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שבת קודש פרשת ויקרא
Shabbos Parshas Vayikra
ו' אדר ב' תשע"א - March 12, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר וגו' (א-א) – מיסודות החינוך להראות את חיבתו לבנו

ועל זה ידוע כל הדוויים כאשר יום יום שומעים ל"ע על כל כך הרבה נשמות טהורות שנתדרדרו מן הדרך הישר, מי יודע כמה מהם היה ניתן להציל על ידי קריאה של חיבה, הלא הרבה מאלו היו צמאים לתשומת לב מן ההורים או מן המחנכים, אילו לא היו מקמצים כל כך על כל מילה טובה הניתן לילד הלא היו חוסכים כל כך הרבה צער ועגמות נפש. כל אב אשר חנן אותו ה' בילדים יקרים צריך לדעת כי הם כנטיעות המצפים לגידולם ע"י שמטפחים אותם ומשקים אותם באותות אהבה וחיבה, כל ילד בהתאם לגילו וכפי מה שטבעו דורש, וכשהאב מזלזל בכך ורואה בזה דברים של מה בכך, הרי סכנה גדולה אורבת לבן הזה שילך לחפש לו מקורות אחרות להרוות צמאונו. ואמנם כאשר זכה האדם ובנו מסיב לו נחת רוח הן בהנהגתו והן בלימודו, אזי אינו קשה לו כ"כ למלאות את תפקידו ולהרעיק עליו אהבה וחיבה, אך האמת שגם כאשר המצב עם הבן אינו עולה בתלם אחד עם שאיפותיו של האב, ואף שבע מוררות ממנו, בכל זאת - ואולי דוקא אז - חובה על האב לעורר אהבתו אל בנו ולדבר עמו באופן של אהבה וחיבה, ויזכה לרוות ממנו נחת דקדושה.

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

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
וסדרו עפ"י פרשיות השבוע

כי כל שאור וכל דבש לא תקטירו ממנו אשה לה: קרבן ראשית תקריבו אותם לה' (ב-א) – ריחוק השאור והדבש ממזבח ה'
הרבה, ולכן נתרחקו, לרמוז כי 'תועבת ה' כל גבה לב' (משלי ט"ז ה'). ומעתה יש לבאר כוונת 'קרבן ראשית', ואת הכפילות, בהקדם דברי הגמרא (נזיר כ"ג), "לעולם יעסוק אדם בתורה ובמצוות, אפילו שלא לשמן, שמתוך שלא לשמן בא לשמן", והיינו שבראשית כניסתו של האדם לעסק התורה וקיום המצוות, עליו להשתמש עם מידות הגאווה והתאווה, כדי למשוך את עצמו אליהם כראוי, ויעסוק בתורה ויקיים מצוותיה לתקוות השגת כבוד ותענוגים חומריים. ויש להוסיף, שע"י שמשמש בעניינים הפחותים הללו- הגאווה והתאווה' בשביל התעלות רוחנית, הוא מרוממם ומקרבים אל ה'. אך עליו לזכור, שאף שמשמש במידות אלו עבור עבודת ה', עדיין אין זו העבודה הרצויה, וישאף להשיג את הדרגה הנשגבה של 'מתוך שלא לשמה יבוא לשמה'. וזהו 'קרבן ראשית' תקריבו אותם לה', היינו שרק בתחילה - בראשית כניסתו לעבודת ה', משתמש במידות אלו, ועל ידי כך מרוממם ומקרבים אל ה'- 'קרבן, תקריבו אותם לה', אבל עליו לדעת ש'ואל המזבח לא יעלו לריח ניחוח', והיינו שאין זו עבודת ה' הרצויה, ועליו לשאוף ש'מתוך שלא לשמה יבוא לשמה'.

(Monsey, NY)

הדלקות נרות לשבת – 5:40
זמן קריאת שמע/מ"א – 8:34
זמן קריאת שמע/הגר"א – 9:10
סוף זמן תפילה / הגר"א – 10:09
שקיעת החמה ליום השבת – 5:59
מוצש"ק צאה"כ/ מעדים – 6:49
צאה"כ/ לשיטת רבינו תם- 7:11

במשל: The mitzvah of "סמיכה" - a person would lean his hands upon the head of the animal that is to be sacrificed, is a reflection of our need to rely upon the goodness of the Almighty every day. We think that we are the ones that

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

The Halachos of Praying for the Sick (38)

Concepts in Praying for the Sick. Even though we "officially" concluded this topic last week, one more extremely important issue should be mentioned. This issue came up recently based on an article that was written in the *kuntres* **Bais Aharon V'Yisroel (Stolin)** (1).

The issue is as follows: Should people accept upon themselves good deeds and/or קבלות to serve as merits for an ill person? Often times, the family members and even friends of an ill person want to help bring about a cure for him by accepting to do special *mitzvah* acts. A number of examples are: A group will accept a special learning project; saying specified amounts of *Tehillim*; keeping certain *halachos* in a preferred manner; being careful not to stumble and commit a specific sin. The following is not a halachic *psak*, but rather ideas and material to help ask a *shailah* to a *Rav*, who knows the people in the group and can advise them on how to proceed.

Doing an act בלי נדר. Stating it is not an Obligating Promise?

This is an interesting question since on one hand it would sound logical to say בלי נדר, to save oneself from a sin in the event he is not able to keep what he had accepted. On the other hand, we know from the *gemara* (2) that if one accepts upon himself to do something, *Hashem* gives him special merit right away for the future good acts that will come out of this acceptance. As a

control our destinies, when in fact, it is quite apparent that *Hashem* is pulling the strings. A *korban* is a means to offer ourselves up to *Hashem* in atonement and appeasement, and it defines our total reliance on the Holy One Above.

הלכה: מאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

result, saying בלי נדר - which weakens that acceptance - might take away a bit from the merit, since he may or may not do as he intended. The opinion of this writer is that the second logic is correct, and they should not say בלי נדר as long as the participants and their *Rav* make the קבלה in such a way that they are pretty confident that it will be kept properly, and they should not accept something that is too hard to keep.

Should the קבלה be Made with a Time-Frame? If the acceptance to do a *mitzvah* act or good deed was made without any sort of time-frame, it is assumed that it continues as long as the need exists. If the need terminates because of a cure or because of death ור"ו, they would not have to keep on doing it. If, however, the situation remains the same for a long period of time, they would have to keep what they accepted for this entire period. This might lead to people getting worn down and not keeping what they accepted. Therefore it would seem that a carefully thought out time-frame would be better.

Question: If people accepted a קבלה with a set time-frame and during the set period of time, the need does not exist any more, due to a cure or death ור"ו, must they finish up their acceptance or can they stop in middle? The **Shulchan Aruch** (3) discusses a similar situation and it seems from his ruling, and the **Magen Avraham** (4), that the people should keep what they accepted until the precise time that they had made up is over.

הוא היה אומר

(1) בית אהרן וישראל מס' 150 דף 79-71 (2) תענית ח'; וגם תובא אר"ח א' (3) אור"ח תקסט"א (4) מגן אברהם א'

R' Meir Shapiro ZT" L (Lubliner Rav) would say:

“Chazal tell us (חולין) that the only *korban* which a non-Jew may bring is the *Korban Olah*, the burnt offering. He is not permitted to bring any other kind of sacrifice like the *Chatos*, *Asham*, *Shlomim* or *Mincha*. The reason is because if a Jew ever commits any form of transgression, the entire world immediately cries out in condemnation of the entire Jewish nation. We are all held responsible, like one person, a single 'אדם'. On the other hand, if a gentile transgresses, he is just an 'איש' among 'אנשים' and only he alone is blamed for his crime.”

R' Naftali Tzvi Yehudah Berlin ZT" L (Haamek Davar) would say:

“When a person brings a female goat sacrifice, he causes himself embarrassment for all who see know that he is doing it to atone for his sins (לוֹטִיחַ). Although he has an alternative - he can offer a lamb - he accepts the shame. On this, the *Torah* says, ‘*He shall be forgiven*’ - for all his sins. His added shame causes that all his sins are now forgiven.”

A Wise Man would say:

“So near is falsehood to truth that a wise man would do well not to trust himself on the narrow edge.”

MAZEL TOV TO YEHUDA GOLDFEDER AND FAMILY UPON HIS BECOMING A BAR MITZVA. MAY HE BE A SOURCE OF NACHAS TO HIS FAMILY AND ALL OF KLAL YISROEL שנה יעלה ויעשרים שנה

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מעשה אבות סימן לבנים

ונפש כי תקריב קרבן מנחה לה' וכו' (ב-א)

Into the heart and mind of every religious Jewish girl, the attribute of *tznius* (modesty) is inculcated, indoctrinated and emphasized as the foundation upon which she is to live her life by. Unfortunately, in secular and non-religious circles throughout the world, and most ominously in the State of Israel, *tznius* has become so far removed from the ideals of normal everyday life and from the conceptualization of the average adolescent and teenager, that when a young girl is careful in her manner of dress, talk and action, she tends to be looked down upon and rejected as an outcast.

The following unbelievable story is a testament to the glorified ideal of *tznius*. When a girl, who is not stringent in this area, decides to change her ways and become a better person, how much more powerful is her actions and deeds, that they make an impression up in Heaven, and effect salvation here in this world. Rebbetzin Kanievsky in Bnei Brak recounts a story of a girl from the largely secular city of Haifa, who had been feeling unwell for a number of weeks before going to see a doctor. After undergoing a series of tests, it was discovered that she had a cancerous growth in her stomach. The girl was devastated. The doctors informed her and her parents that in their opinion, the tumor had grown so big and metastasized, that there was simply nothing they could do. They told her to go home and told her parents to make her comfortable during her final weeks. The parents pleaded for days with the doctors to try to at least make an effort to save her young life.

Eventually, the doctors decided that they really had nothing to lose - in fact it may be a good learning experience - and agreed to the parents' request. A young, less experienced surgeon was tasked with performing her surgery. His superiors felt it would be good practice for him, and since there was little they believed could be done, it didn't really matter.

Although prayer had not been a part of her life up until that point, the night before her surgery, this non-religious girl pleaded with the Almighty up in Heaven. She said, "Master of the World, there was once a time when a Jew could make an offering before You, a '*Korban*,' in order to achieve atonement or appeasement. Today, there is no such thing, but yet, I still want to make some sort of sacrifice, which You will look upon with favor, and thereby see to my needs."

After putting quite a bit of thought into it, the girl decided to remove all her immodest and inappropriate clothing from her closet. She collected it all into a box and took it out back where she built a small fire and threw her clothes in. As she watched her personal items go up in flames, tears ran down her cheeks. She thought to herself, "This is my *korban*."

Since she had burned her entire wardrobe the night before, the next morning she went to the hospital in her pajamas. This was all she had left. She underwent the surgery. With Heavenly guidance, the giant tumor had thankfully not metastasized, as was previously feared. In fact, it was totally contained and easily removed. The surgery was a total success. It was clear that the Almighty had spared her through a miracle. She told all her non-religious friends about the miracle and when she had recovered enough to get out of bed, her friends decided to make their own efforts towards achieving Divine intervention. They, too, brought over their immodest wardrobes and burnt them in a fire. And they prayed.

The next day, the group of girls went to the large CineMall to purchase all new clothing. At the very same time, an Arab terrorist packed a vehicle with 100 kilos of explosives and parked it in the underground garage at the CineMall in Haifa. It was parked near a supporting pillar and the intention was not only to destroy the pillar, but to hopefully ignite the large gas canisters, causing them to explode. In that very popular mall, the consequences would have been too horrendously tragic to contemplate. Once again, though, the Almighty was smiling down. A passerby spotted smoke coming from the car and alerted the police whose sappers arrived in record time and managed to defuse the explosives.

A tragedy was averted, but the ironic twist is this: When the bomb was set to go off at the CineMall, these girls were inside buying themselves new, modest clothing. A miracle that a civilian saw some smoke? Or perhaps it was a reward for *tznius*?

משל' למה הדבר דומה

וסמך ידו על ראש קרבנו ושחטו אהל מועד וכו' (ג-ב)

משל' Tchortkover Rebbe, R' Duvid Moshe Friedman ZT"l, was the great **Maharsham of Brezhan, R' Sholom M. Schwadron ZT"l**. Although he was one of the leading *poskim* of the generation, a halachic arbiter to whom thousands sent their queries, the Maharsham went out of his way to show his loyalty to the Tchortkover *tzaddik* and his followers.

As the epitome of unpretentiousness, he often became lost in the crowd at the *Rebbe's tish*, pushed and elbowed as he squeezed in amongst the devoted *chassidim* straining to

obtain a taste of their *Rebbe's shirayim* (leftovers), or to snatch a good spot from which to hear his *Torah*.

Once, at a Friday night *tish*, an unknowing *chasid* used the Maharsham's shoulders to climb up higher in order to see the *Rebbe*. Humbly, the Maharsham let himself be utilized as the *chasid's* support. R' Duvid Moshe noticed this and smiling, he pointed to the great *posek*, saying tongue in cheek, "כדאי הוא ר' שלום מרדכי לסמוך עליו בשעת הדחק" (R' Sholom Mordechai is worthy enough to rely upon) - a pun, since the literal meaning of "לסמוך" is "to lean upon."

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

Rashi emphasizes that when *Hakadosh Boruch Hu* begins to speak to *Moshe Rabbeinu* regarding the *Korbonos*, the various sacrifices that pertain to all measures of man - sin-offerings, meal offerings, peace-offerings, with animals, with birds, with flour, etc. - the sound of His "voice" called out and was directed only to Moshe alone, whereas the rest of the people were unable to hear a thing. What is the importance of this lesson and why indeed did *Hashem* "call out" to Moshe, to the exclusion of everyone else?

R' Shulem Leizer'l Halberstam ZT"l of Ratzert (son of the **Divrei Chaim**) sees from here a glimmer of hope and faith to last us through the ages. *Chazal* tell us that although we do not have the *Bais Hamikdash* anymore, nor do we maintain the ability to offer *Korbonos* to atone for our sins, nevertheless, we do have somewhat of an alternative; reciting the *Parshiyos* of the *Korbonos* each morning before the *Shachris* prayer. This recital takes the place of the actual offerings and allows us to maintain our close relationship with the Almighty. And this is what Rashi is telling us. *Hashem* "called" only to Moshe, because it is in the merit of Moshe that our sacrifices yielded Divine assistance. We, too, "call out" by reciting the *Parshiyos* of the *Korbonos*, and rely upon the merit of our leader *Moshe Rabbeinu* to see us through the difficult periods of our Nation's exiles.

Thus, *Sefer Shemos* concludes with the words: "לעני כל" and *Sefer Vayikrah* embarks with the words: "ויקרא אל משה", to reinforce this lesson to each and every downtrodden Jew, that no matter where he finds himself, as far as the "מסעיהם" - the journey of exile takes him, he can always call out - "ויקרא" - to the Almighty in the form of reciting *Parsha HaKorbonos*, and *Hashem* will be with him, to bestow His Heavenly providence on his face.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

עלייה

We are all aware of the famous explanation of why it is so important for every *korban* to be brought with salt. Rashi explains that when *Hashem* split the upper waters from the lower waters during creation, the lower waters complained. Why should the upper waters be so close to *Hashem* while the lower waters have to remain on earth? *Hashem* comforted the lower waters and promised them that the salt that they contain will be brought with *korbonos* in the *Bais Hamikdash*.

R' Yaakov Kamenetzky ZT"l makes an interesting observation. He asks: This doesn't really address the problem. The waters complained - not the salt. How is the water comforted by its salt being used for a holy purpose?

R' Yaakov explains through the description of how salt is made (שבת סז:). A person digs in a shallow pond near a body of salt water and makes a pathway for the saltwater to enter the pond. When the sun causes the water from the pond to evaporate a residue of salt deposits remains at the bottom of the pond. So really the only part of the water that remains down below is the salt. The water itself evaporates and joins the upper waters. The salt therefore is the one that needs to be comforted for it does not rise up. And so *Hashem's* message to the water is clear: "You will evaporate and join the upper waters but even the salt, the lowest of the low, has a potential for holiness. It will be used on the *mizbeach* in the *Bais Hamikdash*!"

R' Y. Frand Shlit'a sees a message here that no matter how low society around us sinks, we must always remember that if salt can be sanctified then we too can aspire to holiness - despite the stagnation of society in which we find ourselves.

TORAH GEMS

אם הכוון המשיח יחטא לאשמת העם והקריב על חטאתו אשר חטא פר בן בקד וכו' (ו-ג)

Targum Yonason ben Uziel writes that the *Kohen Gadol* sinned, "במקריבה קרבן חובת עמא דלא כהלכותיה" - "when he brought the obligatory sacrifice of the nation against halacha." The question is: How indeed does the *Kohen Gadol* come to sin accidentally, since he has at his disposal the "*Urim V'Tumim*," a tool for Divine guidance? Doesn't it say (שמואל א' ב-ט) - that *Hashem* will protect and watch over his pious ones?

R' Meir Simcha of Dvinsk ZT"l (Meshech Chochma) cites the *Medrash* which quotes the *posuk*: "אם יסתר איש" (ירמיה כג-כד). Meaning to say, that if a person will sin with idol-worship in a clandestine manner, *Hashem* will make his sin known to the public. The word "אראמו" does not mean, "*I will see him*," but rather, "*I will display him*" - his sin will be publicly displayed.

The sin of the *Kohen Gadol* was when he brought the offering on *Yom Kippur* into the Holy of Holies improperly. This was a major bone of contention between the פרושים (Pharisees) and the צדוקים (Sadducees) to the point that *Beis Din* required the *Kohen Gadol* to swear that he would process the incense only as per the *halacha* of the פרושים. However, since no one was permitted to be with him during the *Avodah* inside the *Ohel Moed*, were he to stray from the proper service and offer the incense as per the opinion of the צדוקים, this would be akin to idol-worship done in secret, for the צדוקים were heretics who did not believe in תורה שבעל פה - the tradition of our Rabbis. Thus, *Hashem* brings his sin to the attention of the public by making him come to a wrong ruling unintentionally and then he himself will require atonement. It was the "אשמת העם" - processing the atonement of the people improperly and invalidating it, that revealed his own need for atonement.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וכל קרבן מנחתך במלח תמלח על כל קרבנך תקריב מלח וגוי (ב-ג)