

נמשל: When a person is afflicted with a terrible plague of leprosy, the only person he can turn to is the *Kohen*. It is up to the *Kohen*, the Priestly representative of the Almighty Himself, to determine the status of the affliction

and if it has become pure. The *Kohen* is imbued with his spiritual power only through an acceptance of his role as a tributary which allows the holiness of *Hakadosh Boruch Hu* to portend through him.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

הכלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Halachos Pertaining to the "Torah" Table (18)

The Beracha of Hamotze (cont.) Last week we explained how to begin a bread meal properly with the *beracha* of "Hamotze." This included the preparatory cut into the the bread before the *beracha*, how to hold the bread while saying the *beracha*, and the correct pronunciation of the *beracha*. We will now continue with these *halachos* which are relevant many times every week and with which the sages prided themselves when they were kept meticulously.

On Which Bread to Make the Beracha. When all of the bread in front of him is of the same species of flour - usually wheat - the following laws apply: If there are rolls or loaves and slices, one should make the *beracha* on the whole item and thereby exempt the cut piece rather than vice-versa. Even if the cut slice is bigger, or made from a finer flour, or one prefers to eat the slice, the full roll takes precedence. If they are all full loaves or all cut pieces, he makes the *beracha* on the one that is more tasty to him. If there is no taste preference then the *beracha* is made on the one made from the better quality and/or finer flour. If the flour quality is the same, he makes it on the bigger one. All these laws are also applicable by other baked goods like cake and cookies. This is not a well known *halacha*. **Clarification.** The above preferences (full, tastier, finer flour, bigger) apply when one plans to eat both pieces or one piece with no special reason to pick one over the other. However, if he has any reason to eat a specific one, e.g. he would rather use

הוא היה אומר

Chacham Rabbeinu Yosef Chaim of Baghdad ZT"l (Ben Ish Chai) would say:

"The difference between the word, 'נגע' (affliction) and 'ענג' (pleasure) is the 'ע' at the end of the former, and the 'ע' as the first letter of the latter. This is what is meant by the *posuk*: 'A wise man has his eyes (his 'ayin') in his front.' Meaning, he places the 'ע' in front, thus changing 'נגע' into 'ענג'. Thus, when the *Kohen* comes to check on a man's affliction and sees that '*the affliction has not changed its color,*' that the 'ayin' has stayed in its place at the end of the word and the affliction has not changed for the better, then '*he will declare it impure.*'"

Irving Bunim Z"l would say:

"If a man can die smiling, that is good because it means he has no argument with the world. That's how it should be. When a baby is born, he comes into the world crying - yet the world rejoices and laughs. A person should live his life so that he leaves laughing - and the rest of the world cries."

A Wise Man would say:

"Resentment is like taking poison and hoping the other person dies!"

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(Monsey, NY)

הדלקת נרות שבת - 7:28 *

זמן קריאת שמוע/מ"א - 8:52

זמן קריאת שמוע/הג"א - 9:28

סוף זמן תפילה / הג"א - 10:37

שקיעת הזמנה של יום השבת - 7:47

מוצש"ק צאת הכוכבים/ מעריב - 8:37

צאת הכוכבים / כש"טות רבינו תם - 8:59

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Shabbos Parshas Tazria / Metzorah - Second Perek

ב' דראש זודש אייר תשס"ט - April 25, 2009

* פלג המנוחה בערב שבת בשעה 6:21 - מי שמדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

זאת תהיה תורת המצורע ביום טהרתו וכו' (יד-ב) - תכלית הנסיונות היא לקרב את האדם לעבודת ה'

היא עוד באה "ביום טהרתו", דוקא אז מגיעה בחינת המצורע, והיינו משום שאם האדם רחוק מבוראו, לא מתייחס אליו הבורא כלל, ואין שום ענין להראות לו את הדרך הנכונה בחיים, ומשום כך דרך רשעים צלחה. רק כאשר נכנס האדם בשערי עבודת ה' ומתחיל ללכת בדרך התורה, אז מתגלה לו ענין הבחירה, שכן אם יתמיד בדרך הטובה רק כשהכל מתנהל אצלו כשורה, אין בכך הוכחה על עצם מהותו, האם באמת הוא טובגם בלבו, ועליו לבחור בטוב אף כשהמצב אינו נראה כל כך טוב. ובאמת רבים האנשים שנפלו באמצע הדרך, כשנתקלו בכל מיני קשיים, והיתה זו הוכחה שלא נכנסו באמת בשערי העבודה בכל מחיר, ולכן נפלו כשראו את טובת והצלחת הרשעים בעולם, ומחמת אותם נסיונות קשים התרחקו מהבורא ומעבודתו יתברך.

וכן לכל מיני הטומאות שבעולם, שכשנכנס אדם לתורה ולעבודה באים עליו נסיונות גדולים לבלבלו, שכן הסט"א לא מחפש את האנשים הקטנים כדי לנצחם, אלא דוקא את האנשים הגדולים, וכמו שמבואר שהיצר מתגרה בתלמידי חכמים, וביותר בראשי ישראל. לכן, אל לו לאדם להישבר אם רואה שבאו לו נסיונות גדולים, וידע נאמנה שזהו הסימן שעבודתו חשובה בשמים, ולכן מתגבר עליו היצר, ובזה שיתגבר על יצרו ולא יעזוב את דרך התורה והעבודה, יזכה לגלות את האת הגדול ויבוא לכלל התיקון השלם.

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

ואתם כי יחיה בעור בשדו שאת או ספחת או בחרת והיה בעור בשדו לנגע צרעת (ג-ב) - התעוררות בענין שמירת הלשון ולכן אינו דומה להבל פיהם של תינוקות של בית רבן, שלא התערב בדיבורם דיבור שלא כהוגן שיפגום את דיבורם ותורתם". ומבואר שלא רק דיבורים אסורים פוגמים את פיו אלא אף דיבורים שאינם מספיק כראוי, ג"כ גורמים לפגום את הפה, ומעתה כל דיבורי הקדושה שיוציא מפיו - לא יהיו ראויים.

לאור זאת יש לפרש הכתוב [תהלים ל"ד יג]: 'מי האיש החפץ חיים', היינו מי הוא שחפץ בחיים אמתיים [רוחניים] - 'תחיית המתים' אשר תהיה לעתיד לבוא, 'אוהב ימים', היינו שאז יהיה בבחינת 'יום', כי עתה אנו בבחינת 'לילה' כי 'עולם הזה דומה ללילה' (ב"מ פ"ג); והדרך ליזום לכך היא רק ע"י עמל התורה כראוי, והיינו ע"י 'לראות טוב'-אין טוב אלא תורה' (ע"א יט), שיזכה לזה רק ע"י 'טוב'-עמל התורה. [וע' בקומץ המנחה]

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אדם כי יחיה בעור בשדו שאת או ספחת או בחרת והיה בעור בשדו לנגע צרעת (ג-ב) - התעוררות בענין שמירת הלשון ואחת הסיבות להבאת נגעים על האדם מבואר בחז"ל (ערכין ט"ו). שהוא על לשון הרע. ומלבד עצם הדיבור האסור, גורם הוא גם לפגום את פיו שמעתה כל דיבורי קדושה שיצאו מפיו - הרי הם פגומים.

וכן כתב הח"ח (שמירת הלשון, שער הזכירה, פרק ז): "גם בזה שטימא את פיו, הוא פוגם את דברי הקדושה שמוציא אחר כך, כמו שכתוב בזה"ק [פ' פקודי] וכו'. וכעין זה איתא גם כן בשבת [קל"ט]: 'אין העולם מותקיים אלא בשביל הבל פיהם של תינוקות של בית רבן. אמר ליה רב פפא לאביי, ידיד ודידך מאי? אמר לו: אינו דומה הבל פה שיש בו חטא, להבל פה שאין בו חטא ע"כ. והכוונה לחטא-חיסרון הדיבור, והיינו על אף גודל התמדתם וקדושת תורתם, אולם מחמת שפעמים נתערבה בדיבורם דיבור שאינו כראוי, נגרם שנפל כוח הדבור הקדוש ממדרגתו הראויה לו,

מעשה אבות ... סימן לבנים

וראה הכהן והנה פשתה המספחת בעורו טמא הכהן צרעת היא וגו' (יג-ה)

The Zohar Hakadosh relates: “At the time of the destruction of the Bais HaMikdash, the malachim (angels) challenged Hakadosh Boruch Hu with three questions, and Hakadosh Boruch Hu answered all three with one answer. What did they ask? ‘It is the responsibility of the Kohanim to determine if a certain blood is pure or impure; how can You destroy them? It is their responsibility to judge between man and his fellow man; how can You destroy them? It is up to them to say if a certain tzara’as (Leprosy) is pure or impure; how can You destroy them?’ What did Hakadosh Boruch Hu answer them? ‘Is there peace in the world? No. If there is no peace, there is nothing!’”

When Jews do not get along, when they speak *lashon hara* against one another, when they bear a grudge against their brothers, *Hashem* is repelled by this behavior. Bearing a grudge? *Hashem* never bears a grudge - why should human beings? Baseless hatred and the ensuing lingering resentment was the root of the destruction of the *Bais Hamikdosh*, and is the basis for our continuous exile. Thus, when the angels questioned and said: How could *Hashem* destroy these *Kohanim*, these holy pillars of sanctity and *kedusha*, what did *Hashem* answer? “*If there is no peace, there is nothing!*”

Many years ago, a married *kollel* man came to the renowned *mashgiach*, **R’ Moshe Aharon Stern ZT”L**, in the Kamenitzer Yeshiva. He was visibly upset and was having trouble controlling his emotions. Finally, he tearfully cried out, “R’ Moshe Aharon, I am in a terrible quandary. I spoke *lashon hara* about a great *tzaddik* and I do not know what to do. Give me an *eitzah* (advice)!”

R’ Moshe Aharon was surprised. A great *tzaddik*? Who could it be? “Is this *tzaddik* alive today?” he finally asked. The *yungerman* nodded his head slowly. “Yes, he is alive. In fact it was about the great **R’ Elya Lopian (ZT”L)**!” “So, why don’t you simply go and ask him for forgiveness?” R’ Moshe Aharon suggested, but the man shook his head and said that he was very uncomfortable approaching R’ Elya this way. R’ Moshe Aharon told him that he really had no choice; that he was required to own up to his misdeed and ask for forgiveness. Finally, the *kollel* man agreed and promised to go to R’ Elya immediately.

When he came to R’ Elya in *yeshivah*, he decided to “break the ice” by talking in learning for a bit. Hopefully, he felt, this would cushion the intense discomfort he knew was sure to follow.

The two spoke in learning for a few minutes. Then, the *yungerman* said, “*Rebbi*, I don’t know how to say this in any other way. I spoke *lashon hara* about you, and I regret having said what I said. Please forgive me?”

“Of course, I am willing to forgive you,” R’ Elya said. “But I am concerned that perhaps even afterward, you will still harbor the same ill feelings against me - the same charges which prompted you to speak *lashon hara* in the first place! Why don’t you tell me what you said and I will attempt to put your mind at ease. Then you will no longer be transgressing the prohibition of ‘*Do not hate your brother in your heart*,’ (ויקרא יט-יז) because you will have discussed the issue openly, rather than harboring any ill feelings in your heart.”

R’ Elya spoke earnestly and with all sincerity, but the *yungerman* hesitated. After a moment, he replied that he simply could not tell R’ Elya what he had said. Rather than be perturbed, R’ Elya advised the *yungerman*, “Go to the *Beis Medrash* and learn *mussar* for two hours. After that, you will surely bear no further grudge against me in your heart.”

The *Kollel* man did this. Two hours later, he returned to R’ Elya. “*Rebbi*, I learned *mussar* and took your words to heart. Now I am sure that I bear no grudge against you regarding what I said about you.” Now, R’ Elya forgave him.

משל' למה הדבר דומה

והביא אותם ביום השמיני לטהרתו אל הכהן אל פתח אהל מועד לפני ה' וגו' (יד-כג)

משל' Once a *chasid* came to the **Kotzker Rebbe, R’ Menachem Mendel Morgenstern ZT”L** to seek his advice about a matter relating to marriage. When the *Rebbe* gave his response, though, the *chasid* was dissatisfied with the evasive answer and tried to negotiate for a more definitive response.

The Kotzker became impatient. “Do you really believe that when people come to ask for my advice, I go up to Heaven and open the book and look up what is inscribed there? Such an idea is brazen insolence.”

The *chasid* shrank back with trepidation. “Would you like to know what does happen when somebody comes to me for advice?” asked the *Rebbe*, a bit softer.

The *Rebbe* continued. “It makes me self-conscious. When somebody is preoccupied with their own importance, they lose mental balance. So, first I must do away with my arrogance and regain cool judgment; then I must consider if what I am going to say is in accord with the law of the *Torah*, and later on, if it is fair and just. Only after I have done all that, can I give worthwhile advice.”

והתגללה ואת הנתק לא יגלה והסגיד
הכהן את הנתק שבעת ימים וגו' (ג-לז)

The **Sefer Hachinuch** (מצוה ק"ע) explains the reason why it is prohibited to cut off the developing *Leprosy*, that is found on the *Metzora*: “*This teaches that a person should learn to accept the pain and suffering with which Hashem afflicts him. He should not think that he has the ability to nullify (the leprosy) or conceal it from the knowledge of people. What he should do is pray to Hashem that He should remove the afflictions and suffering.*”

R’ Avrohom Pam ZT”L writes that suffering comes in different forms. Very few people can bear the tremendous physical pain caused by the dreaded disease of leprosy. Yet there is a type of suffering that people can learn to accept and which would prove to be of great spiritual benefit for them. This is the ability to accept the insults, mockery and derision of others. Some people find it very difficult to deal with verbal abuse. They cannot tolerate the slight to their honor, and retaliate with a barrage of angry words and gestures. This eventually leads to a long list of sins, including *machlokes*, *lashon hara*, revenge, anger, etc.

It is vitally important to train oneself to ignore insults. The *gemara* (שבת פח:) describes *Hashem’s* special love for, “*Those who suffer insults but do not insult in response, who hear their disgrace but do not reply, and are even happy in suffering.*” If a person can learn to overcome not only his suffering from a physical standpoint, but also the mental aspect of dealing with the barbs and harsh words of others - even friends and often family members - he will emerge stronger and healthier than he was before.

A person can be “happy in suffering” when he is insulted and does not respond in kind. Accepting verbal abuse will spare him the need to endure physical suffering in this world and spiritual punishment in the World to Come.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

דעות

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ובזכות ספירת העומר שספרתי היום יתוקן מה שפגמתי בספירה וכו' (תפילה לספירת העומר)

We have recently just begun the exciting count of the *Omer* - a continuous day-by-day climb until we reach that most special and exalted day of *Kabbolas HaTorah*. We have to understand though why is it called “*Sefiras Haomer*” - The counting of the *Omer*? We are not counting towards the *Omer*? We are counting towards receiving the *Torah*! This count should be called the counting of the *Torah* not the counting of the *Omer*!? The *Omer* is a measurement of the barley offering that was brought on *Pesach* in the *Bais HaMikdash*. It is a symbol of sustenance. The *Omer* is also the measurement used to describe the *mann* that nourished and sustained the entire Jewish nation for 40 years. So if the word *Omer* implies sustenance or *parnassah*, why is the countdown to *Kabbolas HaTorah* called “*Sefiras Haomer*” - the counting of sustenance?

R’ Avrohom Chaim Feuer Shlit’a gives a fantastic explanation. What is the main concern that prevents a person from dedicating his time and life to *Limud HaTorah*? Most men would probably answer, “I would love to just sit and learn in peace - BUT (the big BUT!) - I have to make a *parnassah*!” *Parnassah* is from *Hashem* and one need only make a minimal *hishtadlus* (effort) . Extra *hishtadlus* will NOT bring extra *parnassah* - any more than was ordained on *Rosh Hashanah* - it only takes hours away from what one really wants to do, which is to dedicate his life to *Limud HaTorah*!

Thus, we count *Sefiras Haomer* to remind ourselves Who we can truly Count on! Who is the Only Source of sustenance and to Whom we must put ALL our faith in order to dedicate our time and life to *Torah* learning and living.