

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

הדלקת נרות שבת – 7:10

זמן קריאת שמע/ מ"א – 9:07

זמן קריאת שמע/ להגר"א – 9:43

סוף זמן תפילה/ להגר"א – 10:48

שקיעת החמה שבת קודש – 7:29

מוצג'יק צאת הכוכבים – 8:19

צאה"כ / לרבינו תם – 8:41

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שבת קודש פרשת צו – שבת הגדול – י"ב ניסן תשע"ז Shabbos Parshas Tzav - Shabbos HaGadol - April 8, 2017

להלכם בעד נפשו ולעמוד על משמרתו, כי בזה מגלה הוא כי עו רצונו ללכת בדרכי התורה והדירה, ומצד מחותו אין הוא ראי' לאלו הנפילות, ואינם כי אם ממזימות היצר להפחידו ולהחליש דעתו, אבל אין כל זאת מצד רצונו העצמי, ובאם אכן יעמוד האדם בתוקף על משמרתו יזכה לבסוף שחפץ השי"ת בידו יצליח, ושוב לא נתנן הרשות לאותו מחבל לחבול בכרם בית ה' כבראשונה, ויזכה לטלק מעליו כל המניעות והטרדות ושוב לא יתמודד בנפילות וסיבותיהם.

אך באם ח"ו מצליח היצר במזימותיו, והאדם נופל לזרועות היאוש, בראותו כי אין הוא עומד בפני המלאך המשחית, כי אז על אף שאין הוא אשם בעצם נפילתו הראשונים כי לא היו אלו מרצונו כלל, מכל מקום עצם היאוש מהוה הסכמה לתכתיבי היצר רחמנא ליצלק, ונמצא כי בעצם היאוש מהפך עצמו מבחי' צדיק לבחי' רשע ח"ו, כי שוב אין ברצונו לעמוד מול כחות היצר, ומניח עצמו להיות זורם ושוטף עם גליו השוטפים רחמנא ליצלק, וזהו ענין התנופה שמקודם 'מוליד' ואח"כ שוב 'מביא' להורות שאם ח"ו היה בבחי' 'מוליד' ונתרחק מבוראו, לא יתפעל כלל מהמצב הנוצר על ידי היצר וחילולתו, אלא עליו שוב להתקרב אל בוראו ולהיות בבחי' 'מביא' דהיינו להתקרב שוב אל בוראו.

וכשהאדם מקיים כל הדברים בפועל נמצא שזוכה על ידם לתכלית הקרבן כי שני הדברים אלו הם יסודות איתנים להיות קרוב אל השי"ת, הן המלחמה ביצר ללא שום פשרות, והן הענוה והשפלות, ורק על ידם יש ביכולת האדם להיות קרוב אל בוראו. השי"ת יעזור שנוכח בקרוב לבנין בית המקדש ולהקריב הקרבנות בפועל ממש, ונזכר עוד בו השנה לאכול מן הפסחין ומן הבחבים.

שראו לחתום במידת השלום שהוא קיום העולם), וידעת כי היה שם ה' נמחה על המים כדי לשים שלום בין איש לאשתו, ולפי שאהובה מידת השלום תיקנו לנו אנשי כנסת הגדולה חתימת תפילת שמונה עשרה במידת השלום, והיא ברכת 'המברך את עמו ישראל בשלום' (במדבר רבה י"א ז), וכן שלמה המלך עליו השלום חתם שיר השירים במידה הזאת, שאמר 'או הייתי בעיניו כמוצאת שלום', ואפילו העלוינים צדיקין שלום, שנאמר 'עושה שלום במרומיו' (במדבר רבה שם).

וענין שלום ואחדות' מבורא גם במה שנאמר בתחילת 'הפסרת שבת הגדול', 'וערבה לה' מנחת יהודה וירושלים...כשנים קדמוניות', וכפי שביארנו ב'משך חכמה', 'וערבה וגו', הנה מתוק הוא דבר המתקן מצד עצמו, אבל ערב הוא דבר הנתמג ונתערב מתערבות מינים שונים שיהיו מתבשמן זה מזה, וכמו הקטורת העשויה מ"א סממנין המעורבים זה בזה (ע' כריתות ו') ובכללותם היא עדיבה ביותר, והנה איתא בגמרא (מנחות קד:), 'אין שנים מתנדבין עשרון אחד בשותפות, מ"ט, משום דכתיב בה נפש', ואילו הציבור מביא מנחה (ע' ברמבם פ"ב מהלכות מעשה הקרבנות הלכה ג'-שלוש מנחות לציבור וכו'), כיון שנחשב כ'נפש', דכתיב ביה 'כל נפש הבאה ליעקב מצדיקה...שישים ושש...שבעים' (בראשית מ"ו, פסוקים כ"ז וכו'), לפי שהיו עובדים לל-א אחד' (רש"י שם) והם מאוחדים ונחשבים כנפש אחד, וזה שאמר 'וערבה לה' מנחת יהודה וירושלים' (לעניד לבוא, כאשר יעברו לל-א אחד...כשנים קדמוניות'-כ"מי הכל, שלא היתה עבודת כוכבים כימיו' (ויקרא רבה ו' ד', איכה רבי ה' כ"א), והם מאוחדים ונחשבים כנפש אחד ומתבשמים זה מזה.

The Torah is our everlasting treasure and every single Jew feels a special connection to it. For this reason, a Jew can become inflamed with the pure holiness of the Torah and it takes but a mere spark to ignite his heart. When a Jewish child begins to learn *Torah*, he is overcome with the sheer spirit of spirituality and this causes him to sway and “*shuckle*.” A Jew is not taught to react this way - it is automatic, and as he grows, this “flame” of *kedusha* remains with him.

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
undesirable in the past (4).

Shabbos HaGadol. The *Shabbos* before *Pesach* is not just another day before *Pesach* - it is still *Shabbos*. It should not be put into a back position merely because it comes two days before *Pesach*. In fact, this may be one reason that it is called *Shabbos HaGadol*, to remind us that notwithstanding its position in the year, it must be given the respect it deserves, and we should not take away from its *kavod* or *oneg* with any inferior meals or *zemiro*s, by missing usual *Shabbos* guests, or in any way be lacking *Divrei Torah* relating to the *Parsha* (5).

Bedikas Chometz. Even if one goes away for *Pesach*, he should be sure to designate an agent to be *bodek* *chametz* and to be *mevatel* and sell his *chametz* as well. Going away does not create ‘an exemption’ from *chametz*. **R' Belsky ז"ל** suggested that one search for *chametz* as if he were searching for a valuable coin or piece of jewelry. Would you shrug your shoulder and not not make the extra effort when you realize how much is at stake?

Burning of Chametz. When one burns his *chametz* on *Erev Pesach*, he should have in mind to try to rid himself of at least one undesirable flaw in his conduct. It might be anger, conceit, lack of concentration, etc. I once heard in the name of one of the *Litvishe Roshei Yeshiva* in *Eretz Yisroel*, a *segula*, that one should write on a piece of paper one negative aspect of his conduct and throw it into the fire together with his *chametz*.

(1) ענין מסכת דרך ארץ וזוטא פרק ט הלכה ב (2) של"ה במס' פסחים (3) ענין בראשית מטכב ומפרשים שם (4) אור"ח סימן ר"ג, ענין מפרשי הש"ע שם (5) ענין טיב ההגדה של הדרה"ג וגמליאל הכהן רבינוביץ שליט"א

... **הוא היה אומר** ...

Rabbeinu Yaakov ben Asher ז"ל (Baal HaTurim) writes:

The fire on the altar was like a ladder for the angels to ascend, as stated in the *posuk*, ‘The angel of Hashem ascended in the flame of the altar.’ For this reason, the מזבח החיצון (outer altar) was made of copper in accordance with the description of the *chayos* (angels), ‘They glittered with the color of burnished copper.’ However, the מזבח הפנימי (inner golden altar), by contrast, corresponds to the *Shechinah*, as implied by the *posuk*: ‘His hands are rods of gold.’ Therefore, if any blood is brought into the *Mishkan*, that sin offering from which it came may not be eaten for the concept of eating does not apply in the higher realms symbolized by the inner altar.”

R' Moshe Sofer ז"ל (Chasam Sofer) would say:

“Moshe Rabbeinu and Aharon Hakohen prepared their Korban Pesach on Shabbos Hagadol just like everyone else. Since the Jews in Egypt were steeped in idolatry, they were told to take the lamb early, on the tenth of *Nisan*, so as to cleanse themselves of this terrible sin. Thus, it carried a shameful connotation of idolatry, yet, nevertheless, Moshe and Aharon prepared their lamb on the tenth as well, showing solidarity with their people.”

R' Naftoli Tzvi Hurvitz ז"ל (Ropshitzer Rebbe) once said:

“On Shabbos Hagadol, I gave a *derasha* imploring the rich to help feed the poor. In the end, though, I was only half successful: the poor willingly accepted what I said. But the rich people - I’m not so sure!”

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	לעי"נ האשה חשובה רחל לאה בת ר' אריה זאב ע"ה זונפון נפ' ו' ניסן תשס"ח זוהא נשמתה צרורה בצרור החיים	Special Mazel Tov to Mr. & Mrs. Eli Katz and Rabbi & Rebbetzin Schneur Danziger on the engagement of their children, Rachel and Dovi. May they be zoche to build a Bayis Neeman B'Yisroel and bring nachas to their families, friends and all of Klal Yisroel.
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מעשה אבות סימן לבנים

יינש את פר התמאת ויסמך אהרן ובניו את ידיהם על ראש פר התמאת וגו' (ח-ד)

When **R’ Meir Premishlaner זי”ל** was a child of ten, he grew up in the Ukranian town of Podhajce. Every Thursday was market day in Podhajce and the young boy would walk through the busy marketplace collecting donations and distributing them to the poor to buy their provisions for *Shabbos*. In the course of his rounds, he once came to a butcher by the name of Shimon and asked him for a donation of one *kreutzer* for the poor. “I’ll give you two,” said the butcher, “on condition that you tell me whether this ox that I want to buy is going to turn out to be kosher or not.” The butcher smiled at his little game.

“Very well,” replied the clever boy. “If you give me ten *kreutzer* - half a *fertziger* - for my *tzedakah* fund, I will tell you.” The butcher decided to play along and gave it to him, whereupon the boy told him, “This ox cannot be eaten; it is *treifa*.” Pointing to another ox, the butcher asked, “And what about this one?” The boy responded that he would require another half-*fertziger*. When it was given, he said, “There is no blemish on this ox. It is perfectly glatt kosher.”

The boy was born of holy parents, and known to be a smart child. Shimon bought the second ox, and left the first ox for some other butcher. Sure enough, Shimon’s ox was without blemish, while the other was found after slaughtering to be *treifa*.

The following Thursday, when the boy came to the market to collect his donations, Shimon the butcher called him aside and said, “Meir’l, I will give you a whole *fertziger* if you tell me whether each one of the oxen up for sale is kosher or not.”

“All I ask for is half a *fertziger* for each ox,” said the boy, “and then I will I tell you.” The butcher paid in full, this time without hesitation, and the boy told him precisely which was kosher and which was not. He was right on the money!

Young Meir was delighted to collect such considerable sums for the poor, while the butcher, seeing that the child never missed his target, approached him on the third week and again on the fourth. Young Meir had a “sixth sense” and was never wrong. The butcher continued paying up for months and did not tell a soul. Week by week, he prospered exceedingly, because he bought nothing but kosher animals, while the other butchers grew poorer, as they bought the *treifos*.

His competitors became aware of Shimon’s success and thought perhaps he was bribing the local *shochtim* (slaughterers) to always pronounce his animals kosher. But they had no proof and they had no case. They decided to watch Shimon’s movements very closely: what could he be doing to ensure that all his animals without exception were in fact kosher?

The following Thursday, they observed Shimon walking the length of the market place in the company of little Meir, who was pointing at each of the oxen in turn. When Shimon finally left him, they approached the child and said, “Meir’l, what did Shimon ask you to do? Do you daven for him? If so, daven for us as well so that we, too, can only buy kosher animals.”

“I don’t do anything,” Meir said with no hint of irony. “If you give me half a *fertziger*, I’ll tell you what I tell him.” So they gave him a half-*fertziger*. “Tell us what you tell him and we’ll do whatever he does.”

“He asks me which ox is kosher and which is not,” said Meir, “and I tell him.” They were skeptical but decided to give it a try. They pointed to an ox in a stall. “That one is *treifa*,” said the boy. Then, they pointed at another ox, but young Meir’l said, “You have given me only one half-*fertziger*. Shimon the butcher gives me a half-*fertziger* for every ox.”

“So that’s his secret!” said the butchers to each other. And they gave him the half-*fertziger*. And from that Thursday on, they gave Meir the amount he stipulated for charity, and walked with him up and down the market place, while he told them which oxen were kosher and which were not. Now, all the butchers were equal and nobody purchased a *treifa*.

The arrangement didn’t last long. When word of this reached the boy’s *melamed*, R’ Dov of Podhajce, he scolded young Meir and told him that he should not tell anyone things revealed to him through the special spiritual powers he was given from Heaven. His father, **R’ Aharon Leib זי”ל of Premishlan**, agreed and told him, “Indeed, a boy must learn not to divulge privileged information.”

משל למת הדבר דומת

אש תמיד תוקד על המזבח לא תכבה וגו' (ו-ו)

משל: R’ Chaim Halberstam זי”ל of Sanz had a custom; he would test the local children each month from the *Mishna* or *Gemara* and then reward them generously with sweets and money. One time, a group of secular Jews decided to trick R’ Chaim. They taught a Talmudic selection to a gentile child and reviewed it with him until he knew it perfectly. They dressed him like a chasidic boy and had him stand in line with all the other children to be tested.

The *Sanzer Rav* listened to the young boy intently. The other children were puzzled: they did not remember this boy from their *cheder*, yet they were amazed at the remarkable fluency he displayed in reciting his piece. But R’ Chaim

himself was not impressed at all. As soon as the child finished reciting the words, he turned to the boy and said, “Go home and tell your father that there are better ways to earn a few coins!” With that he dismissed the child.

The secularists were shocked. “How did he know?”

Their curiosity forced them to approached the *Sanzer Rav* who smiled as he answered them. “There are two ways to say the *Gemara*. One is filled with spirituality. The child’s body is swaying and filled with the emotion of *Torah*. The other is just repetitive rote. This young man lacked the fire and the true joy that real Jewish children have when they are learning *Torah*. I knew he could not be one of ours.”

Adapted from From A Treasury of
Chassidic Tales (Artscroll)

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

The *Korban Todah* is brought to thank *Hashem* for the good that He bestows upon us after going through a difficult situation, and this year, I feel a personal obligation to address this topic since I recently recovered B”H from two heart surgeries and my wife, from back surgery. Although a *Korban Shlamim* may be eaten for two days and one night, a *Todah* must be consumed in only one day and one night. Why the change? The **Imrei Emes זי”ל of Ger** suggests that even though a *Korban Todah* is brought to thank *Hashem* for an open and obvious miracle, we must recognize that we are always surrounded by *Hashem’s* miracles every day - "נסך שבכל יום עמו ... בכל עת ערב ובקר וצהרים". Thus, we must consume the *Todah* in one day, for the next day, there will be many more miracles for which we will need to bring yet another *Korban*.

R’ Yitzchok Hutner זי”ל says that the root of the word "תודה" comes from "הודאה" - giving thanks. The word "הודאה" also means to admit (מודה). Thus, we see that the word for thanking and admitting are one and the same, for in order for a person to give thanks for being helped, he must be able to admit that he needed the help in the first place. This is not always easy for a human being who will often delude himself into thinking that he has “everything under control” theR’y negating the need to thank the *Ribonon shel Olam* for truly ensuring that things in his life are well and fine. We see this in the daily *tefillah* of “*Modim*” where we say, "מודים אחנו לך ש...". indicating that first and foremost, we admit that we are dependent on *Hashem*. Once we admit that, we can now say "ונודה לך ונספר תהלתך על חיינו ...". which expresses our gratitude for His constant protection over our lives. This could be the reason why each person must recite the “*Modim D’Rabanan*” himself and not rely on the *chazzan*. Because each person must make the admission himself and no one else can make the admission for him. May we take this lesson to heart and constantly offer our own *Korban Todah* daily - to thank *Hashem* for all that we have - for life itself!

DRUSH V’CHIDDUSH

R’ Yosef Eisen שליט”א, (in the name of **R’ Avraham Schorr שליט”א**) quoted an extremely powerful thought from the **Kedushas Levi** related to this time of year. **R’ Levi Yitzchok of Berditchev זי”ל** used to observe Jews scurrying about with so many *mitzvos* before the *Yom Tov* of *Pesach*, and wondered to himself how it could be that *Moshiach* has not yet come? After all, with all these *mitzvos*, surely *Klal Yisroel* deserves to be redeemed!

He was left with one conclusion: it must be due to our “*Ungetzoigenkeit*” - the fact that we are too on-edge, too tense, too irritable, sleep deprived and short-fused. This is what’s holding back the *Geulah*. We need to make the millions of *mitzvos* performed at this time of year as pure and pristine as they need to be in order to turn the tide and bring us to our ultimate redemption. Especially this week, as our to-do list gets longer and the amount of time needed

to accomplish it gets shorter; as the clock keeps ticking and there is still so much to be done; as it seems that not everyone in the household is properly “pulling their weight” the way they should; as the food prices seem to match the rising gas prices - let us remember the words of the *Kedushas Levi* that we can do our part in bringing the *Geulah* by not losing ourselves and keeping our perspective; by the judicious use of a chapter of *Tehillim* before doing an errand or tackling a difficult task; by maintaining a soft tone and sharing thoughtful and kind words or compliments; by not responding to a shout or sarcasm with something in kind; by helping to calm another, all of which will serve to project our *mitzvos* on the very special, direct and precise course to *Geulah*.

Let’s try to keep track over the next few days of all our *Geulah*-inducing actions and reactions that would make the *Kedushas Levi* so proud. The time is not next week or the following week - the time is now! (**Hakhel.info**)

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF דרגת

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

The *Seforim* write: "זאת תורת העולה" - “THIS” is the principle of the “OLEH” (lit. higher) - the one who thinks he is elevated above others. In other words, the arrogant person always says: “This” is what I say. “This” is the way it has to be. “This” is the only way. The *sefer Vayidaber Moshe* is pointing out a behavior that we must work very hard to avoid.

The *middah* of *ga’avah* (arrogance) is the very worst *middah*. We must run away from it at all costs. Whereas with all other *middos* we are told to follow the middle path, with *ga’avah* we are told to go to the extreme. “מאד מאד היו שפל רוח” *Be exceedingly humble*,” is a lesson from *Pirkei Avos* - because a haughty person is an abomination to *Hashem*.

No one thinks of himself as arrogant and yet *ga’avah* manifests itself in subtle ways. While we tend to think of a *Baal Ga’avah* as someone who boasts about his perceived “greatness,” or one who gets angry when things are not exactly the way he likes it, arrogance can underlie most quarrels between friends, siblings and spouses. For example, when one finds himself using phrases such as, “That is totally ridiculous,” or “what you’re saying makes no sense,” he is caught in the trap of haughtiness and arrogance that blinds him from seeing another point of view. His manner of immediately nullifying what another has to say is a manifestation of his arrogance. He can’t even listen to someone else because all he sees is himself.

There are two kinds of “I”s in this world. One “I” is the “אני” and one “I” is the “אנכי”. The “אני” says it’s all about ME. The “אנכי” says it’s all about HASHEM. This is the “I” of “אנכי ה' אלקיך” - “I” am *Hashem* your G-d.

May we be all merit to change the *ga’avah* of “זאת תורת העולה” to “זאת תורת העלייה” - it’s all from *Hashem*!

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