

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

הדלקת נרות לשבת - 6:49

זמן קריאת שמע/המ"א - 9:26

זמן קריאת שמע/הגר"א - 10:02

סוף זמן תפילה/להגר"א - 11:03

שקיעת החמה שבת קודש - 7:08

מוצש"ק צאת הכוכבים - 7:58

צאה"כ / לריבו תם - 8:20

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שבת קודש פרשת ויקרא – פרשת זכור – ט' אדר שני תשע"ו

Shabbos Parshas Vayikrah - March 19, 2016

טיב התבלין

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

ויקרא אל משה וידבר ה' אליו מאהל מועד

לאמר וגו' (א-א) - בעניין מידת הענווה

כתב 'בעל הסודים', "אל"ף דויקרא ועידא, שמשו שהיה גדול ועניו, לא רצה לכתוב אלא 'זיקר' כאילו לא דיבר הקב"ה עמו אלא בחלום, כדרך שנאמר בבלעם זיקר אלוקים אל בלעם' (במדבר כ"ג ד'). כאילו לא נראה לו השם אלא במקרה, ואמר לו הקב"ה לכתוב גם האל"ף, ושוב אמר לו משה מחמת רוב ענוה, שלא יכתבנה אלא קטנה יותר משאר אלפי"ן שבתורה, וכתבה קטנה".

והתנהג בענווה גם כאשר עמד לו מן הצד כשיש לעשות את המשכן, וכמבואר במדרש (א' ה') "הלל אומר השפלתו היא הגבהתי הגבהתי היא השפלתו, מה טעם, 'המגביהו לשבת, המשפילי לראות', (ופירש ב'מתנות כהונה', ד"ל, שמי שהוא מגביה את עצמו סופו לבוא לידי ישיבה ושפלות - 'המגביהו לשבת, ואילו המשפיל את עצמו יתנשא למעלה באופן שהכול יראוהו במעלתו - 'המשפילי לראות וגו'). אתה מוצא, בשעה שנגלה הקדוש ברוך הוא למשה מתוך הסנה, היה מסתיר פניו ממנו, שנאמר 'זיטתר משה פניו וגו', אמר לו הקדוש ברוך הוא 'לכה ואשלחך אל פרעה וגו', אמר רבי אלעזר, ה"א בסוף תיבותא (פירוש, בסוף התבינה, שעל כרחינו יש לקרוא אותו לך - בקמץ תחת הכ"ף, כלומר, שזה השליחות שלך, ואם אין אתה גואלם אין אחר גואלם, לא כן אם היה כתוב לך' והיינו קורין אותו לך - מלשון הליכה", כמו לך לך' [מתנות כהונה שם]).

לומר, שאם אין אתה גואלם אין אחר גואלם, בים עמד לו מן הצד, אמר לו הקדוש ברוך הוא 'אתה הרים את מטך ובקעהו', לומר, שאם אין אתה בוקעו אין אחר בוקעו (-אתה! יתירא קריקין [שם]). בסיני עמד לו מן הצד, אמר לו 'עלה אל ה', לומר, שאם אין אתה עולה אין אחר עולה (רייק מסיפיה דקרא 'אתה ואחרו וגו' - 'אתה' יתירא, לעיכובא [שם]). באוהל מועד עמד לו מן הצד, אמר לו הקדוש ברוך הוא עד מתי אתה משפיל עצמך, אין השעה מצפה אלא לך, תדע לך שהוא כן, שמכולל לא קרא הדיבור אלא למשה - זיקרא אל משה".

ובמדרש 'תנחומא' הוסיף, "זיקרא אל משה, וש"ה גאות אדם מסיפולו, ושל רוח יתמוך כבוד" - כל מי שרודף אחר שררה בורחת ממנו, וכל מי שבורח משררה שררה רודפת אחריו וכו', ומשה ברח מן השררה וכו', הוציאם ממצרים וקדע להם את הים והביאם אל המדבר והוריד להם את המן והעלה להם את הבאר והגין להם את השליו ועשה את המשכן, ואמר, מכאן ואילך מה יש לי לעשות, הלך וישב לו, אמר לו הקב"ה, חייך, ש לי מלאכה גדולה מכל מה שעשית, ש לך ללמד לישראל טומאה וטוהרה, ולהזהירם היאך יהיו מקריבים קרבן לפני, שנאמר זיקרא אל משה...דבר אל בני ישראל, אדם כי יקריב מכם קרבן וגו'".

ואם כן, כמה זה מתאים, שקורין פרשה זו המלמדת אודות מידת הענווה, יחד עם 'פרשת זכור' המדברת אודות מחיית כוח הטומאה של עמלק שמתנאה ומתורומם, וכנרמז במה שעמלק' בגימטריה דם' (ע' ב'פנים יפות' [שמות י"ז ט"ז ד"ה ויאמר כי יד וגו']).

נמשל: Every year, as we read *Parshas Zachor* which speaks of the terrible ambush that the wild tribe of Amalek perpetrated on our ancestors in the desert, we forcefully announce: “*Erase the memory of Amalek ... do not forget!*” We have a scriptural commandment to wipe out any memory

A SERIES IN HALACHA LIVING A “TORAH” DAY למעשה הלכה

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

to wear them, however, it is still totally forbidden for ladies to wear pants and slacks because of the immodesty involved - without the additional *issur* of "לא תלבש".

When Exercising. The above-mentioned pants or slacks that are prohibited refer to those made to be worn like regular garments, i.e in public, outside. However, pants made for exercising, like ladies sweatpants, or those made for men and ladies (to exclude certain kinds that are made just for men), are permitted only in a closed room where men are not present and cannot look inside. This is the *halacha*, although some ladies are stringent and for extra *tznius*, they wear a dress or “cover-up” over their sweatpants if it does not interfere with their exercising.

Pajama Pants. Most *Poskim* (5) permit ladies to wear pajama pants for sleep, since the shape and design of ladies’ pajamas are cut quite different than men’s pants, in addition to the fact that they are made to wear in the privacy of one’s home. In such a private setting, it is is not called immodest nor are they considered a man’s garment. (Some ladies wear night gowns over their pajama pants for extra *tznius*.) Preferably, a lady who wears such pants should not walk around her house in that attire unless she is also wearing a robe on top of it. Certainly, she should not answer the door or go outside among people dressed in such attire (and even when she is wearing a robe, it is not so befitting).

Ladies Wearing Pants. Based on the *Gemara* in *Pesachim* (2), *min haTorah* (according to *Torah* law) it is not modest for a lady to wear pants or trousers. As a result, pants have been termed in *halacha* as "בגד איש" - a man’s garment, and is clearly forbidden to be worn by ladies. **R’ Shmuel Vosner zt”l** (3) and many other *Poskim* write that even if the style changes and ladies do begin to wear pants, as is common amongst the gentiles today, this does not change the *Torah’s* viewpoint - that such a garment is just for a man - and it remains prohibited for a lady. Even if the pants are made differently, with slight changes to differentiate between trousers for men and ladies’ slacks, nevertheless, the *halacha* does not change, since in the eyes of the *Torah* this garment is not proper for a lady. **Chacham Ovadia Yosef zt”l** (4) holds that although pants and trousers may not be prohibited from the *issur* of "לא תלבש" since today many ladies have begun

הוא היה אומר

R’ Shloime Rabinowitz zt”l of Radomsk (Tiferes Shlomo) would say:

“*And he shall be forgiven for anything of all that he may have done to trespass thereby.*” The words 'לאשמה בה' are an acronym for '... **ל**קל **א**שר **ש**בת **מ**כל **ה**מעשים **ב**יום **ה**שביעי **ו**...’ This is an allusion to the dictum of Chazal: ‘Whoever keeps the Shabbos properly is forgiven all his sins.’ Thus, even in exile, when we have no physical *Bais HaMikdash* in which to offer *korbanos* and sacrifices, our observance of *Shabbos* atones for our sins in the same way.”

R’ Nochum Mordechai Friedman zt”l, Chortkover Rebbe (Doresh Tov) would say:

“*Hashem* protects *Klal Yisroel* from the physical Amalek, while we must battle the Amalek, the evil, within us. Moreover, *Hashem’s* ability to destroy the physical Amalek is dependent upon our destroying our own Amalek. This is the meaning of the *Gemara* (חולין קלט.) which states: “*Where is Haman alluded to in the Torah? In the posuk ‘Hamin Haetz ...’* When *Adam Harishon* committed the first sin in history, he made possible the existence of Haman and Amalek. In truth, however, the difficulties of *Golus* make it hard for us to battle our personal Amaleks. We must look to the promise: ‘*When Hashem will let you rest from all your enemies ... you shall eradicate the memory of Amalek.*’”

A Wise Man would say:

“Children go where there is excitement, but stay where there is love.”

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מעשה אבות סימן לבנים

דבר אל בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' (לה-בא)

Rashi examines the precise meaning of the expression "אדם" - "*a man*." He writes: "*Just as Adam, the first man, never brought offerings from stolen property, as everything was his, so too must you not bring offerings from stolen property.*"

Every year, during the *Yamim Noraim*, the *Rishon L'Tzion*, **Chacham Mordechai Eliyahu zt"l**, would daven using the *siddur* of the **Ohalei Yaakov, R' Yaakov Friedman zt"l of Husyatim**, who emigrated to the Holy Land and lived in Tel Aviv until his death in 1957. The *siddur* was unique for in it, the *tefillos* and *selichos* (supplications) are explained in great depth according to *Kabbalah* and *Medrashim*. R' Mordechai Eliyahu would praise the author affirming that his commentary reflected his greatness in all areas of *Torah*. He once recounted an extraordinary story about the great *tzaddik* that demonstrates the importance of not touching the personal property, possessions, or money of others.

In his youth, R' Mordechai Eliyahu was a teacher in the Bucharian neighborhood of Jerusalem, and the heads of numerous households would attend his *Torah* classes. He once gave a lecture in which he cited a few explanations from the *Ohalei Yaakov* on the prayers of the Days of Awe. He noticed that upon hearing the name of R' Yaakov, one participant in the class, an elderly man by the name of Yohan, sat up straight and seemed to become agitated.

At the end of the class, Yohan approached the *Rav* and said to him, "Rabbi, I remember R' Yaakov and knew him personally. He lived nearby and I remember how he lived in great poverty. One day he asked me to lend him a certain amount of money. Of course I agreed, and he gave me an IOU. A short time later, I heard that he fell sick and died from his illness. He did not have enough time to repay me, and I still have his handwritten note as a keepsake."

Shaken by this story, R' Eliyahu immediately said to the man, "May I ask you a favor? Please declare now that you have forgiven this loan to the *tzaddik*. When you go back home, write on the paper, 'Repaid' or 'Forgiven.'"

The man asked R' Eliyahu if he should tell his wife about it, and the Rabbi replied, "No, there's no reason to upset her."

The man did as he was told. The following morning, after *Shacharis*, R' Eliyahu met the man's wife, who was waiting for him in front of the synagogue. She said to him, "Rabbi, I must tell you. I dreamed of R' Yaakov, the author of *Ohalei Yaakov*, who was our neighbor. He told me that since his passing, he hasn't been allowed into *Gan Eden*. It was only last night that he was allowed to enter because of you and he asked me to thank you for this great kindness."

She then added, "I have no idea how authentic this dream was, and I don't know why he addressed me in particular. However, he asked me to come and thank 'the Sage Mordechai' for your kindness and that is what I am doing."

In the meantime, her husband had come out of the synagogue, and when he saw his wife talking with the rabbi, he walked over to them. R' Eliyahu gestured for him to approach, at which point the husband said to him, "I have to tell you the dream that I had last night." As it turned out, it was the very same dream that his wife had!

R' Mordechai Eliyahu then said to the man, "Alright. Now tell your wife what happened yesterday night after class. The man proceeded to tell his wife that he had torn up the handwritten note from R' Yaakov the previous night and forgave the debt from so many years ago. Upon hearing this she became agitated and cried out: "Woe to us for having caused the *tzaddik* such suffering for dozens of years!"

The Rabbi responded, "On the contrary. You merited lending the *tzaddik* money when he needed it, and because of you he has now been able to enter *Gan Eden* in a state of complete purity. Happy are you and happy is your lot!"

The director of the *HaShalom yeshiva*, **R' David Batzri**, who recounted this incredible story, concluded by saying: "Obviously Heaven is very exacting with everyone. When the woman told R' Eliyahu that he was called 'the sage Mordechai' in Heaven, he was stunned by the dream itself, as well as by the title that he was given. This is a testament to his humility, for when R' Eliyahu repeated this story, he omitted the words, 'the sage Mordechai.' He retold the story only so as to teach the importance of being careful with other people's money."

משל למת הדבר דומה

ויאמר כי יד על כס י-ה מלחמה לה' בעמלק מדר דר וגו' (שמות ז-טז - שיך לפרשת זכור)

משל: In the main synagogue in Radin, sat an old and rickety chair that belonged to the holy **Chofetz Chaim, R' Yisroel Meir Hakohen Kagan zt"l**. Every day, the *tzaddik* would sit in his place in the *shul*, in that dilapidated old chair, and daven. Many of the townspeople felt it was disrespectful for the great *Rav* to sit on such a chair, and they went out and purchased a brand new chair and put it in his place.

When R' Yisroel Meir walked into *shul*, his first reaction was to ask, "What happened to my chair?"

The people explained that it was not appropriate for the

Rav to sit on a broken chair and they replaced it for him.

The *Chofetz Chaim* was shocked. "*Chazal* tell us that the Holy One, blessed be He, swore that His Name will not be complete and His throne will not be complete until the name of Amalek is completely obliterated. Only when Amalek is fully obliterated, the Divine Name will be complete, and the Seat of Hashem will be complete."

The *tzaddik* looked at the people and said with obvious emotion in his voice, "If the *Aibishter's* seat is not complete, I should have a seat that is complete?"

ויקרא, אל משה וידבר ה' אליו
מאדל מועד לאמר וגו' (א-א)

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R' CHAIM YOSSEL KOFMAN

The *Medrash* tells us that *Moshe Rabbeinu* had ten names. For example, "ירד" - for bringing down the *Torah*; "אבי סוכו" - the father of all *Nevi'im* (prophets), "טוביה" - for he was good; Avigdor ... etc. The *Medrash* goes on to list all ten names and their meanings, and then concludes: "*The Holy One blessed be He said to Moshe, 'חייך, from all the names, I will only call you by the name that Basya the daughter of Pharaoh gave you, as it says, 'ותקרא שמו משה' and 'ויקרא אל משה'.*" Why, from all the wonderful names, each describing a great attribute of Moshe, the only name that *Hashem* chose to call him by was the name that Pharaoh's daughter gave him? All the other names describe the greatness of the man, while the name "Moshe" relates to Basya and how she pulled him out of the water ("משייתירו") when he was a little baby!

My *machshava* on this is that by saving *Moshe Rabbeinu*, Basya did two overwhelming deeds: one was a great act of *chessed* by saving a tiny baby from death and the second was the tremendous *mesiras nefesh* and strength to oppose her wicked father's decree to kill every Jewish boy. In the *seforim hakedoshim* it says that when a name is given to a child at his *Bris*, the *תכונות* (attributes) of the child's namesake revert to the child. Thus, in order for Moshe to become a "*Rabbeinu*" and leader of *Bnei Yisroel*, he needed the qualities of *mesiras nefesh* and *gemilas chessed* that were the quintessential attributes of his being - a MANHIG! For this reason, *Hashem* said that although the other nine names relate to his *maalos*, they would not alone have been strong enough for him to become the great leader and teacher of the Nation. He needed those two special qualities that were borne out of the giver of the name, MOSHE. Indeed, we see from the words of the *posuk*: "ולשם יילד גם הוא" - the name (שם) that is given to a child at his *Bris Mila*, "גם הוא" - he grows to encompass that name and the qualities of that person. May the *mesiras nefesh* of all of the *Zaidas* be a *zechus* and source of *nachas* for all of the *eineklach* as they grow.

DRUSH V'CHIDDUSH

והפשיט את העולה ונתת אתה לנתחיה ... (א-י)

It is told that the *gaon R' Chaim Shmulevitz zt"l* was once asked to speak at a *Sheva Berachos*. The *Rav*, who was advanced in age, arose and said the following words: "I am one of the greatest *tzaddikim* of the generation, perhaps the greatest of the generation. I'm a *talmid chacham* and meticulous when it comes to doing *mitzvos*." Those in attendance looked at each other in wonderment. What was going on? Why was R' Chaim talking this way? They began to feel uneasy, thinking that something was wrong with him.

R' Chaim continued: "You can't say that I don't have special abilities, though it's also true that I have some faults. Generally speaking, however, I'm as good as they come." Looking at the shocked faces, R' Chaim concluded his words: "My friends, I've just voiced what a person thinks of himself!"

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... נפשיית

"*When a soul will bring a korban mincha...*" Since when does a soul bring a *korban*? A human being brings a *korban*! Rashi tells us that a *korban mincha* is a "קרבן עני" - a simple sacrifice made out of flour. It is very different than the big expensive ox that is brought as a שלמים or an עולה. Only by this simple *mincha* does the *Torah* write: "ונפש כי תקריב" because it is as if he sacrificed his SOUL! When one learns *Torah* and does *mitzvos* it is very easy to get caught up in the superficiality. How brilliant are his *chiddushei Torah*, or how expensive is his silver *menorah*? All this is NOT the point. The question is how much did you sacrifice your *neshama* - how much effort and heart did you put in - to learn *Torah* or to perform a *mitzvah*?

Unfortunately we are living in a generation called "Survival of the Fittest." But the reality is that not all boys excel in *yeshivah* equally - and if he can't than he falls. Today, it doesn't matter how much *hasmada* he has, it depends on how "*muchshar*" (talented) he is. If he is blessed with a phenomenal mind then he can succeed; if not then he will have a difficult time being accepted to a "top" *yeshivah*. Is every single boy given the same intellectual capabilities that they are forced to perform on a level that they are not on? Is this fair? The *Torah* tells us so clearly that the main aspect of *avodas Hashem*, either in *Torah* or *mitzvos*, is NOT the result but rather the effort! When a boy of lesser capabilities puts his NEFESH into his learning - even if the result is simple flour - that is MORE beloved to *Hashem* than a boy who comes up with brilliant *chiddushei Torah* without putting in his heart and soul into it. *Hashem* WANTS our *nefesh*. It is the simple *korban ani*, the self sacrifice of a true *oved Hashem* that is most beloved in the eyes of the Creator and we, the parents and *mechanchim* of the "jungle" (the *Mosdos* according to some) would be wise if we would get our priorities straight so that we can give every *neshama* a chance to shine.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ונפש כי תקריב קרבן מנחה לה' (ב-א)