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| <p>לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                         | <p><i>Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio</i></p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <div data-bbox="381 105 943 375"> <p>בראתי יצר הרע ובראתי לו</p> <h1>תורה תבלין</h1> <p><i>A Torah Tavlin Publication</i><br/>34 Mariner Way Monsey, NY 10952</p> </div>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                         | <p>A SERIES IN HALACHAH<br/>LIVING IN A YESHIVAH (21) - RECORDING II</p> <p>A student may not record a <i>rebbe's shiur</i> or lecture without the knowledge and express consent of the <i>rebbe</i>. Although one may think that he is providing a great service to the many people who will benefit from these recordings, the <i>rebbe</i> or teacher may not want his classes taped and publicly disseminated for a number of reasons:</p>                                                                                                                                                                                                                                                                                                                                                                          |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>שבת קודש פרשת תזריע / מצורע - ראש חודש אייר - פרק ב' דאבות</p> <p>Shabbos Parshas Tazriah / Metzorah - Second Perek</p> <p>ב' דראש חודש אייר תשס"ו - April 29, 2006</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                         | <p>1) A <i>shiur</i> or lecture may contain certain "semi-private" parts which the lecturer may not want to be played over; e.g. rebuking the class or a particular student; jokes or other similar "tactics" used by educators to stimulate a class may appear childish or even "corny" when played over on a recording, and this may reflect negatively on the <i>rebbe</i> or teacher when listened to by others.</p>                                                                                                                                                                                                                                                                                                                                                                                                |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <table border="0"> <tr> <td>פלג המנחה / ע"ש - 6: 24</td> <td>(Monsey, NY)</td> <td>מנחה גדולה / שבת - 1: 29</td> </tr> <tr> <td>הדלקת נרות של שבת - 7: 32 *</td> <td>~~~~~</td> <td>שקיעה של יום השבת - 7: 51</td> </tr> <tr> <td>זמן קריאת שמע / מ"א - 8: 49</td> <td>~~~~~</td> <td>צאת הכוכבים / מעריב - 8: 41</td> </tr> <tr> <td>זמן קריאת שמע / הגר"א - 9: 25</td> <td>~~~~~</td> <td>צה"כ / לשיטת רבינו תם - 9: 03</td> </tr> </table> <p>* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")</p>                                                                                                                                                                                                                                                                                                                                                                                                      | פלג המנחה / ע"ש - 6: 24 | (Monsey, NY)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | מנחה גדולה / שבת - 1: 29 | הדלקת נרות של שבת - 7: 32 * | ~~~~~ | שקיעה של יום השבת - 7: 51 | זמן קריאת שמע / מ"א - 8: 49 | ~~~~~ | צאת הכוכבים / מעריב - 8: 41 | זמן קריאת שמע / הגר"א - 9: 25 | ~~~~~ | צה"כ / לשיטת רבינו תם - 9: 03 |  | <p>2) A <i>shiur</i> or lecture given to a class may not be appropriate for an older person's level of intelligence and thus, it should not be listened to by other people.</p> <p>3) A teacher may give the same lecture to one or more parallel classes and any educator would not want "expert" students comparing one to another.</p> <p>4) Some <i>rebbeim</i> feel that students tend to rely on recorded tapes of <i>shiurim</i> and do not feel it necessary to apply their full concentration and/or participation during the <i>shiur</i>. <b>Note:</b> Even if a <i>rebbe</i> consents to his <i>shiurim</i> being recorded, this does not automatically allow for the</p> |
| פלג המנחה / ע"ש - 6: 24                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | (Monsey, NY)            | מנחה גדולה / שבת - 1: 29                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| הדלקת נרות של שבת - 7: 32 *                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | ~~~~~                   | שקיעה של יום השבת - 7: 51                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| זמן קריאת שמע / מ"א - 8: 49                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | ~~~~~                   | צאת הכוכבים / מעריב - 8: 41                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| זמן קריאת שמע / הגר"א - 9: 25                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | ~~~~~                   | צה"כ / לשיטת רבינו תם - 9: 03                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <div data-bbox="223 787 1115 909"> <h2>מדעת עלינו</h2> </div>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                         | <p>(1) שו"ת בית יצחק ב:לא במפתחות, ערוגות הבושם או"ח סח, חלקת יעקב או"ח קכ"ח, מנחת שלמה או"ח ב: (2) אז נדברו ז' עו:</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>ולכן, בהבדלה במוצאי שבת קודש, אם יכיר האדם וילמוד ממנו חיוב ההבדלה בכל מעשיו, הרי יפעול פעולת "זכירה", ולעומת זה יהיה שכרו שיזכה ל"זכרים" - בני דעה שידעו להבדיל ולהורות בין הקודש לחול, ובין הטמא לטהור.</p> <p>ומה שאמרו "המבדיל על היין", הוא עפ"י הגמ' (בבא בתרא יב:) הרגיל ביין אפי' לבו אטום כבתולה היין מפקחו עי"ש, להורות על ההבדלה בפתיחת הלב. ומדה כנגד מדה, השכר הוא בנים היודעים להבדיל ולהורות.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                         | <div data-bbox="1572 950 2432 1079"> <h2>הוא היה אומר...</h2> </div> <p>R' Yehonosan Eibeschutz ZT"L (Tiferes Yehonosan) would say:</p> <p>"If the outbreak of a <i>metzora's</i> disease is limited to the "<i>flesh</i>," to a person's corporeal nature and the desire to fulfill his physical cravings, the damage is superficial, and there is still hope that he will recover. By contrast, once the illness has penetrated deeper and has already infected a person's thought processes and outlook on the world, it is much more difficult for him to be healed."</p>                                                                                                                                                                                                                                           |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא וגו' (יב-ב)</p> <p>איתא בגמ' (שבועות יח:) א"ר חייא בר אבא א"ר יוחנן כל המבדיל על היין במוצאי שבתות הויין לו בנים זכרים, דכתי' "להבדיל בין הקודש ובין החול ובין הטמא ובין הטהור" (שמיני י-ז), וכת' התם "להבדיל בין הטמא ובין הטהור" (יא-מז), וסמך ליה "אשה כי תזריע וילדה זכר". רבי יהושע בן לוי אומר הויין לו בנים ראויין להוראה דכתי' "להבדיל ולהורות" ע"כ.</p> <p>ומסביר מרן הגמ"ר שמעון שוואב זצ"ל, בס' מעין בית השואבה, שהילדים בעלי הדעת יכוננו בשם "זכרים", מלשון זכירה, שהיא פעולה שכלית, ובכך מפרש ריב"ל שבנים "זכרים" - כלומר, ראויין להוראה. וכן עבודת כל אחד מישראל להפעיל שכלו בשעת הבדלה במוצאי שבת להבחין ולהבדיל בין הקודש ובין החול בכל אשר יפנה, לרבות ההבדלה בין ה"קודש שבחול" לקדושת השבת. על דרך משל כתיבת ספר תורה היא ענין "קודש שבחול", אבל אם האדם כותבה בשבת יתחייב סקילה. וכן בנין בית המקדש שהוא קודש הקדשים, לא ידחה קדושת שבת.</p> |                         | <p>R' Sholom Mordechai Schwadron ZT"L (Techeles Mordechai) would say:</p> <p>"The reason that it is permissible for a poor man to bring a smaller <i>korbon</i> than a wealthy man, is that his poverty itself is an atonement, and through it he is already cleansed of his sin."</p> <p>R' Yosef Yoizel Hurvitz ZT"L (Alter of Novardhok) would say:</p> <p>"Of course, we must meet our physical needs for it is impossible to live without them. Nevertheless, we don't need to keep talking about them!"</p> <p><b>MAZEL TOV TO MR &amp; MRS TZVI TURNER ON THE BAS MITZVAH OF THEIR DAUGHTER, RIKKI TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE IT BY MAIL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.</b></p> |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>◁◁◁◁ ◁◁◁◁ ◁◁◁◁ ◁◁◁◁ ◁◁◁◁ ◁◁◁◁ ◁◁◁◁ ◁◁◁◁</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <p>◁◁</p>               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                          |                             |       |                           |                             |       |                             |                               |       |                               |  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |

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| <div>Joe Smart sighed and gave up. He had no clue what this eminent rabbi was talking about. Shrugging, he motioned to a couple of army engineers standing nearby. "Do whatever the Rabbi says," he said, and slowly backed away. Without hesitation, R' Laizer launched into a discourse on <i>amos</i> and natural water.</div> <div>R' Eliezer Silver persevered, and in two weeks there was a <i>mikveh</i>!</div> <div><div>TORAH GEMS</div><div>וראה הכהן את הנגע בעור הבשר וכו' (יג-ג)</div><div>The <i>Medrash</i> quotes Rav Meir who states that a <i>Kohen</i> may not observe the נגע of a relative. If so, asks the <i>Medrash</i>, who observed the נגע of Miriam, who was afflicted for seven days causing the entire nation to cease traveling for that period of time? "<i>It couldn't be Moshe since he was a זר (non-Kohen), and it couldn't be Aharon since he was a relative, and a relative may not view the נגע. Thus, Hashem said, 'I am a Kohen and I will seal her (in seclusion for seven days) and I will purify her.'</i>" An obvious question remains: The reason why Moshe was disqualified was because he was not a <i>Kohen</i>; why didn't the <i>Medrash</i> state that Miriam was his relative - his sister - and a relative cannot view the נגע, just like it said regarding Aharon?</div><div>Explains the holy <b>Kotzker Rebbe, R' Menachem Mendel ZT"L</b>, we know that by a <i>Din Torah</i> involving monetary issues, if the two sides agree to allow a relative to testify in the case, <i>Beis Din</i> will accept the testimony. However, in a case that deals with life and death issues of the soul - דיני נפשות - a relative is not permitted since one of the principles is <i>Hashem</i> Himself, who does not give His permission, on the grounds that a relative cannot be trusted implicitly in these matters.</div><div>Similarly, in a case of נגעים - <i>plagues</i>, which is not classified as a monetary issue but rather an issue dealing with the soul, it is up to <i>Hashem</i> to decide who is worthy to testify. Thus, <i>Moshe Rabbeinu</i>, who in the words of <i>Hashem</i> is absolutely trustworthy - "בכל ביתי נאמן הוא" - "<i>In My entire house he is trusted</i>" - should have been considered worthy to observe the נגע of his sister. For this reason, the <i>Medrash</i> needs to tell us that Moshe was disqualified because he was a זר.</div><div>וביום השמיני יקח שני כבשים תמימים וכו' (יד-י)</div><div>The <i>gemara</i> (סוטה טו.) tells us that נגעים - <i>plagues</i>, afflict a <i>metzora</i> for seven days. At the conclusion of the seven days, the <i>korbonos</i> he brings permit him to eat <i>kodshim</i> (holy foods).</div><div>The <i>Mishnah</i> in <i>Shekalim</i> (ה-ד) states that when a <i>metzora</i> went to purchase oil and wine for his <i>korbon</i>, he was issued a receipt. He presented this receipt at the store where the oil and wine were disbursed and received his share. The receipt for the <i>metzora</i> was marked "חוטא" - "Sinner," and this also indicated the exact number of portions of oil he required for his <i>korbonos</i>. The question is, why was he considered a sinner when it was time to bring the <i>korbonos</i>? The נגעים had already served as an atonement for the <i>metzora</i> and Rashi comments that the pain and embarrassment the <i>metzora</i> suffered earned him his proper penance. Why must he be branded publicly with the mark of "חוטא"; hadn't he already attained his <i>kaporah</i>?</div><div>The <b>Steipler Gaon, R' Yaakov Yisroel Kanievsky ZT"L</b> answers by quoting Rav Eliezer's opinion in <i>Talmud Yerushalmi</i> (יומא) that a person who did not repeat an <i>aveirah</i> after <i>Yom Kippur</i> still confesses that very sin on the following <i>Yom Kippur</i>. This is based on the <i>posuk</i> "<i>My sin is before me</i>" - "יחטאתי נגדי תמיד" (תהלים נא-ה) "<i>My sin is before me always.</i>" This means that although one has transgressed and was forgiven, the sinner must never forget that he did commit a misdeed. This insight will keep him humble and cause him to remember the kindness and mercy of <i>Hashem</i>.</div><div>Likewise the <i>metzora</i>, even after being fully healed, should look at his receipt marked "חוטא" and in this way, he should humbly fulfill the <i>posuk</i>, "<i>My sin is before me always.</i>"</div></div> |  | <div>ולכן, בביאת בני ישראל לארץ כנען, נטהרה הארץ ומכלל טומאה נכנסה לכלל קדושה וטהרה. והנה מצינו אצל אליעזר עבד אברהם שאחז"ל במדרש שכנען הוא אליעזר ועל ידי ששרת אותו צדיק באמונה, יצא מכלל ארור לכלל ברוך ע"כ. וא"כ ארץ ישראל שנעשית מיוחדת לתשמיש קדושה ולסיוע למצות ועבודת הקודש של בני ישראל, על אחת כמה וכמה שיצא מכלל טומאה לכלל קדושה וטהרה.</div> <div><div>מעשה אבות .... סימן לבנים</div><div>וספר לו שבעת ימים לטהרתו וכבס בגדיו ורחץ בשרו במים חיים וטהר וגו' (טו-יג)</div><div>During World War II, the American government, under great pressure from various organizations, enacted a rescue commission known as the War Refugee Board. In many respects, it failed to fully understand and encompass the necessary action needed to rescue the hordes of survivors and refugees fleeing Europe, although it did achieve notable results, including the rescue of over 100,000 Jews and the distribution of vital relief services when the war ended. Of those 100,000 Jews, however, only a handful came to the United States during the war. In one unique instance, roughly 1,000 refugees, many of them Jewish, were brought from Italy to Fort Ontario, an abandoned army base near Oswego, New York. The <i>Vaad Hatzalah</i> offered a wide range of support services, a model for its postwar efforts.</div><div>Among the refugees were 300 Torah-observant Jews. The Vaad promptly met their basic needs: kosher food, <i>tallis</i>, <i>tefillin</i> and a <i>shul</i>. At first, only Orthodox refugees registered for kosher food. Yet as word of its superior quality spread, the number of registrants doubled. How could the Vaad refuse? After all, Jews wished to eat kosher; the Vaad was delighted. In time, a second kosher kitchen was established, and a <i>Talmud Torah</i> for the children.</div><div>The camp's needs increased daily. The refugees requested an <i>eruv</i> and a <i>mikveh</i>. <b>R' Eliezer Silver ZT"L</b>, who had come to visit the refugees and offer them encouragement, attempted to explain the concept and importance of a <i>mikveh</i> to Joe Smart, the Quaker camp director. One way was to use the word ritualarium, which had been coined earlier while building Boro Park's first <i>mikveh</i>.</div><div>"A ritualarium," R' Silver explained in his heavily accented English, "is a bath where Jewish men and women immerse themselves for religious purposes."</div><div>Smart nodded knowingly, noting that a swimming pool should do the trick. R' Laizer shook his head and decided to try to explain the concept of a <i>mikveh</i>, by showing Smart how to build one.</div><div>"First," he said, "the Talmud requires that a <i>mikveh</i> must have at least 40 <i>se'ah</i> (a minimum of 648 liters) of water." Smart shrugged unknowingly. "And the space is measured in <i>amos</i> (cubits)." The camp director looked around, helplessly lost in the terminology, searching desperately for a translator.</div><div>But R' Laizer would not let him go. "Forearms, forearms. It's measured in cubits - about the length of a forearm." He stretched out his right arm. Smart immediately demurred, taking the matter on faith.</div><div>"Okay," R' Laizer nodded, "now the water. A <i>mikveh</i> needs natural water," he said, and made flowing gestures with his hands, but Smart displaying, enormous patience, observed that all water is natural.</div><div>"No, no," R' Silver shouted, arms akimbo, "still, natural water. A <i>mikveh</i> can't have water collected from a pipe. The water must be obtained from the sky or a river. It has to be still and natural."</div></div> |
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