

לעילוי צשמת ר אברהם יוסף שמואל אלטר בן ר טובי ז"ל זרעיתו רישא רחל בת ר אברהם שלמה ע"ה

הדלקת נרות לשבת - 6:59
זמן קריאת שמע/המ"א - 9:17
זמן קריאת שמע/הגר"א - 9:53
סוף זמן תפילה/הגר"א - 10:56
שקיעת חמה ליום השבת - 7:18
מוצשק צאת הכוכבים - 8:08
צאת / לרביץ תם - 8:30

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Shabbos Parshas Tazria - March 29, 2014

כברכים חודש ניסן מולד:
מאנטאג 3:54 AM מיט 9 חלקים

לקחי חיים ודברי התעוררות צדקו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

דבר אל בני ישראל לאמר אשה כי תוריע וילדה זכר וגו' (יב-ב) - מדוע נאמר בפרשת היולדת 'דבר אל בני ישראל' -

איתא בתורת כהנים' רש הפרשה, 'בני ישראל בענן הוה, ואין אומות העולם בענן הוה. 'בני ישראל, אין לי אלא בני ישראל, מנין לרבות את הגיורות ואת היולדת זכר, וטמאה שבעת ימים, כימי נדת דותה תטמא...ושלושים יום ושלשת ימים תשב בדמי טהרה וגו', ואל המקדש לא תבוא עד מלאות ימי טהרה', מה תלמוד לומר, לפי שנאמר 'והורתם את בני ישראל מטומאתם, ולא ימותו בטומאתם בטמאם את משכני אשר בתוכם', שומע אני בין מתוכו בין מאחוריו, תלמוד לומר ביולדת 'ואל המקדש לא תבוא', יכול יולדת הקלה (שהיא רק טבולת יום ארוך) תהא מטמאה אותו רק מתוכו, ושאר כל הטמאים בין מתוכו בין מאחוריו, תלמוד לומר 'בני ישראל, ודרי בני ישראל כיולדת, מה יולדת אינה מטמאה אותו אלא מתוכו, אף כולם לא יטמאו אותו אלא מתוכו, אין לי אלא הבא מידי טומאה חמורה (שצאה מהגוף) כיולדת, הבא מידי טומאה קלה-טמא מת ובויעל נידה וכל טמאם את האדם, מנין, תלמוד לומר 'ואל ימותו בטומאתם בטמאם את משכני אשר בתוכם' לרבות את כולם'.

וביאר ב'מלבי"ם', 'כבר בארנו, שאחר שהרבה פרשיות אין מתחילות 'דבר אל בני ישראל, א"כ בכל מקום שהתחיל 'דבר אל בנ"י' בא לאיזה מיעוט, והוא למעט עכ"ם או נשים וגרים, אמנם פה א"א לומר שבא למעט עכ"ם, דמדוע נטעה לחייבים בטומאת מקדש, והלא ידענו דריני טומאה וביאת מקדש אינם נוהגים בעכ"ם, ובפרשה זו כתב 'וביום השמיני ימול' והבאת קרבן היולדת' שבוודאי אינו נוהג בעכ"ם, וזה שאמר 'בנ"י' בענן הוה ואין עכ"ם בענן הוה', היינו, שמן הענן ידענו שאינו מדבר בעכ"ם, וכן אין לומר שבא למעט גיורות ושפחות, דהא אמר 'אשה' כי תוריע, ומבואר אצלינו, שכ"מ שאנו ממעטים גרים מן 'בנ"י', הוא משום מפרשנינו שבאו מילים 'בני ישראל' על צד הריוק - דוקא בני יעקב, ואז אין נשים וגרים בכלל, כי מפרשים אותן בדיוק, כמו 'איבואו בני ישראל לשבור בתוך הבאים', שהיו רק בני יעקב ורק הזכרים, אבל כיון דפה מדבר גם בנשים, ו'בנ"י' לאו דוקא, הרי נאמר בדרך ההרחבה, כמו 'בני עמון' 'בני שת' שכולל גם הנקבות, ווה"ה גם הגרים, וזה שאמר 'מנין לרבות הגיורות וכו', ת"ל אשה, וא"כ נשארת הקושיא - 'בני ישראל, מה תלמוד לומר, ומשיב, שבא ללמד, שמה שנאמר בפרשה זו, שמדיני היולדת שאל המקדש לא תבוא, אינו מיוחד ליולדת דווקא שטומאתה קלה שהיא טבולת יום ארוך, אלא אף לשאר כל הטמאים מישראל, וזה, כי כמה שכתוב 'בנ"י'...בטמאם את משכני וגו', יש לטעות ולומר שהוזהרו גם המקדש מאחוריו, כי שם לא נזכר שלא יבוא למקדש וכו', ולגבי זה למדים בנוגע לכלל הטמאים מבני ישראל, ממה שנאמר אצל היולדת, 'ואל המקדש לא תבוא, שאין האזהרה אלא על הביאה בתוכו'.

צמשל: What we do and what we become depends upon what we think. As it says in *Mishley* (ב-יח): *“For wisdom shall enter into your heart, and knowledge shall be pleasant unto your soul; Discretion shall watch over you, insight shall guard you; To deliver you from the ways of evil, from*

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY**
Forgotten and Little Known Halachos and Customs (76)
A Large Tear that Makes a Garment Unwearable. As we wind down the topic on *Hilchos Tzitzis* regarding which tears can invalidate the garment, we divide the *Tzitzis* into three distinct parts: the four holes at the four corners (which we previously explained), the garment and the strings. The most common tears in a garment are in the neck hole of a *Talis Katan*. If the tear is so large in length or width that it doesn't lay well on the wearer's body, it is no longer considered a garment. Even if it is able to be worn because the shirt over it holds it in place, it is still not valid since it cannot be worn by itself. In such a situation, it doesn't help just to sew up the big tear because since it lost its status as an obligated garment, the *Tzitzis* strings are hanging on an unobligated garment. If one just sews it back up, he is trying to make the *Tzitzis* valid with an outside action which is not done with the strings. This is known in *halacha* as "תעשה ולא מן העשוי" and is not valid. One must undo the strings and tie them again after the big tear has been sewn up and only then can the garment be worn properly.

2) The **Malbim** in his **sefer Artzos Hachaim** (2), however, holds that any tear that is a "majority tear" even if quite a bit is left intact, invalidates the garment.

Calculating a "Majority Tear". In the above debate, a number of *Poskim* hold that one should be strict like the Malbim. The way to calculate a "majority tear" is to imagine the previous neck hole as not there, and to total the material on both sides of the hole (to the length for a lengthwise tear and to the width for a widthwise tear) and if the majority is still there it is kosher as is and can be sewn back up as is.

From the above it would seem clear that if one of the "shoulder strap" areas was completely cut through till the end, rendering it completely unwearable as is, one must retie the strings after sewing it back. This is mentioned in **Orchos Chaim** (**Spinka**) (3) in the name of **Neziros Shimshon**. *All the above is based on Shulchan Aruch O.C. 15:3 and Mishna Berura and Piskei Teshuvos there. Next week we will IY"H explain the very relevant halachos of strings that tear off.*

1) The **Shulchan Aruch Harav** (1) holds that as long there are

הוא היה אומר
Rabbeinu Yaakov ben Asher ZT"L (Baal HaTurim) would say:
The word 'ראשו' - 'his head' is found four times; in *Parshas Noach*, 'The head (tower) was in heaven'; by Yaakov's dream, 'Its head (ladder) reached the sky'; in *Iyov*, 'His head (rasha) reached the sky'; and by the *Metzora*. Since the *Metzora*'s head was in the clouds (arrogant), the *nega* forces him to shave his head."

Rebbe R' Heschel of Krakow ZT"L (Sefer Ori V'Yishi) would say:
The *kohen* must go to the afflicted person who is residing far from civilization to view the *nega*. It could take weeks before the *kohen* announces that the 'tzara'as' is gone. Then, he must bring *korbonos*, completely shave his body, another one-week waiting period and more sacrifices until 'יום טהרתו' - 'the day of his purity.' This teaches us a lesson: the afflicted person has been away from society for a while. Hopefully, he will not return to his sin of *lashon hara*. However, on the day he becomes pure, and with it his return to society, there is the fear that he will immediately go back to his evil ways. If he feels himself being drawn to this on the 'the day of his purity,' he should immediately be brought before the *kohen* to be strengthened in his resolve to not commit this terrible sin again."

A Wise Man would say:
"Finding fault in others is like headlights on an oncoming automobile: they always seem more glaring than our own!"

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A Belated Mazel Tov to Mr. & Mrs. Shimon Fishman on the marriage of their daughter Mollie to Aharon Harkavy

מעשה אבות... סימן לבנים

כל ימי אשר הנגע בו ... בדרד ישב מחוץ למחנה וגו' (יג-טו)

“Why must a leper be forced to sit alone outside the camp? Since he spoke lashon hara and caused disparity between one Jew and his friend, and husbands and wives, therefore, he too, is separated and forced to sit by himself.” (ערכין טז)

With the outbreak of the first world war in 1914, the yeshivah world of Polish and Lithuanian Jewry encountered hardships that were hitherto unknown. Many *bochurim* were forced to run away in order to escape the threat of conscription into the Russian army. A considerable number of the *yeshivos* that succeeded in surviving the war fled hastily due to developments on the battlefield, and endured long periods of wandering throughout Russia and the Ukraine. These exiled *yeshivos* continued to function - and often thrive - with daily learning sessions and *shiurim* under harsh economic and environmental conditions. In most cases, the *yeshivos* took over local synagogues in the towns and villages they fled to, which they used for all activities, including davening, eating, sleeping and, of course, learning. In those troubled times, a few *yeshivos* disbanded, but the others somehow managed to remain intact, maintaining their unique identities as functioning units, despite the harsh physical and material conditions. At the conclusion of the war, the mounting pressure and religious persecution by the Bolsheviks drove them to return to their original locations in Lithuania and Poland.

In one city deep in the Russian hinterland, the *yeshivah* students fled to the large central synagogue and, with the permission of the townspeople, reinstated the glory of their *yeshivah*. The city’s inhabitants were proud to host such an illustrious institution and they helped out to the best of their ability, seeing to the needs of the students. All were accommodating, except for the caretaker, the *shamash* of the synagogue, who complained that the boys were inconsiderate and made a mess of the beautiful edifice. Day after day, he would storm into the main sanctuary where the boys were studying and would scream about the lack of cleanliness in the kitchen, hygiene in the lavatories, the torn condition of the *seforim* in the library, or the haphazard way in which the boys would leave their possessions strewn about. It was not long before the uncompromising man had the *yeshivah* students evicted and forcibly removed from the building.

R’ Yechezkel Levenstein ZT”L, the *Mashgiach* of the *Mir Yeshivah*, heard what had happened and he was shocked. How could another Jew go out of his way to treat *yeshivah* students so poorly? Where was his compassion and what would happen to such a man who displayed such a denigration to the honor of the *Torah* and those who study it?

A number of years after the war, R’ Chatzkel met a man from the city to which the *yeshivah* had fled and he inquired as to the whereabouts and welfare of the *shamash* who had evicted the *yeshivah*. He was told that the man had passed away recently - but in quite an unusual manner. It happened on one of the days of *Sukkos* and the synagogue was packed to capacity. Towards the end of the *Mussaf* prayer, just as the *kohanim* had gone up to *duchen* (bless the congregation with the priestly blessings), the *shamash’s* heart gave out. He had a massive heart attack on the spot - and stopped breathing!

A number of people rushed to help him but it was too late; there was nothing to do for the dead man. However, the *kohanim* had just begun to sing the priestly benedictions and suddenly a halachic problem arose: the *kohanim* are not permitted to be inside the same room as a dead body! Due to the spiritual impurity of the corpse, a *kohen* may not remain under the same roof! And yet, what was there to do? The *kohanim* were all standing up front and performing their priestly duties! How can they stop *Birchas Kohanim* in mid-sentence and tell the *kohanim* to leave the room?

Of course, they couldn’t remove the *kohanim*, so instead, one quick-thinking individual grabbed hold of the dead man’s legs and dragged him outside of the sanctuary, where he unceremoniously “dropped off” the corpse and ran back inside to catch the end of the blessings. When it was over, a few people went back out and dealt with the unmoving *shamash*.

R’ Chatzkel closed his eyes tightly and nodded his head. “I knew that he would get what was coming to him. Just as he brazenly threw the *yeshivah* boys out of the building, so was his body harshly taken out of the *shul* - *middah kneged middah!*”

משל למת הדבר דומה

אדם כי יהיה בעור בשרו שאת או כפחת או בהרת והיה בעור בשרו לנגע צרעת וכו' (יג-ב)

משל: A scientist conducted a series of experiments on some young men to determine the extent to which the strength of their bodies was controlled by their thoughts.

First, he tested their physical strength under normal conditions. Then, he hypnotized them and told them they were puny weaklings. In this hypnotic condition, he gave them the same test of physical strength and learned that their abilities were reduced by 30% of normal.

Now, while still under the hypnotic influence, he changed his tone and emphatically told them that they were physical

giants who possessed unlimited powers. The scientist watched in amazement as he tested them once again and this time, not only did their strength return, but it rose to 40% above their normal abilities.

When asked to analyze his findings, the scientist explained, “Where do you think the extra strength came from? Not from the hypnotist, but from within the men themselves. It was their reserves of strength that had been bottled up inside of them - and now when they believed they could do it, they produced extraordinary feats of strength.”

בכל קדש לא תגע ואל המקדש לא תבא עד מלאת ימי מחרה וגו' (יב-ד)

When a woman gives birth to a child, she remains in a state of impurity for a set period of time; thirty-three days for a baby boy and sixty-six for a baby girl. During this time, she may not touch any “קודש” - sanctified items, nor may she enter into the *Mishkan* or the Temple. In truth, writes the **Meshech Chochma, R’ Meir Simcha Hakohen ZT”L**, the act of touching is not the issue; she is really forbidden from eating sanctified meat from the flesh of a *korban*, or items of *Terumah*, if she is married to a *kohen*. However, the *Torah* is stressing the severity of one who ingests an impure and inappropriate food item. How important is it for a Jew to keep himself removed from forbidden items, that he or she may not even touch such an item, for fear of transgressing.

A young religious man would associate with freethinkers and *maskilim*. One time, the **Baal HaTanya, R’ Schneur Zalman of Liadi ZT”L** sent for him and reprimanded him, telling him that by associating with non-believers he was placing his *neshamah* (soul) in jeopardy, since he was likely to be influenced by their heresies. The young man brushed off the *Alter Rebbe’s* comment “There is no fear of that,” he said somewhat defiantly. “Look how often I have associated with your *chassidim*, but none of their practices have rubbed off on me. Neither will those of my other friends.”

“That is not an accurate comparison,” the *Rebbe* said. “The *halacha* is that when something *tamei* (unclean) comes into contact with something *tahor* (clean), it contaminates the clean object. On the other hand, when regular meat is touched by sacrificial meat, its status is not affected, and it becomes sacred only if it absorbs from the sacrificial meat. We see from this that contamination can be transferred by superficial conduct, whereas sanctity must be absorbed. Your conduct with my *chassidim* has not affected you because you do not wish to absorb from them, but even superficial contact with heretics will affect your thinking and behavior.”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... התייסרות

The main theme of *Parshas Tazria* is the topic of *tzara’as* (leprosy) which, as the **Ramban** explains, is a physical manifestation of a spiritual illness. The *gemara* (ערכין ט:) explains that *tzara’as* comes as a punishment for seven different sins - the most common one being *lashon hara*. Since *tzara’as* was a physical illness, people would often think that they could remove it physically or conceal it from others. This idea, aside from being forbidden, was also quite impractical and impossible, as the source of the problem was spiritual and thus, could only be removed spiritually. **Sefer HaChinuch** explains the reason why this is forbidden. A person must realize where the affliction is coming from. He must accept the pain and suffering which is sent to him by *Hashem* and he should daven to *Hashem* to remove the affliction.

R’ Avraham Pam ZT”L teaches us two fundamental principles from here. Number one: people do not always recognize that ALL pain and suffering comes from *Hashem*. Even when other people cause us pain with their words, it is not really THEY who are the source of the pain. They are just the messengers through whom *Hashem* is sending the suffering that we require for our penitence, and it is to *Hashem* that our hurt feelings should be addressed. Number two: all suffering and misfortune is a gift from *Hashem*, as its purpose is to help us grow and not, *chas v’shalom*, just to make us suffer needlessly.

Suffering in this world is an “altar of atonement” (ברכות ה:). With the correct attitude and understanding, we can turn around any and every NEGA that we experience into the greatest ONEG (pleasure) and spiritual fulfillment in this world and the next.

TORAH GEMS

וראוהו הבן ביום השביעי והנה הנגע עמד בענינו לא פשה הנגע בעור והסניור הבן שבעת ימים (יג-ה)

In several instances, the *Torah* notes that *golus* (exile) is the punishment for *lashon hara*, speaking evil words. In fact when Kayin killed his brother Hevel and said, “*Am I my brother’s keeper*,” he was in essence guilty of evil speech for his intent was clearly that he despised his brother and did not wish to be near him. As a result, *Hashem* decreed: “*You shall become a vagrant and wanderer on earth*.” (בראשית דיב:) *Hashem* condemned him to exile despite his repentance, for *lashon hara* is an extremely grave sin. We find an allusion to the connection between exile and *lashon hara* in the very words themselves: the last letters of “לשון הרע” are “*nun*” and “*ayin*,” which form the word “נע” meaning “*to wander*.”

Chacham Dovid Pinto Shlit’a further explains the relationship between *lashon hara* and exile, namely that exile is a measure for measure (מדה כנגד מדה) punishment for *lashon hara*. Indeed, when a person disparages a fellow Jew, he is attempting to denigrate that person in the eyes of others so that they too will discredit him and no longer trust him. By exiling the speaker of *lashon hara*, *Hashem* puts him in a position where he is always considered an outsider. As a result, nobody will trust him or pay attention to his words either, and he will be denigrated.

In reality, the extreme gravity of *lashon hara* stems from the fact that it leads to other sins, such as *machlokes*, libel, talebearing, hurtful words, humiliation and lies. Sometimes, it can even lead to actual murder. In fact, *Chazal* explain that if one transgresses the commandment “לא תשנא את אחיך” - “*Do not hate your brother*,” he will eventually come to transgress the commandment “לא תרצח” - “*You shall not kill*.” We learn this from the *posuk* (לה-כבא): “*If he pushed him out of hatred, or threw something at him with premeditation, and he died...*” In truth, this is a reflection of Kayin’s act of killing Hevel out of simple hatred.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

איש צדוק הוא ממה הוא ממה יממאנו הכהן בראשו נגעו ... (יג-מד)

דרגת יחירה

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