

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



שבת קודש פרשת צו - שבת הגדול

Shabbos Parshas Tzav - Shabbos Hagadol

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באה בעיקר על המחשבה רעה, כי מחמת ההשתוקקות בלבו לעשות עבירה, נתחבר הוא ונתקשר לאותה עבירה, והיצר הרע מכשילו לעשותה.

והנה מבואר שהרהור ומחשבה נקראה בשם עולה, על דעת הכתוב "והעולה על רוחכם" (יחזקאל כ). וכנודע שהעולה באה לכפר על הרהור הלב, וא"כ זהו מדכתי' "במקום אשר תשחט העולה" - כלומר, אם ישחוט האדם ויבער מלבו את הרהור העולה על רוחו, אז "תשחט החטאת לפני ה'" - שלא יבוא לידי חטא.

זאת התורה לעולה למנחה ולחטאת ולאשם וכו' (ז-לז)
 איתא בזוהר הקדוש: אמר רבי כרוספדאי, מי
 שמזכיר בפיו בבתי כנסיות ובבתי מדרשות ענין
 הקרבנות והנסכים ויכוון בהם, ברית כרותה היא
 שאותם המלאכים המזכירים חובותיו להרע לו, שאינם
 יכולים לעשות לו אלא טובה עיי"ש. ומבואר מדברי
 הזוהר עד כמה יש להקפיד על אמירת פרשת הקרבנות
 לפני התפילה. ועדיין צריך ביאור בל' הזוהר, דמה זה
 שכת' "ויכוון בהם", ומה הוסיף בזה?
 אלא מבאר החכם הק' **כמוהו"ר יצחק עראמה זצ"ל**,

**דבר אל אהרן ואל בניו לאמר זאת תורת החטאת
במקום אשר תשחט העולה תשחט החטאת (ו-יח)**
לכאורה קשה, למה תלה הכתוב חיוב שחיטת
החטאת במקום שחיטת העולה, הרי הוליל סתם
תשחט החטאת צפונה לפני ה'?, ועוד, כי הנה מה
שהעולה נשחטת בצפון הוא כי הואיל והעולה מכפרת
על הרהור הלב, והמחשבה צפונה בקרב האדם, על כן
נכון שמקום שחיטתו יהא בצפון לכפר על הלב הצפון
באדם. אמנם לפי"ז, למה גם החטאת נשחטת בצפון,
והלא החטאת באה על עבירה במעשה הנראה והנגלה,
ולא על מחשבה צפונה?

ומסביר האדמו"ר מבאבוב, הרה"ק מו"ה שלמה האלברשטאם זצ"ל, בס' ליקוטי כרם שלמה, עפ"י משאחז"ל (מס' דרך ארץ זוטא פ"ו) שתחילת עבירה הרהור הלב ע"כ. וא"כ צריך האדם להיזהר מאד לטהר וילקדש את לבו וכל מחשבתו לאביו שבשמים, ועי"ז לא יבא ח"ו לידי חטא ועון כלל, כי סוף מעשה במחשבה תחילה. ועיקר מה שצריך כפרה הוא לכפר על המחשבה הראשונה, כי זה עשה ביודעין, משא"כ עצם החטא עשה בלא יודעין והוא כאונס עליו. נמצא שגם כפרת החטאת

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

שואליו בהל' פסח קודם לפסח שלושים יום
THE PESACH SEDER - MITZVAH OF KORECH

During the *Seder*, many rituals are performed with little or no understanding. One of these is the *mitzvah* of eating the Korech sandwich. The Mishnaic Sage Hillel was of the opinion that the *Korbon Pesach* was eaten in a sandwich form, with meat (of the *korbon*), *maror* and *matzah* all together. Later, though, when *Chazal* instituted the *mitzvah* of eating *maror* to commemorate the *maror* of the *Korbon Pesach*, it was decided to first eat the *maror* separately and then to follow the opinion of Hillel (1). This is a reminder to "sandwich" the *geulah*, symbolized by the *matzah*, with the bitter *golus* symbolized by the *maror*, to signify that in fact, the suffering was what brought about the redemption. We learn from this that in all life situations, hardship and pain are for the eventual good.

The Procedure of Korech

For *Korech* we use the bottom (2) *matzah* (in the קערה). In many cases, this *matzah* is not big enough for every family member to receive a כזית, and one should give out smaller pieces of the bottom *matzah* together with other *matzah* on the table. One should try to eat the sandwich within a 4 minute span (since there are 2 כזיתים being eaten - *matzah* and *maror* - it is unclear if the timespan is 4 or 8 minutes) and he should do so reclining (3).

(1) פסחים קטו. (2) או"ח תעה: א (3) שם (4) משנה ברורה תפו: א (5) או"ח תעה: א (6) קיט: ז (7) ערוך השלחן תעה: ז (8) או"ח תעה: א



R' Yonason Eibenschutz ZT"L would say:

"We are taught that whoever studies the laws of *Korbonos* is considered as having actually brought the *Korbonos*. Unfortunately, in today's world, the learning of *Torah* is often considered as something to be ashamed of. One who discards the worldly elements and devotes his life to *Torah* is looked at as a '*Batlan*'. Thus, just like the *Korbonos*, the study of *Torah* can also atone for our sins."

R' Moshe Sofer ZT"L (Chasam Sofer) would say:

"Moshe and Aharon prepared their *Korbon Pesach* on *Shabbos Hagadol* just like everyone else. Since the Jews were steeped in idolatry, they were told to take the lamb early, on the tenth of *Nisan*, so as to cleanse them 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."

A Wise Man would say:

"Never put both feet in your mouth at the same time, because then you won't have a leg to stand on."

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Further on, they passed refinements and the man haughtily embraced it with arrogant delight. Immediately, <i>Eliyohu Hanavi</i> covered his nose so as not to inhale the unholy stench of <i>Arrogance</i> - גאווה. The lesson we learn is that arrogance and pride smell even worse than the carcass of a dead animal. Now, explains the holy Chid'a, R' Chaim Yosef Dovid Azulai ZT"L, according to <i>halachah</i>, one is forbidden to learn <i>Torah</i> or even think of <i>holy concepts</i> - דברים שבקדושה - <i>holy concepts</i>, in a foul and squalid place. Thus, a <i>Baal Gaavah</i>, who maintains a horrid and putrid stench cannot simultaneously maintain the wisdom of <i>Torah</i>, since the two cannot coexist in the same place, and the <i>Torah</i> is required to move away from the awful stench. This is the <i>remez</i> in our <i>posuk</i>. "זאת תורת" - "עולה" of the person who is "העולה" - elevates himself through arrogance. What becomes of his wisdom? - "היא העולה" - The <i>Torah</i>, itself, lifts off from him and moves away to a better and more spiritually pleasing scent. עד כאן אומרים בשבת הגדול In the annals of Jewish thought and liturgy, there		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ בעל העקידה, שבאמת כוונת הקרבנות בכללם היא כדי להביא את האדם להכנעה לפניו יתברך. וכמו שכתוב "זבחי אלקים רוח נשברה" (תהלים נא-יט). וא"כ על זה האופן של הכנעה וענוה דוקא, באמת לא בטלה עבודת הקרבנות לעולם. והטעם, כי אם מעשה הקרבנות באמת בטל, אמנם עדיין השכלתם וכוונתם לא בטלה, וכבר יקנה האדם בזכרונם את ענין הקרבנות ועבודתם לפניו תמיד ההכנעה אל השי"ת. ולא רק זה אלא כבר נאמר מעשה אבות סימן לבנים One of the greatest <i>Acharonim</i> of the previous three centuries, was the saintly <i>gaon</i>, R' Aryeh Leib Ginzburg ZT"L, widely known for his classic work, Sha'agas Aryeh. No greater measure of respect and adulation can be portrayed, than the amazing quote attributed to the Vilna Gaon, R' Eliyohu of Vilna ZT"L, who said of R' Aryeh Leib, "In <i>Niglah</i> (revealed aspects of the <i>Torah</i>), it is just him and me. In <i>Nistar</i> (hidden intricacies of the <i>Torah</i>), it is just me and him!" R' Aryeh Leib had a son named R' Asher, who was a scholar of the highest order and it was quite common for R' Aryeh Leib to discuss many issues of <i>Torah</i> and <i>halacha</i> with his son, including many of his impressive <i>chiddushim</i> - novellae. One year, as R' Aryeh Leib secluded himself in his inner room, earnestly preparing his <i>Shabbos Hagadol Derashah</i>, a number of students including R' Asher were waiting outside his door and they overheard him talking to himself. He seemed to be in the midst of an argument: "If I say this, then my son Asher will answer that it cannot be so because So I will answer him that this is the correct way to learn, but then he will counter with" After listening by the door for a few minutes, R' Asher opened the door and as if on cue, exclaimed, "But what will the <i>Tatteh</i> do if I say this instead?" He then launched into an entirely different approach then the one R' Aryeh Leib had ascribed to him. Father and son became heavily involved in the halachic dispute, each one citing proofs from the <i>gemara</i>, while the other would easily demolish these with proofs of his own. The give and take continued for quite some time until finally the Sha'agas Aryeh announced a sort of truce. "Let us do this. On the night of <i>Pesach</i>, when <i>Eliyohu Hanavi</i> comes to our door during the <i>seder</i>, we will ask him who is correct." R' Asher wholeheartedly agreed. On <i>Pesach</i> night, R' Aryeh Leib sat at the head of his <i>seder</i> table, surrounded by his family and guests. At the appointed time of "שפך חמתך" the door was opened to reveal an old man who unhesitatingly walked right into the house. Without missing a beat, R' Aryeh Leib and R' Asher broke into their previous talmudic discussion, each one stating his opinion and why it was correct over that of the other. The guest listened attentively to their arguments and then pronounced that in fact, R' Asher was correct in his ruling. Before turning to leave, though, the old man looked directly at the Sha'agas Aryeh and said in <i>Yiddish</i>, "ידין אשר איז א עז" ("<i>Your son Asher is brazen!</i>"). With that, he turned and left the house. Long after this encounter took place, the Sha'agas Aryeh was a bit perturbed. Far from being hurt at the outcome of the <i>halachic</i> query which was not in his favor, he was bothered by the fact that <i>Eliyohu Hanavi</i> is known to bring good tidings to people (as we say in <i>bentching</i>: "<i>He will inform us of good tidings, salvation and consolation.</i>"). Yet here, <i>Eliyohu Hanavi</i> was straightforward in his address to R' Aryeh Leib that his son is "an עז" - which literally means an impudent person, a <i>chutzpenik</i>! R' Asher was a <i>Talmid Chacham</i> with unparalleled <i>middos</i>; in what way could he be considered brazen?		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇