצ"ל, בס' שערי ישר, שבאמת בלוחות הראשונות היתה סגולה מיוחדת שאם למד אדם פעם א', היו הדברים שימורים בזכרונו לעולם. וכפי ששינו בגמי (עירובין נד). מאי דכתיב "חרות על הלוחות"? אלמלא לא נשתברו הלוחות הראשונות לא נשתכחה תורה מישראל ע"כ. ממילא, כאשר ראה משה את העגל, הרגיש שמצב זה הוא מסוכן מאד, כי ע"ז עלול להיות חילול הקודש נורא מאד, כי אפשר שיזדמן איש מושחת ומגואל במעשים רעים - שיהיה בקי בכל חדרי התורה! וזה למד משה רבינו מקרבן פסח, שעליו נאמר "וכל בן נכר לא יאכל בו" (בא יב-מג). וקל וחומר לתורה כולה, שאין ראוי שמי שמושחת במעשים רעים יתגה בה.

A SERIES IN HILCHOS SHABBOS
SHABBOS MORNING KIDDUSH (2)

There is a fundamental difference between the *Kiddush* made at night and the day-time *Kiddush*. The night *Kiddush* is the *beracha* of "מקדש השבת", while the first *beracha* of "בורא פרי הגפן" is said just to enable one to drink the wine. In the morning, the opposite is true; the entire *Kiddush* is the "בורא פרי הגפן", while the *posukim* that are recited before are just customary. This has relevance in practical *halachah* as well. At night, if one missed hearing the "בורא פרי הגפן" but was able to hear the entire *beracha* of "מקדש השבת" (likewise, if one only managed to hear the *beracha* of "יחמבדיל בין קודש לחול" by *havdalah*, and not "בורא פרי הגפן"), he has still fulfilled his obligation. (In order to drink wine, though, one must make his own *beracha* on wine ⁽¹⁾.) During the day-time *Kiddush*, missing "בורא פרי הגפן" is missing it entirely.

A second difference between the night and day-time *Kiddush*, is that by night, one may not repeat *Kiddush* unless he is exempting another who has yet to hear it ⁽²⁾. In the morning, however, one is permitted to repeat *Kiddush* at his meal, since he is only making the *beracha* of "בורא פרי הגפן" and drinking wine. In fact, many people who have attended a morning *Kiddush*, recite it again before washing in order to satisfy a minority ⁽³⁾ opinion which holds that to fulfill במקום סעודה קצו:א (5) מהרש"ם ג:יז (6) ערוך השולחן רח:יח (7) יו"ד קט"ו (8) או"ח שי"ח

הוא היה אומר.....

R' Shamshon Raphael Hirsch ZT"L once said:

"A mother complained bitterly that her child showed her no respect. I told her, 'For ten years you did whatever he wanted; do you now suddenly expect him to do what you want?!'"

R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say:

"One who is kind by nature suffers from others, while someone with a bad disposition causes others to suffer. Is it not preferable that in the next world, it said about a person, 'This is Rabbi so-and-so, who suffered from everyone,' rather than, 'This is Rabbi so-and-so who caused everyone to suffer'?"

R' Yehoshua Aizik (Eizel Chorif) of Slonim ZT"L would say:

"Certainly *Bnei Yisroel* committed a grave and terrible sin with the Golden Calf. Nevertheless, they were still on a higher caliber than *Bnei Yisroel* of today. At that time, the Jewish People were willing to throw their gold and silver into the fire, just as long as they would have a God. Today, on the other hand, there are so many willing to abandon G-d, as long as they remain with their gold and silver!"

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down to prevent these lights from shining on his face. It did not suffice to simply close his eyes, which was easy enough to do. Evidently, R' Chatzkel understood that if a person faces טומאה - *impurity*, even if he does not actually look at it, nevertheless he still comes into contact with it.

TORAH GEMS

**קח לך סמים נטף ושחלת וחלבנה סמים
ולבנה זכה בד בבד יהיה וגו' (ל-לד)**

Rashi describes the spices that were used in the *Mishkan*, and lists among them "חלבנה" - "*Galbana*." This spice was the only one that had a foul odor, "*in order to teach us (a lesson), that we should not exclude from amongst our groups, our fasts and our prayers, the wicked sinners of Bnei Yisroel, that they may be considered a part of us.*" It is our fervent wish that the רשעים should eventually see the light of *Teshuvah* and rejoin the fold of *Torah* and *mitzvah* observance. Thus, we must never turn our backs on them nor give up on them, and always include them in our communal prayers and even physical activities.

A *Maskil* - "enlightened" individual was once turned away from the *Beis Haknesses* of the **Baal Hafla'ah, R' Pinchos Halevi Hurvitz ZT"l**, and told that he could not participate in, nor be counted as part of the *minyan*. Indignantly, the man approached R' Pinchos and asked him straight out why he was to be excluded from the *Rov's minyan*. To further prove his point, the learned *maskil* quoted the above-mentioned Rashi that states that even a wicked sinner from amongst the Jewish People, should be included in the prayers and gatherings of the rest of the people.

The *Hafla'ah* didn't miss a beat. Without even a backward glance at the questioner, he retorted, "The *Torah* lists for us a total of eleven spices that are to be used in the *Mishkan*. Ten of them - a *minyan* - are good, clean and with a pleasant scent. The חלבנה, however, representing the wicked רשעים, must then be the eleventh spice - the one that couldn't be included as part of the *minyan*!"

וַיֹּאמֶר מֹשֶׁה מִלְּאוֹ יָדְכֶם הַיּוֹם לַה' וְכוּ' (לב-כט)

Targum Yonason Ben Uziel explains that after Moshe sounded the cry "מי לה' אלי" - *"Whosoever will act for Hashem is with me,"* and Shevet Levi responded by killing close to 3,000 idol-worshippers of the עגל הזהב - *Golden Calf*, Moshe further commanded them to, *"sacrifice korbonos on account of the spilled blood in order to effect an atonement before Hashem for that that they acted against their brothers and sons."* We must understand, however; the *Leviim* were commanded to kill the sinners as it says "ויהרגו איש את אחיו" - *"And each man shall kill his brother."* If so, why are they blamed for these deaths to the extent that they were required to bring *korbonos* for atonement? After all, they were commanded by Moshe and were simply following his order?

In the end, though, expounds **R' Chaim Kanievsky Shlit"a**, death is death and killing is killing! *Dovid Hamelech* was not permitted to build the *Bais Hamikdosh* for one specific reason: during the many wars that he was involved in - and even commanded by *Hashem* to wage - he spilled the blood of many of his enemies. This fact remained with him all his life and precluded him from being involved in the construction of the Holiest of Holies - the *Bais Hamikdosh*. Similarly, a *Beis Din* that imposes the death sentence upon a guilty defendant, a murderer no less, is required to fast as a means of repentance. Not because they may have erred in their judgement, but because a human being was killed on account of their ruling.

For this very reason, the *Leviim* involved in the deaths of 3,000 of their brethren needed atonement, since in the end, they had blood on their hands!

מעשה חטא ח"ו. ובי' הוא להיפך, שמחמת שהמון העם התחילו לחטוא במעשה, מזה ממשיכין הרהור בגדול הדור לפעמים. והחילוק ביניהם, דלכחינה האי' אין בכח הגדול להתפלל בעד החוטאים כיון שממנו נצמח הרעה. ואמנם לבחינה הבי', כיון שגדול הדור הוא אנוס בזה החטא, ממילא יכול להתפלל בעדם ותפילתו רצויה. וזהו מה שאמר משה רבינו "ועתה אם תשא חטאתם" - כלומר, אם הקב"ה ימחול בני ישראל עכשיו

מעשה אבות... סימן לבנים

וראו בני ישראל את פני משה כי קרן עור פני משה וכו' (לד-לה)

The *Navi* writes (ישעיה ל-כ) "והיו עיניך רואות את מורידך" - "*Your eyes shall see your teacher.*" Just as the face of *Moshe Rabbeinu* shone from the intense holiness of the *Shechinah* upon him, so too shall every person make an effort to view *tzaddikim* and righteous people, so that a portion of their holy spirit be transmitted to him. Similarly one should avoid gazing at רשעים and wickedness for the same reason.

In *Eretz Yisroel*, a terrible malady that had been unprecedented before within the cities and towns of the Holy Land, gripped the religious community and threatened the beauty and tranquility of *Torah-true yiddishkeit*. Cinemas and theaters became widespread and even the religious community had trouble keeping their own from piquing their curiosity at the ideas expressed in these unholy places.

The story is recounted regarding the famed *Ponovezher Mashgiach*, **R' Yechezkel Levenstein ZT"l**, who was once traveling in a car on his way to an important function. Accompanying him that day was his close *talmid*, **R' Shlomo Brevda Shlit"a**, who later told over what he had seen while traveling with his *Rebbe*. The entire ride, *Rebbe* and *talmid* engaged in a learned discussion, when suddenly R' Shlomo looked over at his *Rebbe*, and noticed that R' Chatzkel had quieted momentarily and was ducking his head down. It appeared as if he was attempting to avoid being hit by an oncoming flying projectile. But when R' Shlomo instinctively looked around to see what was heading their way and protectively lowered his own head as well, there was nothing to see. The car had slowed down and come to a stop, idling at a red light and nothing seemed to be out of the ordinary, nor was anything dangerous or otherwise unusual hurtling at them.

R' Shlomo was puzzled and concerned. "Is everything alright, *Rebbe*," he asked urgently, once again looking about. R' Chatzkel still had his head down and his eyes closed.

R' Chatzkel was silent for a few moments longer, until the light turned green and the vehicle began moving again. Then, he raised up his head, opened his eyes and straightened his shoulders. Peering over at his *talmid's* questioning look, R' Chatzkel finally responded. "We have no idea how much harm may be caused to our רוחניות - *spirituality*, by being in contact with even just an illumination that originates from a place designated for immorality!"

He then went on to explain to R' Shlomo that moments before, their car had stopped in the traffic just outside a well-lit and highly populated cinema. The entire area was floodlit by the bright arcade and flashing lights of the theater house and as a result, even their own automobile was lit up on the inside by the bright reflections and illuminations. Thus, to avoid this contact, R' Chatzkel made a point of ducking