

בראתי יצר הרע ובראתי לו
תורה תכלית

~ 34 MARINER WAY MONSEY NY 10952 ~

TORAH TAVLIN™

MONSEY
EDITION

שבת פרשת תזריע/פרשת החודש ... ר"ח ניסן תשע"ט
SHABBOS PARSHAS TZRIA ... APRIL 6. 2019

courtesy of
myzmanim.com

טיב התבלין

מאצרותיו של המגיד

הלכה למעשה

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

בין הריחים - תבלין מדרג היומי

(1) ברכות מז. (2) או"ח רא"א (3) קפג:ז, משנה ברורה שם:כו (4)
הובא במ"ב רא"א (5) רא"ד (6) רא"ד (7) שם:ג

הוא היה אומר...

Hear about the latest Kehilla to have a great Yeshua
coinciding with their concerted efforts towards
respectful Tefilah! & Join! / ומצטרפים!
2,140+ verifiable signatures • 855.480.5164 • www.kvodshomayim.org

מוקדש לעלו נשמת הא' גברא
 רבא ויקרא, בעל "מחשבת הלב"
 מלא וגדוש בתורה ומועש"ט
 הרב חיים יוסף ב"ר ישראל אברהם
 קויפמן זצ"ל, שנפטר לעולמו בכ"ה
 אדר ב' העל"ל * תנצב"ה

מעשה אבות סימן לבנים

ואיש או אשה כי ידחה בו ננעך בראש או בזקן וגו' (וי-כט)

It is well known that when people go to **R’ Chaim Kanievsky *shlit’a*** to receive a *beracha* or ask a *shaila*, in many cases he will tell them to either cut their hair short or grow their beard. He also tells people to keep their *payos* out, not behind their ears. He was once asked by his son-in-law, **R’ Mordechai Tzviyon *shlit’a***, why he told a person with facial issues to grow his beard and R’ Chaim responded, “A beard is a person’s *Hadras Panim* (glory of the face). If one grows his beard, he has a real *Hadras Panim*. His issues which affect his *Hadras Panim* will be healed when he grows a beard.”

On another occasion, a religious infertility doctor was treating a non-religious couple. They had been married for quite some time and did not have children and were becoming quite depressed. On one of their visits, the doctor said to them, “I am afraid our treatments are not helping. I do not know what else to do medically, but if you are interested, there is a great *Tzaddik* who lives in *Bnei Brak*, and perhaps if you went to him for a *beracha*, he can help you in a miraculous way.”

The husband was doubtful about this. He had never been to a Rabbi before and he didn’t believe in this stuff. “Look, you can go see him but the way I look - do you think he’d even agree to see me?” The doctor assured him that R’ Chaim saw all types of people and if he was interested, he would take the husband into to see the *Rav* himself. Reassured, the man agreed.

The doctor accompanied the irreligious man to *Bnei Brak* a few days later and managed to get in to see R’ Chaim. As they walked into the room, the doctor spoke to R’ Chaim and told him that this man was married for a number of years and was not blessed with children. He was here today to receive a blessing from the *Rav*.

R’ Chaim lifted up his holy eyes and looked at the non-religious man. The first thing he noticed, was that the man had a huge hairdo and a ponytail hanging down the back of his neck. R’ Chaim said to the doctor, “שתי נשים? זה לא הולך” (literally, “Two Females? This cannot work.”) R’ Chaim is a man of few words but when he speaks, every word counts. What he was saying was that this man had hair akin to a female, and if so, how can two females give birth to a child?

“What should he do?” asked the doctor, unsure if R’ Chaim was joking with his words or serious. “Cut your hair,” R’ Chaim said to the man in Hebrew, “and you will see benefit.”

The doctor heard his words and replied, “But *Rebbi*, it is now *Sefiras Haomer*. Should he cut his hair now?” R’ Chaim told him to wait until *Lag Baomer* and then cut his hair. The man was so taken aback by the *Rav* and his powerful words that on the morning of *Lag Baomer*, he took a haircut and cut off his ponytail, as well as trimmed his hair. Not coincidentally, his situation improved and within a short time, he came to report the good news that his wife was expecting.

In the *sefer Lachazos B’Noam Hashem*, the author tells an interesting story about an Arab cleric who thought very highly of himself. Every Friday, he would deliver a fiery sermon in his mosque and in the course of his words, he would whip his followers up into a frenzy against the Jews of the city. He would concoct ridiculous visions that he saw in his prophecies, all telling him to warn his fellow Muslims against the Jews and to do them harm. When Friday prayers let out, the Jews would barricade themselves in their homes and shops, to avoid any confrontations with the frenzied mob from this Sheik’s mosque.

One Friday, a Jewish man dressed up as a Muslim and decided to take matters into his own hands. He waited until the cleric had delivered his sermon and as he was leaving his mosque, he walked up to him and said, “Oh honored Sheik. I had a vision that the prophet came to me and told me that you are the most honored Sheik in the whole world. He also told me that if I could just get one hair from your beard, it will protect me all my life and I will surely enter the portals of Paradise.”

The Sheik was flattered by these words, and plucked a hair from his beard. The Jew kissed his hand and thanked him. When all his followers saw what he did, they too demanded a hair from his beard. The Sheik plucked one, then another, then another, from his face - but the already frenzied mob could not wait and they pounced on the suddenly hapless cleric. They pulled and plucked and ripped every last hair from the man’s face. He was left mutilated and beardless for the rest of his life!

אשר בחר בנביאים טובים ...

וביום החדש פר בן בקר תמימים ... (ויקראל מז-ו)

Yechezkel HaNavi describes the various sacrifices that will be offered during the seven-day inauguration ceremony of the third *Bais HaMikdash*. Many important events have taken place in the month of *Nisan*; notably, the redemption of the Jews from Egypt, the *Mishkan* was first assembled on *Rosh Chodesh Nisan*, and the *Mizbeach* was inaugurated into service during the first 12 days of *Nisan*.

The first *mitzvah* commanded to the Jewish people was to base the Jewish calendar on the phases of the moon, yet also make it consistent with the solar seasons. This complicated calendar must be edited and revised to accommodate all the

minor discrepancies. Why make things so complicated?

R’ Menachem Mendel Schneerson *zt”l* (Lubavitcher Rebbe) explains that time was the first creation in the world; thus, the sanctification of time is of sacred value to *Klal Yisroel*. Jewish “time” is based on the moon with monthly rises and falls, and minor solar adjustments. Like the moon, Jews have times of spiritual ascent and decline, however, one might need to utilize a dash of the sun’s continuity to remain on course. Life can become creative with this continuous self-revitalization, but it must always remain grounded in unequivocal truths, faithfulness and consistency. It is no simple task to merge the two calendars, lunar and solar, but Jews aren’t afraid of working hard to achieve perfection.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSEF KOFMAN

ואם לא תמנע ידה די שיה ולקחה שתי תריים או שני בני יונה אחד לעלה ואחד להטאת (וי-ח)
A woman is obligated to bring a *korban*, a sheep or bird sacrifice, after giving birth to a child. If she does not have enough money to offer an animal, she may bring two birds - turtledoves instead. We find this concept by other sacrifices as well, however, the *Torah* uses a different terminology here: “ואם לא תמנע ידה די שיה” - “*if it (money) does not come to her hand for the sheep*” - the *posuk* is not stressing the fact that she is poor (דל) but that the money “*did not come to her hand*.”

I once heard a beautiful *pshat* in the name of the ***Alter Belzer Rebbe *zt”l****. He said that although a woman who just gave birth may in fact lack the financial stability and comfort to afford what she needs, just like a *metzora* in next week’s *parsha*; but after having a baby - such a joyous occasion, such a priceless gift - she cannot be called “דל” - poor. One who is blessed with children is the richest person in the world! The *Torah* changed the wording here, alluding to this important lesson. Monetary possessions are only for this world while our children and grandchildren are our *nachas* and riches even when we are in the *Olam HaEmes*. They continue to elevate their parents and send them “gifts” and *zechusim* in the Next World.

As *Yom Tov* approaches and the bills get bigger, we often struggle under their weight and the amount we are spending. But ultimately, spending time with children and *eineklach* is our greatest treasure. And it’s well worth it. May *Hakadosh Baruch Hu* grant *refuos* and *yeshuos* to all who need it this *chodesh* as we all *davened* for in *Rosh Chodesh bentching*.

Two days before going to print, we were informed of the news that Rav Chaim Yosef Kofman *zt”l*, author of this column, the Machsheves Halev, passed away. He was 84 years old and he was zoche to see many children and eineklach following in the ways of the Torah. He was an inspiration to us all and we will miss him and his remarkable Divrei Torah.

משל למען הדבר דומה

הצדוק אשר בו הננע וכו' ועל שפם יעמה וממא מומא יקרא (וי-מה)
משל: Chacham Yehuda Adess *zt”l* recalls an amazing story. During the 1948 War of Independence, which the State of Israel fought against her enemies, an artillery shell was launched from an Arab position into one of the small enclaves in *Meah Shearim*. The shell hit a gas line and a fire erupted. It is a small neighborhood with close houses, and the potential for a catastrophic event could have burned down the whole neighborhood. However, less than thirty seconds later, another shell hit the same area, this time it landed directly on a water line, which exploded sending up streams of water and dousing the gas line before it could spread. It was a truly unbelievable miracles.

Many people wondered about this. “Obviously,” they put forth, “*Hashem* did not want the neighborhood to burn down or people should get hurt, because if that was meant to be. He

wouldn’t have sent the second missile. In that case, why did *Hashem* send the artillery shell to hit the gas line in the first place? Why bring missile number one to cause the fire and then missile number two to put out the fire?”

The answer, given by **Rabbi David Sutton *shlit’a* (Daily Emuna)**, is that maybe the local residents needed a little fear of the first fire to cause them to pray and rely on *Hashem* to bring the second shell and the water to put out the flames. **נמשל:** The *Medrash* tells us that the *kohen* makes a loud pronouncement that the man afflicted with *tzaraas* is impure. This is done so other people should hear and pray for his recovery from the affliction. The person, too, must sit in isolation and contemplate what he did wrong to deserve the affliction and *daven* to *Hashem* to be forgiven. Everything in life has a cause and effect. With regard to the leper, his sin of *Lashon Hara* caused him to be afflicted. He can effect great change by having people - and himself - *daven* for his relief.

EDITORIAL AND INSIGHTS
ON THE MIDDAH OF ... בחירה

דרגה יתירה

אשה כי תזריע וילדה זכר (וי-כב)

How many thousands of books have been written on the millions of miraculous details involved in the process of birth. The **Zohar** describes this mind boggling phenomenon by saying, “מה רבו מעשך ה”. How awesome is the works of Hashem! When a healthy baby is born to a young couple, it is often of the greatest and most unappreciated blessings in the world. It is human nature to assume that all will go well and every tiny organ and cell being formed will be correct. Only when something goes wrong וְלֹא, do we realize how much *chesed* is involved in the process. We must appreciate the miraculous hand of *Hashem* in conception, pregnancy, birth and raising a healthy child. It is not to be taken for granted. The **Zohar** also describes the spiritual process that takes place when a *neshama* is being prepared to be placed in a newborn baby. First, the *neshama* is split into two. One half is placed in a baby boy and the other is placed in a baby girl. These two children grow up, and if they are *zoche*, they will meet and reunite in marriage. They then become, once again, a whole *neshama*.

Many have asked: what does the **Zohar** mean with the words, “If they are *zoche*”? Doesn’t everyone marry the other half of their *neshama*? Isn’t one’s *zivug* preordained 40 days before conception? (סוטה ב.) The **Steipler Gaon *zt”l* (L’shichno Tidrishu)** explains that the *zechus* of marrying the other half of one’s *neshama* is a “זכות קדימה” - it is an opportunity that is given to every single individual. If Reuven is the *bashert* for *bas Shimon*, then Reuven will be given the chance to marry her before he marries anyone else. Any other *shidduch* will be prevented *min Hashamayim* from occurring until Reuven and his preordained *zivug* meet. Once they’ve met, though, it is not conclusive that they will get married. It is their free choice, like any other *mitzvah*. They can take the *shidduch* or push it away for any number of reasons. But they have the choice. May we all make the best of the choices we are given to make the right decisions, and see the miracles *Hashem* places before us at all times.

Join in and listen to a 5 minute daily shiur in Kedushas Emayim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal!