

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת תצוה

Shabbos Parshas Tetzaveh

י" אדר ראשון תשס"ה - February 19, 2005

הדלקת נרות שבת - 5:16	(Monsey, NY)	מנחה גדולה / שבת - 12:40
שקיעה של ערב שבת - 5:34	~~~~~	שקיעה של יום השבת - 5:36
זמן קריאת שמע/מ"א - 8:52	~~~~~	צאת הכוכבים / מעריב - 6:26
זמן קריאת שמע/הגר"א - 9:28	~~~~~	צה"כ / לשיטת רבינו תם - 6:48

מדעת עליון

ישראל ויזכרו מה שקבלו על עצמם אבותיהם - עול מלכות שמים - ואף הם יעשו כן וידבקו בהקב"ה ויתרחקו מעו"ז. ומפני ב' הטעמים האלו, נא' בקרא "זכרון" ב' פעמים, ללמדנו שהיו בזה ב' המעלות. ואע"פ שלא שייך לומר אצל הקב"ה "זכרון", מ"מ הכוונה שאם הכהן הגדול יעשה העבודה כשהוא מלוכש בבגדי כהונה, והוא נושא את אבני האפוד אבני זכרון, תעלה זכות השבטים לפני הקב"ה ועי"ז יהיה כפרה לכלל ישראל.

ועשית חשן משפט מעשה חשב כמעשה אפוד תעשנו זהב תכלת וארגמן וכו' (כח-טו)
לכאורה יש להקשות על לשון המקרא, דהא מפורש בפסוק זה ש"זהב תכלת וארגמן ותולעת שני ושש משזר תעשה אותו", ובזה נעשה החשן משפט. וא"כ, לענין מה נאמר "כמעשה אפוד תעשנו"?
אלא מפרש האדמו"ר הרה"ק מו"ר יחזקאל שרגא הלברשטם זצ"ל משינוא, בס' דברי יחזקאל, דהתורה מרמזת לנו הדרך האמיתי לעבודת הבורא ב"ה, אשר האדם יתנהג בדברים חומריים עפ"י התורה. ולקדש

ושמת את שתי האבנים על כתפות האפוד אבני זכרון לבני ישראל לפני ה' על שתי כתפיו לזכרון (כח-יב)
פרש"י שיהא רואה הקב"ה השבטים כתובים לפניו ויזכור צדקתם עכ"ל. וקשה, וכי שייך לומר דבר זה שיש "זכרון" אצל הקב"ה, הרי אין שכחה לפני כסא כבודו? ועוד, למה נזכר "זכרון" ב' פעמים בקרא, א' "לבני ישראל" וא' "לפני ה'", ולא די לומר פעם אחת?
ומפרש החכם הק' כמהר"ר יאשיהו פינטו זצ"ל, בס' כסף מזוקק, שבשעה שיעקב אבינו עמד להסתלק מן העולם, קרא אליו השבטים, שביקש לראות אם הם מאוחדים ביהדות ואם לבם שלם באמונת השי"ת. אז השיבו לו השבטים ואמרו "שמע ישראל ה' אלקינו ה' אחד" - כלומר, שמע אבינו ישראל, שכשם שאין בלבך שום הרהור רע, כך לבותינו שלמים באמונת השי"ת ומאמינים אנו בלב שלם שה' אלקינו והוא אחד ושמו אחד. עי"ז ענה להם יעקב בלחש "ברוך שם כבוד מלכותו לעולם ועד".

לפיכך, צוה הקב"ה עכשיו שייחרתו השמות האלו על אבני האפוד כדי שייזכרו השבטים שייחדו שמו ית', ובזכות זו יכופר לישראל עון עו"ז. וכן כדי שיראום

A SERIES IN HILCHOS SHABBOS
SHABBOS MORNING KIDDUSH (1)

Kiddush on Shabbos morning is a Rabbinic obligation with certain leniencies. It is customary to begin Kiddush with *posukim* related to Shabbos, although "בורא פרי הגפן" is all that is really needed. Since we do not break up a *posuk* in mid-sentence, it is preferable to start Kiddush from "זיכור את יום השבת" or even earlier (1). Nevertheless, those who start Kiddush from the words "על כן ברך" have upon whom to rely (2).

It is preferable for those listening to Kiddush to taste some wine from the Kiddush cup. Normally, "בורא פרי הגפן" will exempt all other drinks on the table from requiring a *beracha* (3) and most *poskim* hold that this includes even a small amount of wine. Therefore, all those who did drink from the Kiddush wine, should not make a "שהכל" on drinks. Others (4), however, rule that this applies only when one drinks a minimum of 2 ounces himself. It is preferable for those who tasted less to recite a "שהכל" on food (fish, liver), in order to exempt all drinks, בדיעבד, even they can drink without a "שהכל" (5).

Unlike Kiddush at night which requires wine, grape juice or *challah* (6), many *poskim* permit the daytime Kiddush to be recited over beer or schnapps (7). Some even contend that since liquor is usually consumed in small shots, one may make the daytime Kiddush on a small schnapps cup (8), although it is better to have at least a 3 oz. (3 oz.).

(1) משנה ברורה רפ"ב (2) מנהגי חתם סופר (3) או"ח קע"א (4) ביאור הלכה שם (5) פסקי תשובות שם (6) משנה ברורה רע"ב: כז (7) שם: כט (8) שו"ת מהרש"ם א"קעה (9) שו"ת חשב האפוד א"ב: (10) ביאור הלכה רמ"ב: (11) או"ח קס"ח: (12) משנה ברורה קס"ח: כד (13) פסקי תשובות שם (14) משנה ברורה רי"ג: ט

הוא היה אומר

R' Tzvi Elimelech of Dinov ZT"L (Bnei Yissaschar) would say:

"Moshe Rabbeinu wasn't commanded to raise up Aharon, but rather to bring him close. This teaches us that a leader must not consider himself as one who is above the people but as one who is close to them."

R' Yitzchok Karo ZT"L (Toldos Yitzchok) would say:

"The first and second מקדש בתי illuminated the world with their light for a specific and limited period of time. The third Temple, however, which will be rebuilt when *Moshiach* comes, will be in fulfillment of the *posuk*, "A light to burn constantly." Its light will never be extinguished!"

R' Chaim Volozhiner ZT"L would say:

"When a person is feeling joy, he will be able to gain more from one hour of *Torah* study than from many hours of study while he is sad."

SPECIAL THANKS TO RABBI AND MRS. MICHOEL SCHURATY'Z FOR SPONSORING THIS ISSUE

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! RECEIVE IT TODAY FOR YOUR SHUL OR YESHIVA, OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.

The danger was averted. Not wanting to risk getting in further trouble, and noticing a civil defense guard battling a fire on a nearby roof, he hastily climbed down the ladder and sprinted away. Bursting into the bomb shelter triumphantly carrying the *Menorah*, the young boy lit the candles that night in a manner reminiscent of the *Kohen Gadol* in the *Bais Hamikdosh*. It was truly a night to remember!

TORAH GEMS

**ויקחו אליך שמן זית זך כתית למאור
להעלות נר תמיד וגו' (כז-כ)**

The *mitzvah* of lighting the *Menorah* in the *Mishkan*, and later in the *Bais Hamikdash*, was a daily one. Rashi explains that when the *Torah* writes, "*To light the candle constantly*," this refers to each and every night when the *Kohen Gadol* would kindle the lights.

The Gerer Rebbe, R' Avrohom Mordechai Alter ZT"l was once meeting with R' Chaim Soloveitchik (Brisker) ZT"l, and he asked the following question: The *Medrash Tanchuma* in *Parshas Tetzaveh* quotes the words of R' Chanina, סגן הכהנים - *Administrator of the Priests*, who said, "*I served in the Bais Hamikdosh, and (witnessed) miracles with the Menorah. From when it was lit on Rosh Hashanah, it would never extinguish until the following year.*" Asked the Gerer Rebbe, "How can this be so? Did the *Kohanim* not have a *mitzvah* to kindle the *Menorah* each night? How could they have fulfilled this *mitzvah* if according to the *Medrash*, the *Menorah* remained lit constantly from year to year?"

Without hesitation, R' Chaim Brisker, known for his sharp intellect, responded, "The **Rambam** writes 'הנותן שמן לתוך נר הדולק חייב משום מבעיר' (ה'ל' שבת יב-ב), *'One who adds oil to a burning candle, is held accountable as if he lit the fire.'* Thus, it is quite clear that one can fulfill the *mitzvah* of kindling lights by adding a measure of oil. Most likely, this is what the *Kohanim* did in the times of R' Chanina; every night they would pour oil into the already burning *Menorah* and in this way they were able to fulfill the *mitzvah* of הדלקה without ever having to actually light it!"

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת (כח-ב)

The *posuk* describes the בגדי כהונה - *Priestly garments*, not just as clothing to be worn during the service of the *Kohen Gadol*, but also "לכבוד" - as a means to honor and glorify *Aharon Hakohen*, the wearer of these garments.

R' Tzadok Hakohen ZT"l, of Lublin, gives us a deeper insight. Man has a spiritual inner core surrounded by a physical outer shell. The spiritual inner core is the *neshama* - soul, within each and every one of us. We refer to it each morning when we say, "אלקי נשמה שנתת בי טהורה היא" - "*My G-d, the soul that You have put inside of me, is pure.*" The physical outer shell is the body which is a sanctuary for the soul as long as it is meant to be in this world. It is the duty of the person to ensure that his body serves the *neshama* and enriches it with *Torah* and *mitzvos*, rather than causing it pain at being kept in this world for no valid purpose.

But when this is the case and the inner and outer person are in perfect harmony and even complement one another, the glow of the heavenly *neshama* radiates its light through to the exterior of the body and a special beauty - "כבוד ותפארת" - "*Glory and splendor*" - similar to that which was apparent on the *Kohen Gadol* when he wore his priestly garments, will appear on the person's countenance and whole bearing. True "beauty" exists upon a human being when the purity of the inner *neshama* shines through the outer shell - the body. The serene facial expression of the person bears witness to the quality of the soul and the purity of the body, since for the divine light to truly shine through, one's inner and outer being must be of the most exceptional standard.

נגד הלב, שהוא אבר רוחני שבאדם לחשוב במושכלות. וזהו משכ' "ועשית חשן משפט" - שהוא כנגד הלב, "כמעשה אפוד תעשנו" - כלומר, כמו הרגלו והתנהגותו באברים החומריים בכל דבר שהאדם עושה בחייו, כמו בן יהיה לבו של האדם - החשן משפט - נטוי, ויעשה האדם כל הדברים בעיני הגוף לשם שמים כדי לקיים בזה "בכל דרכיך דעהו" - ועי"ז יהיה לבו שלם עם חבורא ב"ה.

ועצמו במותר לו ולא ינהוג אי"ע כהפקר ח"ו באברים
החומריים לעשות ולאכול מה שלבו חפץ. וידמה שקר
בנפשו שלבו שלם עם אלקיו, דא"א זאת כי הלב נמשך
אחר התנהגותו באברים החומריים, ואין שייך שיהיה
לבו של האדם שלם עם הקב"ה באם אברי החומר
מתנהגים בהפקר ח"ו.

והנה ידוע שהאפוד לבוש מאחוריו, ממתנים ולמטה,
שהמה אברים החומריים. והחשו הוא לבוש ותכשיט

מעשה אבות... סימן לבנים

וְאֵתָה תְצוּהָ אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כִּתְיִית לְמֵאֹר לְהַעֲלוֹת נֵר תָּמִיד וְגו' (כז-כ)

During World War II in England, many children were evacuated from the larger cities and sent to the countryside to escape the almost constant bombardment by the German Luftwaffe. A group of Jewish children were housed in a rural synagogue complex that had only recently been built. Next door to the main building housing the *Beis Haknesses* was a smaller, older two-story building.

On *Chanukah*, the boys of the *cheder* had a party in the synagogue. They were just about to light the *Menorah* when suddenly the air raid siren went off. Automatically, they formed a line and filed across the courtyard into the study hall, where another flight of steps led down into the bomb shelter. This time, however, the explosions sounded very close. They could hear bombs falling all around them.

After taking attendance and a proper head-count, the *Rebbi* said, "And now children, we will light the *Menorah* and continue our party." It was then that they realized that in all the commotion, the *Menorah* had been left behind in the main *shul*. They were very upset, but what could they do? The *Rebbi* said that *Hashem* would accept their good intentions, and consider it as if they had fulfilled the *mitzvah* anyway.

One boy could not accept this. He really wanted to light that *Menorah*! He decided to sneak across the courtyard and retrieve the *Menorah* and candles. He couldn't ask for permission, because the *Rebbi* would surely forbid him to risk his life. But he reminded himself of the words of *Chazal*, "שְׁלוּחֵי מִצְוָה" - "The emissary of a mitzva is not harmed," and slipped outside when no one was looking.

The whole sky was lit up by searchlights. It was terrifying. Running as fast as he could he made it to the *shul* and grabbed the *Menorah* and candles. But as soon as he opened the door, a bomb hit the building next door! His earlier burst of courage had disappeared. Trembling, he forced his legs to run across the courtyard like a bolt of lightning - only to see a firebomb land on the roof of the synagogue!

Now, he stood frozen in place. Should he wait for a civil defense guard to notice the fire, or should he try to do something himself? Maybe they were too busy putting out fires elsewhere. What about his *Rebbi*? Was he looking for him at that very moment? In the meantime, the synagogue could burn down.

The courageous boy knew what to do. Fortifying himself, he hurriedly ran forward and followed the fire protocol, as they had all been subjected to repeated fire drills. There was no time to lose. He placed the *Menorah* and candles on the ground and grabbed a ladder that had been prepared for just such an emergency. Within seconds he was on the roof of the synagogue. On every roof was a huge bucket of water with a foot pump and rubber hose. He put the hose in the bucket and started to pump with all his might, spraying water on and around the fire. He kept on spraying until the flames had died down.