

בראתי יצר הרע ובראתי

תורה תבלין

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לכל זמן ועת

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מדעת עליון

ויהי ביום השמיני קרא משה לאהרן ולבניו.... ואיל לעולה תמימים (ט-א'ב')
פרש"י להשמיעם שעל פי הדיבור אהרן נכנס ומשמש בכהונה גדולה ולא
יאמרו מאליו נכנס עכ"ל. וצריך להבין בדברי רש"י, דבשלמא משה ואהרן וגם
זקני ישראל, הוצרכו לקרותם ולהסבירם דהם עסקו בעבודה, אבל למה
נקראו גם בני אהרן, הלא בני אהרן לא עשו שום דבר בהקרבן עצמה, וגם לא
היה צריך להראותם שע"פ הדיבור אהרן נכנס, שלא ערערו על הכהונה? ועוד,
למה הזהיר שיהא הקרבנות תמימים, הלא כל קרבן צריך להיות תמים?
ותירץ הר"ר פרץ שטיינבערג שליט"א בס' פרי עץ חיים, שבאמת אפילו
בנים נמי צריכים לראות שהקב"ה מכפר אביהם, כמו גבי שלמה ודוד אביו,
דהקב"ה הראה לשלמה ולכל ישראל שמכפר דוד בעת הקמת המקדש. וה"י
היו בני אהרן צריכין לראות שהקב"ה מכפר אביהם במעשה העגל, בשעת
הקמת המשכן.

וצ"ל דלכן הזהיר שיהא הקרבנות תמימים, דבאמת בכל קרבן צריכין
ביקור ד' ימים קודם הבאת הקרבן, משא"כ הכא דהיה ציווי פתאומית בלא
הכנה. ואפשר דלכן הזהירו הכתוב שיהיו הקרבנות תמימים.

ויקחו בני אהרן איש מחתנתו.... ויקריבו לפני ה' אש זרה אשר לא צוה (י-א)
הנה יש לעיין כאן בדברי התורת כהנים שמבואר שנכנסו שני בני אהרן

יין ושכר אל תשת אתה ובניך אתך וכו' (י-ט)

The Medrash connects this Posuk to the verse in Tehillim, "פקודי ה' יפקודי ה' - *The precepts of Hashem are upright, gladdening the heart*". How, exactly, are these posukim related?

R' Simcha Bunim of Pshischah ZT"L answers, we know that the shechinah - divine presence, does not abide within a person burdened with sorrow, and a kohen who brings korbonos to Hashem, must do so in a spirit of euphoria. This being so, why is a kohen forbidden to drink wine? After all, wine induces happiness; (תהילים קד) "ויין ישמח לבב אנוש"!

The answer is that the joy of a kohen performing his priestly duties must not be artificially stimulated. Rather, he must be inspired by a form of gladness that has Torah as its source, by joy that is derived from שמחה - happiness from the mitzvah. He is, therefore, forbidden to drink any alcoholic substance. Instead, he must be enraptured by the "precepts of Hashem", that gladden and fill his heart with happiness.

הוא היה אומר

R' Uri of Strelisk ZT"L (the "Saraf") would say:

"The illustrious task of serving as the Kohen Gadol was an affliction for Aharon Hakohen, who was so modest and humble. It is easier for man to throw himself into a burning furnace than to be one of the most famous and renowned tzaddikim in Klal Yisroel."

R' Yosef Leib Bloch ZT"L would say:

"It is the pettiness of our generation and it's accompanying imagined superiority that stand in the way of our appreciating the greatness of previous generations!"

R' Zvi Hirsh of Safran ZT"L would say:

"A man who leads the davening with perfect vocal virtuosity is not the proper chazan for me. One who doesn't have even the smallest trace of fear when davening for the amud, cannot have full fear of Heaven either."

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R' Yisroel Meir raised his eyebrows in surprise. "גאווה - *vanity* is a sin for which one is severely punished in *gehinnom* by being whipped," replied the *tzaddik*, visibly shaken at the notion.

At this suggestion, the Chofetz Chaim was shocked into action, and thereafter at each ensuing station where the train stopped, he was the first one to appear on the platform!

וַיֹּאמֶר מֹשֶׁה אֶל אֹהֶרֶן קִרְבַּת אֶל הַמִּזְבֵּחַ וּכְפַר בַּעֲדָךְ וּבַעֲדַת הָעָם וְכו' (ט-ז)

Explains the **Ksav Sofer, R' Avrohom Shmuel Binyomin Sofer ZT"l**, that as Aharon now drew near the Altar, the shape of its top with its four upward projections seemed to appear to him like the horns of a calf, giving him thoughts of unworthiness. Aharon was chosen to lead the ceremony and he was understandably ashamed to take the lead role, since it would remind all of the part he had played in the construction of the golden calf. He believed this should render him unfit to serve. However, Moshe told him to approach the Altar. He had a different perspective. Moshe was greater than Aharon and yet *Hashem* chose Aharon to lead the ceremony. Why? If Moshe had been the leader and the Heavenly fire lit the Altar's fire, then people would think that Moshe's dissociation with the חטא העגל was the reason he had been answered. Thus, *Hashem* wished to show the people that they had been completely forgiven for this sin and therefore, someone involved with the sin had to be the one to lead it.

מעשה אבות... סימן לבנים

הוא אשר דבר ה' בקרבי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (י-ג)

Following a convention of prominent leaders of European Jewry, some of the *gedolim* that had attended returned home by train, and at each stop, a crowd of people gathered at the station to greet the great *rabbanim*. Most of the sages, in turn, accommodated the masses by appearing outside for a few moments and speaking to the crowds. Only the revered **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan ZT"L**, remained in the coach throughout, refusing to come outside and step onto the platform.

The Lubliner Rov, R' Meir Shapiro ZT"l, many years younger than the venerated sage, but not lacking in religious spunk, thought it a bit improper, and approached him. "Why does the great sage of Radin not join the other *rabbonim* on the platform? Many people are out there clamoring to see him."

The Chofetz Chaim responded, characteristically. "What is there to see? I am no different than any other human being. They only want to gaze at me because they think I am some kind of *tzaddik*, and my going out to them would not only confirm this mistake, it would constitute vanity on my part."

R' Meir smiled slyly. "I concede that this would be vanity," he agreed,