

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

הדלקת נרות לשבת - 5:36
זמן קריאת שמע/המ"א - 8:37
זמן קריאת שמע/הגר"א - 9:13
סוף זמן תפילה/הגר"א - 10:11
שקיעת חמה ליום השבת - 5:55
מוצש"ק / צאת הכוכבים - 6:45
צאת"כ / לרביע תש" - 7:07

CourtesyofMyZmanim.com

TORAH TAVLIN IS
AVAILABLE FREE OF
CHARGE! TO SPONSOR /
DEDICATE AN ISSUE, OR
RECEIVE IT BY E-MAIL FOR
YOURSELF AND FOR YOUR
SHUL, PLEASE CALL
845-821-6200 OR SEND
AN E-MAIL TO:
TORAHTAVLIN@YAHOO.COM

בראתי יצר הדע ובראתי לו
תורה
תבלין

A TORAH TAVLIN Publication
34 MARINER WAY MONSEY NY 10952

שבת קודש פרשת ויקרא - ו' אדר ב' תשע"ד Shabbos Parshas Vayikrah - March 8, 2014

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

מאצרותיו של המגיד

אם עולה קרבנו מן הבקר... ושחט את בן הבקר לפני ה'... ואם מן הצאן קרבנו... ושחט אותו על ירך המזבח צפונה וגו' (א-ג-א) - מדרש הוברה 'שחיטת עולה בצפון' רק אצל עולה הבא מן הצאן אלתא בגמרא (ובחים מ"ח), 'וצפונה בעולה היבא כתיבא, 'ושחט אותו על ירך המזבח צפונה; אשכחן בן צאן, בן בקר מנא לן, אמר קרא 'ואם מן הצאן, ויז' מוסיף על ענין ראשון, וילמד עליון-פרשת בן הבקר' מתחתון-פרשת בן הצאן'. וכתב בספר 'תורת משה' להחת"ס (ויקרא א' ה' ד"ה צפונה וכו'), 'צפונה לפני ה', כתיב בבן צאן ולא בבן בקר, ואע"ג דילפינן מיוז' המוסיף על ענין ראשון' דגם בבן בקר טעון צפון, מ"מ, מדכתבו בבן צאן מרמז, דבן צאן שהוא פחות מבן בקר, מכפר על הרהורי הלב הצפונים וטמונים, ובן בקר על עשה ול"ת הניתק לעשה דחמדי מדרהורי הלב וכו'."

אולם ב'מדרש ויקרא רבה ב' י"א' ו'תנא דבי אליהו רבא ו' ו', יישבו אחרת, 'ושחט את בן הבקר לפני ה', ובאיל (שהוא מכלל הצאן) הוא אומר 'ושחט אותו על ירך המזבח צפונה לפני ה', אמרו, אותו היום שעקד אברהם את יצחק בנו על גבי המזבח (והקריב תמורו איל שהוא מכלל הצאן), התקין הקדוש ברוך הוא שני כבשים אחד שחרית ואחד ערבית, שנאמר 'את הכבש אחד תעשה בבוקר, ואת הכבש השני תעשה בין הערבים' (ע' ב'וזה"ק ח"ג רמ"ב) - 'את הכבש אחד (וכו'), וכל כך למה, שבשעה שישאל מעלין את התמיד (שהוא קרבן עולה הבא מן הצאן) על גבי המזבח, וקורין את המקרא הוה (המדבר אודות קרבן עולה הבא מן הצאן) 'צפונה לפני ה', זוכר הקדוש ברוך הוא את עקידת יצחק', (שהוקרב תמורו איל שהוא מכלל הצאן, ואפרו צפון אצל ה', וכמו שכתב רש"י 'ויקרא כ"ז מ"ב), 'ולמה לא נאמרה זכירה ביצחק, אלא אפרו של יצחק נראה לפני, צבור ומונה על המזבח'."

וכיכ' **בבעל הטורים** (שם א' י"א), 'כתיב צפון בצאן, כנגד יצחק [שנעקד והוקרב תמורו איל שהוא מכלל הצאן] שאפרו צפון', מעדיני עלי את השמים ואת הארץ, בין גוי בין ישראל בין איש בין אשה בין עבד בין אמה קורין את המקרא הוה 'צפונה לפני ה', זוכר הקדוש ברוך הוא עקידת יצחק, שנאמר 'צפונה (והיינו, שאפרו צפון אצל ה', וכתבאר) לפני ה'."

והוסיף ב'משך חכמה', 'הנה נכתב צפון בצאן ולא בבן בקר, (אע"ג דבכל מקום כתיב 'במקום העולה', אלמא דשם עולה הוא נשחט בצפון, ובכל זה נזכרה התורה להוכיח צפון רק בצאן ולא בבקר, ומש"ה בפר משיח ובפר העלם דבר לא נזכר 'במקום העולה' וכו'), משום, שצפון מורה על עקידתו של יצחק שצפון אפרו ליזכרון לפני ה' תמיד וכו', ולכן כתיב רק בצאן' שמוכיח אילו של יצחק (שהוא מכלל הצאן) הבא תמורתו 'יצחק, ולכן לא נזכר בבן בקר בהדיא, ד"גם אלה תשכחתה, וזה מעשה העגל' (ע' ברכות לב), אשר עשו שור אוכל עשב' (ע' תהלים ק"ו כ'), ואינו צפון לפניו."

require self-torment and punishment. Rather, one should understand the gravity of transgressing the Divine will, appreciate how injurious this is to oneself, and make a concerted effort to refine his character so that he is no longer

A SERIES IN HALACHA LIVING A "TORAH" DAY למעשה הלכה

Forgotten and Little Known Halachos and Customs (73)
Selection of Purim Halachos: Listening to the Megillah.
Probably the single most important and relevant *halacha* in the laws of Purim is related to the *Megillah* reading. Every Jew - both man and woman - has the challenging obligation of hearing every single word of the *Megillah*. One who does not hear every word does not fulfill his obligation in *Krias HaMegillah*. However, there is a leniency which can make the task markedly easier. If a person hears the majority of the *Megillah* read from a kosher *Megillah* scroll and fills in the rest of the words (that he or she might have missed) even from a printed *Chumash* or *Megillah*, one has fulfilled the *mitzvah*. Although one should hear it all from a kosher *Megillah*, it is still valid if it was only a majority and the the rest is read from a printed *sefer*. Therefore, one listening to the *Megillah*, who has any doubt about whether he or she heard every word, can say it even פה בעל פה (without looking into any text) and has fulfilled the obligation. This is very helpful, especially for ladies in the *Ezras Nashim* (ladies section) who might not hear clearly or miss a word here or there.

Important Hint. Some people have a hard time concentrating on the *Megillah* and their minds tend to wander and/or dream away. In fact, they might become so oblivious to the *Megillah laining* that they might not hear it at all or they're in doubt if they

likely to repeat the improper behavior. Self-torment is not the way to achieve this for it is more likely to mislead a penitent to think that he has achieved atonement, whereas in truth, nothing in his character may have really changed.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

did indeed hear the *Megillah laining*. The best and most classic way to remedy this is simply to keep one's finger on the place from the beginning of the *laining* till the end. This helps in two ways. The physical participation with the reading keeps one's mind focused and alert. Also, if at any given time one's finger is on the place, he or she must have heard well, and even if their mind may have wandered, they know they still heard the *kriah*.

Tefillin. One should keep his *Tefillin* on for the morning *laining* of the *Megillah* (2).

Four Posukim. There are four key *Posukim* that the congregation recites out loud, followed by the reader who *lains* them from the *Megillah*. Care must be taken that the congregation does not start saying the words until the reader finishes the entire *posuk* before, and that the reader does not begin saying it out loud until the whole congregation finishes saying it. That way everyone will hear the entire *Megillah* properly. If this was not done and somebody didn't - or is unsure if he or she didn't - hear each word, they should quickly say that word even from a printed *Chumash*, and if necessary read on and catch up with the reader.

In this way, they have fulfilled their obligation.

Different Pronunciation. If one hears *Megillah* from a reader who pronounces the words different than he does (for example an *Ashkenazi* from a *Sephardi*, or a *Chassidisha* from a *Livisha*) he has still fulfilled his obligation (3).

הוא היה צמר

Rabbeinu Don Yitzchok Abarbanel ZT"l would say:

“‘No leaven or honey may be turned into smoke as an offering by fire to Hashem.’ This prohibition may be viewed as related to the **Rambam's** instruction to always follow the middle path (דרך הממוצע). Yeast makes dough rise slowly and gradually, and one must therefore wait until it completes its work. Honey, by contrast, features the opposite quality: it absorbs quickly without delay. One must therefore act quickly before the honey takes over the entire dish. The *Torah* here warns against both extremes: delay and sluggishness on the one hand, and rashness and haste on the other.”

Vizhnitzer Rebbe, R' Moshe Yehoshua Hager ZT"l (Sichos Uma'amarei Kodesh) would say:

“Parents often come to me for blessings that they should have ‘*Yiddishe Nachas*’ from their children. However, many of these parents have sent their children to schools that teach values opposite to the ways of the *Torah*. How do they expect to see such *nachas* from their children when they put their children in an environment that is antithetical to the *Torah*? Such parents may be compared to one who wants to travel from Bnei Brak to Yerushalayim, but consciously gets on the bus to Haifa instead! It doesn't make any sense!”

A Wise Man would say:

“A person of true substance is humble and self-effacing. Empty branches do not contain anything to weigh them down, whereas the branch that is heaviest with fruit is the lowest of all.”

**Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)**

Tuvia's
SEFORIM, JUDAICA & GIFTS
845.426.0825 Fax 845.426.6411

M
Camp
Merockdim
26 Parker Blvd.
845.362.0287

Mazel Tov Mr. & Mrs Mendy
Schonbrun on the Engagement
of Yumi to Rikki Mandelbaum
May they be Zoche to Build a
Bayis Ne'eman B'Yisroel

מעשה אבות... סימן לבנים

ואם זכב שלמים קרבנו ... תמים יקריבנו לפני ה' וגו' (ג-א)

The **Ramban** maintains that the essential meaning of the word "שלמים" is derived from the Hebrew word "שלמות" meaning wholeheartedness, because a person brings this offering not to atone for sins, but simply out of a sense of gratitude. A *Korban Shlamim* may be offered in fulfillment of a vow, or in the form of a *Todah*, a Thanksgiving offering, which is brought when someone experiences a danger, is released from prison, or crosses a desert. A *Shlamim* is an expression of gratitude and it is our privilege to be able to express gratitude, not just for something that we've received, but also to acknowledge the simple fact that everything is fine in our lives. When we're able to do that, we can truly feel "שלם" - complete and at peace.

R' Nissan Kaplan Shlit'a is one of the preeminent *Maggidei Shiur* (*Torah* lecturers) in the *Mir Yeshivah* in Jerusalem. A little over a decade ago, R' Nissan came to the United States on a fundraising trip and visited the community of Lawrence, New York. On Friday night, he davened at a *minyan* that was being held at the home of one of the great *Torah* personalities of that community, **R' Yaakov Nayman ZT"L**, a native of Brisk, Lithuania, and one of the last living students (at the time) of the **Brisker Rav ZT"L**. R' Nayman spent most of his youth in the rarefied presence of the *Brisker Rav*, **R' Elchanan Wasserman ZT"L** and the **Mir Rosh Yeshivah, R' Leizer Yudel Finkel ZT"L**. R' Nayman was not only a witness to the historic journey of the *Mir Yeshivah* in Shanghai, but also played a vital role in infusing the *yeshivah* with the spirit and fortitude to succeed, expand, and indeed, set the trend of *Torah* institutions in the postwar era.

On that Friday night, R' Nissan's host introduced him to R' Nayman saying, "This is my *rebbe*, R' Nissan Kaplan."

R' Nayman was over ninety years old but his mind was sharp and alert. Since he had lived in Chicago after the second world war and was instrumental in transmitting the heritage of the pre-war *gedolei Yisroel* to the Chicago community, laying the foundation for a city that has blossomed into a fortress of *Torah* and *chessed*, R' Nayman turned to the guest and asked, "Rabbi Kaplan, are you by any chance, related to Mr. Charlie Kaplan from Chicago?"

"Of course," answered R' Nissan, "He was my grandfather!"

R' Nayman beamed and began extolling Charlie Kaplan's virtues. "I want to tell you how extremely grateful I am to your grandfather because of a particular favor he did for me." R' Nayman related to R' Nissan a fascinating story of Charlie Kaplan's kindness, and how he magnanimously assisted him when he arrived in Chicago after the war. R' Nissan smiled and thanked the *Rav* for telling him the story, and went home with his host.

Five years passed. By this time, R' Yaakov Nayman was approaching the ripe old age of 100 years old and could hardly see. Once again, R' Nissan Kaplan visited Lawrence and stayed by the same family he stayed at five years earlier. On Friday night, they once again davened by R' Nayman and after davening, R' Nissan was again introduced to the *Rav*.

R' Nayman nodded his head and then asked, "By any chance, are you related to Charlie Kaplan from Chicago?"

"Of course," answered R' Nissan exuberantly, "He was my grandfather!"

Precisely as he had done five years previously, R' Nayman beamed and began extolling Charlie Kaplan's virtues. "I am extremely grateful to your grandfather" R' Nayman began to repeat the story of commitment and kindness, and how Charlie Kaplan helped him when he first arrived in Chicago. Although he could no longer see, R' Nayman could sense that R' Nissan was a bit uncomfortable at the fact that the old sage had forgotten that he had already told him the story in great detail on the last visit, and was now repeating it almost verbatim.

Suddenly, in mid-sentence, R' Nayman stopped telling the story. "You think that I am getting old, and that I forgot that I had praised your grandfather and his kindness the last time you were here?" asked R' Nayman with a smile. "No. I did not forget. You see, gratitude is not saying thank you just once. Gratitude is seizing every opportunity to extol and recognize kindness that one is afforded. That is why I am repeating the story again to you, even though I already told it to you five years ago!"

משל למת הדבר דומה

וכפר עליו הכהן על המאנו אשר חטא מאחת מאלה ונסלה לו וכו' (ה-יג)

משל: A *chasid* once came to the **R' Yechezkel Taub ZT"L of Kuzmir**, his head bowed low and looking ill and weak. The man handed the *Rebbe* a long list of sins and misdeeds he had committed, and informed the *Rebbe* that in his effort to atone for all these sins, he had done penance by fasting frequently and tormenting himself by sleeping on the ground and putting pebbles inside his shoes. He wondered whether all of this self-flagellation was sufficient to achieve forgiveness for his sins.

R' Yechezkel listened intently and studied the list of sins

carefully. Then he nodded wistfully and remarked, "Yes, you have done a complete job. Truly a complete job."

The *chasid* brightened considerably and was pleased that the *Rebbe* appeared to have approved of his penance. "Then I have achieved forgiveness?" he asked, hopefully.

"I didn't say that," said the *Rebbe*. "You began by committing sins to ruin your *neshama* (soul). Having done that, you then directed your attention toward ruining your body as well. That, to me, is a complete job!"

צמשל: According to the *Baalei Mussar*, atonement does not

יודא אל משה וידבר ה' אליו מאהל מועד לאמר (א-א)

Rashi quotes the words of *Chazal* that *Hashem* always addressed *Moshe Rabbeinu* by name as this is considered to be a "לשון חבה" - "*a term of endearment.*" The **Mahara'l M'Prague** in *Gur Aryeh* qualifies this statement and adds that calling a person without using his name indicates that the caller wishes to speak with him. However, if the caller actually uses his name, like in this case where *Hashem* called out and said Moshe's name, it means that he is dear to the Caller and the Caller is fond of him.

In his introduction to the **Zohar**, Rabbi Shimon bar Yochai states that on one occasion, he was walking and he heard a voice calling to him, "Shimon! Shimon!" Instantly, he knew it was *Hashem* calling out to him. The question was asked: Isn't it a bit presumptuous for a *Tzaddik* like Rabbi Shimon bar Yochai to automatically think himself worthy of being addressed by the Almighty Himself?

The **Rhizhiner Rebbe, R' Yisroel Friedman ZT"L** answered as follows. Quite often, when a famous *Torah* scholar receives letters from faraway places, the salutation contains several lines of honorary titles. When he visits a strange town, he is introduced as "the great *Gaon.*" In his own hometown, the townspeople address him as "Rabbi." However, his wife, who knows him better than anyone, calls him by his first name. In other words, the better people get to know him, the less they heap on him honorary titles.

The same thing happened with Rabbi Shimon bar Yochai, said the Rhiziner. As the outstanding *Tzaddik* of his generation, he was addressed with great reverence by one and all, and no one would dare call him by his actual name. However, when he heard himself being called 'Shimon' without any honorary title, he felt that the only one who knew that he was just plain Shimon and did not merit any other title was the One Who knew the truth about him. This could only be the Almighty Himself!

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

The *gemara* (גיטין צ) tells us a fascinating thing: "*When a person divorces his first wife, even the Mizbeach (Altar) sheds tears for him.*" Why would an Altar cry over a couple getting divorced? What does one thing have to do with the other?

R' Eliezer Kahana ZT"L (R"Y Torah Vodaas) explains that the Altar is the location of all sacrifices, and in marriage many sacrifices must be made. The two are intrinsically connected. Without sacrifice, there can be no marriage. The root of the word "קרבן" is "קרב" because the outcome of sacrificing one's needs and desires for the sake of another (in a healthy relationship), is closeness. There were two Altars: one big and one small. Sometimes the sacrifice in marriage is a big one and other times it is small - but in all cases, it is a very important aspect of creating a real bond between husband and wife.

The most common, daily sacrifice was the *Korban Todah*. Husbands and wives must make sure that they express their appreciation (תודה) for one another constantly - on a daily basis. A good word goes a long way! Sometimes, one brings a *Korban Shlamim* - he must make peace for the disagreements, friction or conflicts that occur periodically in every normal household. *Sholom* is the vessel that contains all of life's blessings and we all know by now that there is nothing really worth fighting about. At times, one must bring a *Korban Chatas*; swallow your pride and say you're sorry. Remember, the three most important words in marriage are "I was wrong!" Yes, sometimes you even have to bring a *Korban Asham* - and take the blame! The goal of every marriage is to make the *mizbeach* smile by utilizing the great power of sacrifice to create a harmonious marital bond!

TORAH GEMS

או הודע אליו חמאתו אשר חטא והביא קרבנו שערת
עדים תמימה נקבה על חמאתו אשר חטא וגו' (ד-כה)

The **Apter Rov, R' Avraham Y. Heschel ZT"L (Ohev Yisroel)** once told his disciples that he recalls his former *gilgul* (incarnation) from a previous life. "I lived in the times of the *Bais HaMikdash,*" said the *Rebbe*, "and I was a well known *Tzaddik* by the name of Rav Zorach." The students asked him, "If you were a *Tzaddik*, why was it necessary for your *neshama* to come back to this world in its present state?"

The *Apter Rov* let out a groan and replied, "It was because I once committed a terrible sin of *Chilul Shabbos*, בשוגג - accidentally." The disciples pressed him. "But didn't you bring a *Korban Chatas* and atone for your sin?" The *Rebbe* winced in pain as he recalled the painful experience.

"Here is what happened - until this day, I will never forget the feeling. After my sin, I went to the local marketplace to buy a suitable animal. I asked for a female goat and the seller said to me, "Why a female - for a *Korban Shlamim*, you can even use a male goat." Sheepishly, I told him that it was for a *Chatas* - not a *Shlamim* - and the man shook his head at me and said, 'A *Chatas*? Rav Zorach, how unbecoming of you!'

"Well, I took my goat and headed up to the Temple, but due to the noise and tumult, the goat got scared and ran away. I was forced to run through the streets of Jerusalem looking for my goat. Whenever I asked someone if they saw my female goat, they always responded with derision, 'Rav Zorach, a female goat? For a *Korban Chatas*? How unbecoming!'

"Then, when I finally made it to the Temple and handed my goat over to the *kohen*, he looked at me and smiled, 'For a *Shlamim*, right?' Once again, I sheepishly admitted that it was for a *Chatas*, and I will never forget how he looked at me, as if to say, 'Rav Zorach, how could you do a sin?' That day, my hair turned white from shame and embarrassment!"

"But *Rebbe*," asked one student, "you did *Teshuvah*, right?"

The *Ohev Yisroel* groaned again. "Yes, but you have no idea how terrible and debilitating is the sin of *chilul Shabbos*!"

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

והקריב הכהן את הכל והקטיר המזבח (א-יג)