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Shabbos Parshas Ki Sisa

ט"ו אדר א' תשע"א - February 19, 2011

הגהע רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

הרי יראה ויוכח על עצמו שגם הוא נכשל מידי יום בבנין עוון העגל שהוא עושה כל מיני פעולות אשר בכך הוא כעומד ומכריז שח"ו אין לו חלק באלוקי ישראל, כי כל חטא האדם עושה הרי הוא ח"ו מורד בהקב"ה וממרה את רצונו ית', ולכן כאשר הוא מעניש האדם על דרכו הרעה הרי הוא מענישו גם עוון העגל, כי הלא גם הוא המשיך את עוון העגל שנכשלו בה אבותינו, ובגינו עדיו אנו סובלים מרורות בגלותינו עד היום הזה.

ומחובותינו לתקן את זה החטא ע"י שנכריז כי יש אלוקים בישראל ומלכותו בכל משלה, וכמובן להיזהר בכל חומר שלא להיות בכלל אלו אשר במעשיהם הרי הם כמכריזים ח"ו שאין להם חלק באלוקי ישראל.

והדברים אמורים בראשונה בענין התפילה אשר הוא אחד מהדברים שצריכים חיזוק בכל יום, וכמה גדול הוא הזלזול בכבודו של הקב"ה כאשר אחד מתאחר להגיע לתפילה בשאט נפש, ומוטל על האדם להתחזק בכל כוחו בעבודת התפילה, ויזקק בכך את עוון העגל אשר בה מרדו במלכותו של הקב"ה, ואדרבה יקדש את שמו הגדול ברבים.

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

מאוצרותיו של המגיד

אך את שבתתי תשמרו כי אות היא ביני וביניכם לדורותיכם לדעת כי אני ה' מקדשכם (לא-יג) – הכל מאת ה' ולטובה מחשבת טבעית, ובה הוא מחזיר בלבו שגם המהלך הטבעי הוא מאת ה', וכיון שמכיר ש'אין כל טבע ומנהגו של עולם כלל' (ע' רמב"ן שמות י"ג ט"ו, ד"ה ומן הניסים), הוא זוכה שיתנהגו עמו מן השמים בהנהגה על טבעית. ולפ"ז יש לבאר את הפסוק, 'אך את שבתותי תשמורו'-'לשון רבים', שכולל בו הן את יום השבת והן את ימי השבוע, והיינו שהשבת מחדירה אמונה ובטחון בלב היהודי בשביל כל ימי השבוע ומרוממות אותם, ומלמדת ש'אין כל טבע ומנהגו של עולם כלל', ובכך הוא זוכה שה' יתנהג עמו בדרך שמופרש ומובדל מן הטבע-'מקדשת', וכמו שממשיך הכתוב ואומר 'לדעת כי אני ה' מקדשכם', שע"י שמירת השבת יתנהג עמכם ה' בדרך מקדשות. (ע' מלבי"ם שמות ל"א י"ד). והנה גם נס פורים מלמד אודות יסוד זה, ש'אין כל טבע ומנהגו של עולם כלל', שהרי המתבונן בו יראה שלולא שיד ה' כיוון את הטבע, לא היה יתכן שיתרחש, (ע' בני יששכר' מאמרי כסלו-טבת, מאמר ד', אות פ"ג).

ולכן אצל חג הפורים, מוזכר הפסוק (משלי ט"ו ט"ו) 'טוב לב משתה תמיד' (ע' רמ"א או"ח תרצ"ז), כיון שהוא מלמד שהכל מאת ה' ולטובה, ובכך ייטב לבו, וישיג 'משתה תמיד'.

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 5:16
זמן קריאת שמע/מ"א – 8:52
זמן קריאת שמע/הג"א – 9:28
סוף זמן תפילה / הגר"א – 10:22
שקיעת החמה ליום השבת – 5:35
מוצש"ק צאה"כ/ מעריב – 6:25
צאה"כ/לשיטת רבינו תם- 6:47

פזרים קטן
שזשן פזרים קטן

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

ר"ש" ותמיד תמיד כשאפקד עליהם עונותיהם ופקדתי עליהם מעט מן העון הזה עם שאר העונות, ואין פורענות באה על ישראל שאין בה קצת מפרעון עון העגל ע"כ. יש להתבונן בדבר מה פשר ההנהגה הזאת לפרוע את העונש על עוון העגל יחד עם שאר העונות למשך כל הדורות, ואם היה הסיבה מחמת רחמנותו שלא להעניש בפעם אחת על הכל, עדיין אין הסבר בדבר שהעונש בא רק יחד עם עונש נוסף על עבירות אחרות? אכן כאשר נתבונן מעט בדבר יש כאן ענין עמוק, כי הנה חטא העגל שנכשלו בה דור המדבר אינו נתפס כלל אל השגת השכל האק שהגיעו כל כך לשפל המדרגה לאחר זמן מועט מאז עמדו על הר סיני וקבלו את התורה, לאחר שזכו להתגלות עצומה שכזאת הלכו וימירו את כבודו של השי"ת בתבנית שור אוכל עשב. אמנם האמת שאין זה מתפקידו לשפוט את דור המדבר, ובודאי שאין לנו שום השגה בכל מה שהיה שם, אך בכל זאת הלא ידוע כי מה שיש בכלל הוא בפרט, ואם כן הדבר נוגע לכל אחד ואחד מאיתנו. כי כאשר יערוך כ"א חשבון אמיתי ונוקב על כל מהלך חי,

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

צריך להבין, מדוע נאמר 'שבתותי-לשון רבים', וכן יש להבין כוונת המילים 'לדעת כי אני מקדשכם'. ובספר 'שם עולם' (א' ד', לבעל הח"ח) כתב ליישב, בהקדם מה שכתב ה'חיי אדם' (הלכות שבת, א', א') בעניין קדושת השבת, "כי קדושת השבת היא נמשכת לכל יום, כי הוא המרכז האמצעי שכל ימי השבוע יונקים ממנו, ימים א' ב' ג' נקראים 'אחר השבת', שהם מקבלים קדושה משבת העבר, וימים ד' ה' ו' נקראים 'קודם שבת', כי הם מושפעים ומקבלים קדושה משבת הבאה". ולפ"ז מבאר החפץ חיים את הפסוק, 'וליה אמר הכתוב, את שבתותי תשמורו-לשון רבים, כיון שכונתו גם אל כל ימי השבוע היונקים מקדושת השבת, והיינו שע"י שמירת השבת כראוי, יתקדשו גם כל ימי השבוע, וכמו שממשיך הכתוב ואומר 'לדעת כי אני ה' מקדשכם', והיינו שעל ידי השבתות נמשכת הקדושה על כל ימיו של אדם".

ונראה לבאר את הפסוק על דרך זה באופן אחר, ובהקדם ביאור כוונת המילה 'קדושה', דהיינו הנהגה מופרשת ומובדלת מן הטבע, וגם בהקדם יסוד בעניין יום השבת, שהוא יום המיועד להתחזקות באמונה ובטחון בה' בשביל כל ימי השבוע, שהרי בו היהודי שובת מעשיות כל מלאכת

במשל: If the blame for the Golden Calf can be laid at anyone's feet, it must be the Satan, the yetzer hara. If not for his cunning portrayal of Moshe Rabbeinu lying immobile - seemingly dead in Heaven (Rashi) - things may have turned

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (35)

Concepts in Praying for the Sick (cont.). Here are the seven more concepts in davening for the sick. These are either general attitudes or specific inspirations that one should have in mind before, or as one davens. We continue the list.

- 21) The Morning Hours.** This is the best time of day to daven for a cure. It is when the angel רפא-ל (whose name indicates that his job is to administer Hashem's healing) emerges with all sorts of cures in his hand (1).
- 22) The Daylight Hours.** The rest of the daylight hours (even after the morning) are still more of an opportune time to daven for a cure, than the night hours (2).
- 23) A Seudas Mitzvah. R' Mordechai Gifter ZT"l** used to say over the following from **R' Akiva Eiger ZT"l**. At a *seudas mitzva* (*Bris, Siyum, Sheva Berachos*), it is a big merit to mention an ill person by name and say out loud a request for a cure, and the participants should answer **אמן**.
- 24) Two Types of Tefillos.** 1) Saying a *tefilla* that has already been composed by יגדלי הדורות This has the advantage of being in *Lashon Kodesh* and content. Yet, it has the disadvantage of saying over the same words time after time and possibly finding it hard to say the words with concentration and passion. 2) Saying a *tefilla* in one's own words each time. He has the concentration, because he is composing it as he goes along. However, it does not have

out totally different. We, who have the benefit of hindsight to learn from, can use this as a great lesson that we must always be vigilant against the ploys of the yetzer hara. So if he tells us to stay in bed - we must jump out that very instant!

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קרילנד הייטס

דולי the same intense meaning like those written by the yetzer hara. הדורות. A person should employ both of these measures.

- 25) After or During a Mitzva.** In and around one's *mitzva* performance, or withstanding a trial and not sinning, is a special time (עת רצון) for allsorts of *tefillos* to be accepted (3).
- 26) Accepting Hashem's Judgment and Hardship.** If the person(s) going through the hardship says the following phrase, humbly and sincerely, it is a great merit for him: "אתה צדיק על כל הבא עליו כי אמת עשית ואנחנו הרשענו" (*You are righteous in all that comes to us, because You have done [judged] with truth and we have sinned*). The sages (4) say that when Hashem hears this prayer, He says to the Heavenly angels: "Come and see the righteousness of My children ..." (See also the **ותנאי אנה"ק לא**).
- 27) QUESTION: If Hashem's judgment saw fit to give this illness, how can our tefillos help?** The *Rishonim* (5), and those who came later, answer that when an ill person davens and becomes closer to Hashem, his level changes and he is now like a different person on whom the decree was never made. The **Yeshuos Yaakov** wonders (6), however, how the *tefillos* of other people can help for him. He explains that when one davens for others, he has to first internalize that all *Yidden* are one unique body, and just as his mouth can pray for a pain in his leg, so too can one part of our nation daven for another part of the same nation.

(1) זהר פרשת בלק פד: (2) עיין תשובות אבני נזק י"ד קב, ושומע תפילה ח"א דף רג (3) רבינו בחיי פרשת יתרו (4) פסיקתא רבתי פרק לה (5) עיניקים דח"ח, עקידה נח, בית אלקים תפילה יד (6) או"ח קל

הוא היה אומר

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

"What is the connection of the beginning of the *Parsha* dealing with *Machatzis Hashekel* to the latter part which discusses the sin of the Golden Calf? The *gemara* (יבמות סג.) states: 'A man without a wife is not a (complete) man.' The male is only half a human being when not paired with his female partner. At the episode of the Golden Calf, the women were conspicuously absent since they did not participate. Therefore, the 'כופר נפש' (atonement for his soul) was needed only for half a Jew in each case; hence the requirement of the *Machatzis Hashekel* - half a *shekel*."

Rabbeinu Ephraim ZT"l writes as follows:

"The last letters of the words 'קח לך סמים' - '*Take for yourself the finest spices*,' form the acronym 'חכם' - a wise man. This alludes to the relationship that exists between fragrant spices and wisdom. How so? The *gemara* (עי' וימצא ע"ה) makes just such a connection by describing how both wine and spices are conducive to wisdom, for they both soothe man's spirit and free his mind for unencumbered thought."

A Wise Man would say:

"A man's treatment of money is the most decisive test of his character. How he makes it and how he spends it," לעילוי נשמת האשה חשוכה רישיא רחל בת ר' אברהם שלמה ע"ה, נפ' ח"י אדר א' תשס"ה – תהא נשמתה צרורה בצרור החיים TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.

מעשה אבות סימן לבנים

ושמרתם את השבת כי קדש היא לכם מחלליה מות יומת וגו' (לא-יד)

R’ Chaim Volozhiner ZT”L, founder and *Rosh Yeshivah* of the renowned Volozhiner Yeshivah, and prime disciple of the holy **Vilna Gaon ZT”L**, had a brother by the name of **R’ Shlomo Zalman ZT”L**. He, too, was an esteemed *Torah* scholar who served in the capacity of *Rav*, to a prominent community, not far from Volozhin.

A member of R’ Shlomo Zalman’s *kehilla* once traveled to Volozhin to discuss an urgent matter with R’ Chaim. It was about his brother, R’ Shlomo Zalman, claimed the man, and it was of extreme importance. Of course, R’ Chaim put aside what he was doing and listened intently to the man’s tale.

“*Rebbe*,” cried the man, “I don’t know how to say this, but it appears that your brother, R’ Shlomo Zalman, has become a bit unhinged. Many people are concerned that he is not right in his mind!” R’ Chaim was surprised at this bold statement about his brother and requested that the man explain what he meant by “not right in his mind.”

The man swallowed hard, but carried on with his narrative. “Last Friday night, a number of people in the community - myself included - saw the *Rav* running like a madman through the streets of our little town, without a *Yarmulkeh*, hat or any other covering on his head - holding a lit oil lantern!” The man gasped for breath. “*Rebbe*, I saw this with my own eyes! I don’t know what to do or what to say to your brother, R’ Shlomo Zalman. It appears as if he has gone mad!”

R’ Chaim understood that this man was not the type to contrive a story about his brother on a whim, and realized that the matter could not rest. He must look into it immediately.

That very day, R’ Chaim traveled to his brother’s town, intent on getting to the bottom of this story. How could such a thing have happened to his own brother? When he arrived at his brother’s home, he found the *Rav* sitting in his study learning *Torah* as usual without a care in the world, looking as normal as normal could be.

R’ Shlomo Zalman was pleasantly surprised with the arrival of his esteemed guest and welcomed his brother into his home. After exchanging pleasantries, he asked R’ Chaim what brought him to his little “neck of the woods.”

R’ Chaim’s demeanor turned serious as he recounted what the man from town had told him. “Tell me, my dear brother, what’s going on with you? Is everything alright?”

Upon hearing this story, R’ Shlomo Zalman let out a short laugh. Smiling broadly from ear to ear, he said, “Please let me tell you what really happened last Friday night. It was nighttime, after *Shabbos* had already begun, when a distraught man entered my home. His wife was in heavy labor and intense pain, and he wanted to know if he was permitted to turn up the lamp in his home, in order for the midwife to be able to see better. Well, of course, I ruled that not only was it permissible, it was required! Hurry home, I told him, and turn up the lamp and may your wife have an easy labor!”

R’ Shlomo Zalman looked at his brother carefully and continued. “But the man didn’t go right away; he walked out slowly, pensively. I sensed that he was hesitant to light a fire on *Shabbos* due to *Chilul Shabbos* and in that case, it may become a question of life and death - *Sakanas Nefashos*. Immediately, I jumped out of my chair, and without a second thought as to donning my coat, hat or any other outer clothing, I grabbed the oil lantern from my house and ran out into the street. The man didn’t live far and I took off in a dead sprint, running as fast as I could to get there before a serious problem arose. I was so intent on getting there, that I didn’t even realize that my *yarmulkeh* had fallen off my head and I burst into the man’s home with my oil lamp and stayed there until I saw that he followed my order and lit his lamp.”

R’ Shlomo Zalman once again smiled broadly, “Now, my dear brother, do you understand why my constituents think that I am not ‘right in my mind’?”

משל' למה הדבר דומה

כי זה משה האיש אשר העלנו מארץ מצרים לא ידענו מה היה לו וגו' (לב-א)

משל' It is well-known that the *Rebbe*, **R’ Heschel of Krakow ZT”L** was a child prodigy in his youth, with a cunning mind and sharp tongue. Once he failed to get up in time for his early morning *Torah* study, and his father reprimanded him for his laziness.

The child apologized. “Father, I couldn’t help it,” the boy said. “I awoke very early, and as I was about to get out of bed, the *yetzer hara* (evil inclination) whispered in my ear, ‘It’s too early, Heschel. You can still go back to sleep for a few minutes more.’ I relaxed and fell back

asleep, and then I overslept!”

The father did not accept this excuse. “But why did you allow yourself to be duped by the *yetzer hara*?” he asked. “Obviously the *yetzer hara* was up much earlier than you in order to do his job! You should have reasoned that if it was not too early for the *yetzer hara* to be up, than it was not too early for you to be up either.”

“There is no comparison,” the young Heschel replied. “The *yetzer hara* could get up early because he doesn’t have a *yetzer hara* who tells him to stay in bed. I do!”

ועתה לך נחה את העם הנה מלאכי ילך לפניך וביום פקדי ופקודתי עליהם חטאתם וגו' (לב-ד)

The sin of the Golden Calf defies human understanding. The Sages (סנהדרין סג) say that under normal circumstances, a Nation who witnessed the miracles at the *Yam Suf* and *Har Sinai* would never have committed such an ill-advised act. Nevertheless, it was decreed in Heaven that they stumble in this sin in order to provide future *baalei teshuvah* with a claim of vindication. In His great wisdom *Hashem* saw the necessity of providing future sinners the possibility to repent for their sins, and to this end, He decreed that *Bnei Yisroel* commit the sin of the Golden Calf.

The question, then, begs to be asked: If *Bnei Yisroel* did not intentionally cause the sin, why was it ascribed to them? If they were forced into performing this transgression, why were they punished so harshly? Rashi writes: “*Hashem consented not to punish the entire nation at that time, but He declared that whenever they would sin in the future, they would suffer some of the punishment that they should have received in retribution for the sin of the Golden Calf.*” According to the opinion that *Hashem* compelled them to sin, why were they judged so harshly?

R’ Michel Barenbaum ZT”L teaches us a very strong lesson in the concept of “בחיירה” (free will). Even though it had been decreed in Heaven that the Jewish people commit this sin, they were not forced to do so. They still had “free will” - they could have overcome their temptation to sin! Although it had been severely challenged, it had not been taken away altogether. Therefore, had they shown more resolve against the advances of the evil inclination, they could - and should - have restrained themselves from committing the sin. It was for this lack of determination, and for their willingness to play along with the whims of their evil inclination, that they were punished so severely.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
רחם

According to **R’ Shimshon Pincus ZT”L**, the 13 Attributes of Mercy, are a *tefillah*, a supplication to *Hashem*. He explains that just as a poor person approaches a rich man filled with hopeful anticipation and says, “You are a rich man with a big heart, and your hands are always open to the needy,” without needing to say anymore or actually ask for anything more since the rich man understands what he wants; so too, when one recites the 13 attributes beginning with, “*Hashem, Hashem All-powerful G-d, merciful, kind*” his request is understood and he need not say anymore.

R’ Dovid Feinstein Shlit’a (Kol Dodi) writes that a Jew should not just scream out the *tefillah* and think it is enough for his prayers to be answered. One must attach himself to these beautiful characteristics of *Hashem* and follow in His ways, as *Chazal* tell us: “*Just as He (Hashem) is merciful, you shall also be merciful; just as He performs kindness, you shall also perform kindness.*” This is the manner in which to truly arouse the mercy of *Hashem*.

However, more than anything else, our Father in Heaven wants us to be close to Him. And how does one come close to *Hashem*? If *Hashem* has no actual physical properties, how then is it possible for a human being to be “close” or “far” or anywhere in between? The answer is that we are not talking about physical proximity. We are talking about IMITATING HIS MIDDOS! The more G-d-like a person is, the more he draws close to G-d. Crying out during the *tefillah* is powerful, but emulating His ways will establish an even stronger *kesher* with *Hashem*, a bond that will always remain unbreakable.

TORAH GEMS

ויאמר אני אעביר כל טובי על פניך ותחנתי את אשר אחון ורחמתי את אשר ארחם וגו' (לג-ט)

The *Medrash* states: “*Hashem showed Moshe all the treasures in which the rewards of the righteous are stored away Later he (Moshe) saw a huge treasure and asked, ‘Whose is this great treasure?’ Hashem replied to him, ‘Unto him who does not have (good deeds to his credit), I supply freely and I help him from this pile.’*”

The renowned *Kabbalist*, **R’ Moshe Cordovero ZT”L (Tomer Devorah)** comments that there are people who are unworthy of receiving good or Heavenly rewards, and yet *Hakadosh Boruch Hu* has mercy upon them. This is because of this storehouse of grace (חן) from which He graciously dispenses free gifts to them, for He says, “Their fathers had merit and I have made an oath to the *Avos* that even when their children will be unworthy, they will be shown grace.” As it says אשר אחון ורחמתי את אשר ארחם - ‘*And I will be gracious to whom I will be gracious, and show mercy to whom I will show mercy.*’ This includes those who may not even deserve it (ברכות ג).

“So too,” *Tomer Devorah* writes, “should man behave. Even when he meets with the wicked he should not behave cruelly towards them nor insult them. He should have mercy on them, by saying, ‘Are they not, after all, children of Avraham, Yitzchok and Yaakov? If they are not worthy, their fathers were worthy.’ This way, he should conceal their shame and help them improve as much as is in his power.”

The **Chiddushei Harim, R’ Yitzchok Meir Alter ZT”L**, adds that the most abundant of all of *Hashem’s* treasures, is the one called the “אוצר מתנת חנם” - “*Treasury of free gifts.*” This “אוצר” contains an endless supply of goodness. A person has the ability to tap into this incredible resource, but only if he feels sincerely that he has no complaints or claims against *Hashem*, and that the Almighty owes him nothing.

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ה' ה' ק-ל רחום וחנן ארך אפים ורב חסד ואמת ונקה וגו' (לד-ו)