

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

(Monsey, NY)

הדלקת נרות שבת – 6:46

זמן קריאת שמע / מ"א – 9:28

זמן קריאת שמע / הגר"א – 10:04

סוף זמן תפילה/להגר"א – 11:04

זמן לתפילת מנחה גדולה – 1:35

שקיעת החמה שבת קודש – 7:05

מועצ"ק צאת הכוכבים – 7:55

צאה"כ / לרבינו תם – 8:17



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שבת פרשת ויקרא – פרשת החודש – ר"ח ניסן תשע"ח Shabbos Parshas Vayikrah - March 17, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובitch שליט"א ר"י שער השמים ירושלים ע"ה

כל המנחה אשר תקריבו לה' לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה לה' (ב-יא) - עבודת המידות ע"פ דרכי התורה
אמר שלמה בחכמתו (משלי ג יז) 'דרכי דרכי נועם וכל נתיבותיה שלום', אין התורה מורה להאדם להנהיג אורח חיים קשה ובטלי נסבל ח"ו. עיקר דרכי התורה הוא שיהיו מידותיו של האדם ישרים ומשולמים, ואין הקיצוניות ראויה לו לאדם כי אם בעת אשר עליו ליישר העקמומיות שבו, ע"ד משל, לא רצתה התורה שיתמיד האדם לכוות את עצמו כדי להתרחק מן הגאות, אך אודר שבהיותו נתן בו את אותותיו, ועל דיו נסתלק רצונו להתנאות, שוב אין צורך מצד התורה להתכבות, אלא עליו להתנהג בדרך הממוצע, ועל זה הדרך הוא בכל המידות ופרטותיהם.

לאוד האמור אפשר להסביר הענין גם על פי מאה"כ הנוכח, דהנה שאוד ודבש הם שני דברים הפכיים וקיצוניים זו מזו, שאוד הוא דבר החמוץ ביותר, ועד כדי כך מגיע המיצות עד שמחמץ אחרים בהתערבותו עמדם. לעומת זאת כה הדבש הוא היפוכו הקיצוני של השאוד, כשם שהשאוד הוא חמוץ ומחמץ אחרים, כך הדבש הוא מתוק ביותר עד שבהתערבו בשום דבר הוא משפיע גם עליו וממתיקו. על שני אלו אמרה תורה 'לא תקטירו ממנו אשה ליי', אין התורה חפצה בשני אלו שהם קיצוניות זו מזו, כי אין התורה חפצה כלל במידה קיצונית, וכיון שכן אין היא חפצה בהקרבתן, ובכך היא גם מלמדת לאדם דרכו, שתמיד יקבע את מזהלכו על דרך הממוצע, היא הדרך השוללת דברים שהתורה אסרה, וגם אינה מרחקת את דרכה מהדרך הסובלת את דרכי בני אדם, ואפילו אם בהוראת שעה כלשהי יש מקום לצעוד בדרך תקופה

מאוצרותיו של המגיד

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

והביא את אשמו לה' על חטאתו אשר הוא נקבה מן הצאן כשבה או שעירת עזים לחטאת ... ואם לא תשיג ידו לשתי תורים או לשני בני יונה והביא את קרבנו אשר הוא עשירית האיפה סולת לחטאת (ה-ג-יא) - יישוב שינוי הלשון בקרבן ה'דלי דלות' מקרבנות ה'עשיר' ו'דל' תב ב'העמק דבר', 'והביא את קרבנו אשר חטא, בעשיר ודל כתיב 'את אשמו' דמשמעו כמו שתרנג אונקלוס 'את חובתיה', ואילו בדלי דלות כתיב 'את קרבנו', דבעשיר ודל, כל הכפרה על (עיקר) אשמתם הוא הקרבן, ובלא הקרבן היו חייבים עליה בשלימות, אבל בדלי דלות, דקדוקי עניות מכפרים הרבה, ורק שמכל מקום חייב להביא קרבן כדי לא לחלק בינו לבין העשיר ודל ולהשלים את כפרתו.

ומשום הכי, בעשיר ודל כתיב 'זכפר עליו הכהן מחטאתו', ואילו בדלי דלות כתיב 'זכפר עליו הכהן על חטאתו', וכבר דרשו על זה ב'תורת כהנים', (שדרביו חובאו ברשי" [ויקרא ה' י"ג], 'על חטאתו, כאן [ב'דלי דלות] שינה הכתוב, שהרי בעשירות ובדלות נאמר 'מחטאתו' וכאן בדלי דלות נאמר 'על חטאתו', ודקדקו רבותינו מכאן, שאם חטא כשהוא עשיר והפריש מעות לכשבה או שעירה והעני, יביא ממקצתו שתי תורים, הפריש מעות לשתי תורים והעני; יביא ממקצתו עשירית האיפה, ולכן נאמר ב'עשיר' ו'דל' 'מחטאתו', הפריש מעות לעשירית האיפה

"Hashem saves both man and animal." Chazal teach that when one sacrifices an animal, even for a *Korban Chatos*, *Olah* or *Shelamim*, there is also a *tikkun* (repair) for the soul of that animal. Quite often a sinful soul will be sent back down to this earth seeking some measure of repair which will

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (69) - "תלמוד תורה כנגד כולם"
Learning Dikduk: Why is Dikduk Not Taught More? During the last few weeks, we have been learning about the importance of learning *Dikduk* and some of the basic rules of this unique portion of the *Torah*. There is a burning question that must be asked: If indeed, as we've mentioned from numerous sources, the study of *Dikduk* is important to the understanding of *Torah*, the proper fulfillment of many *mitzvos* and the maximum accomplishment of the *Tefillos* and *Berachos* that we recite each and every day, why do we not find that schools, *chadarim* and *Yeshivos* put more stress on knowing it properly? Why is it that certain *Gedolim*, who are known for their extreme efforts in knowing all areas of the *Torah*, did not put that same energy into learning and knowing *Dikduk*? (The truth is that many did indeed know basic *Dikduk* as can be gleaned from **Rashi**, **Ibn Ezra** and the **Radak** throughout *Tanach*. It is simply that they didn't know "sophisticated" or in-depth *Dikduk*, which is not so relevant in everyday *davening* or learning.) In response to this burning question, many *Gedolim* have written about this.

1) In **Sefer Ma'ayan Ganim** ⁽¹⁾, the author writes that the **Chasam Sofer**, **R' Moshe Sofer ז"ל** told him as follows: since many of those who left the way of *Torah* attempted to argue against the Sages' interpretations of the *Torah* by creating

הוא היה אומר ...

R' Klonymous Kalmish Shapira of Piaseczna ז"ל Hy"d (Bnei Machshavah Tovah) would say:

If the *Torah* gives us the ability to sanctify an animal (as a *korban*), how much more so should we realize that it enables us to sanctify ourselves! Likewise, just as *Hashem* does not reject an offering merely because, when all is said and done, the animal remains an animal, so too, we should not feel that *Hashem* has rejected us if we fall from the lofty level on which we should be. This knowledge should encourage a person to continue his upward spiritual climb despite any challenges and set-backs."

R' Yaakov Kamenetzky ז"ל (Emes L'Yaakov) would say:

Both the president and the janitor have keys to the bank. The way to tell which one is the president and which one is the janitor is to look at their paychecks. The money tells us - 'הדמים מודיעים' - We pay for that which we consider important. If, because of our many sins, we cannot show our appreciation to the educators of the generation through their paychecks, we should at least give recognition and appreciation and show our gratitude without limit to these people, who have, on a daily basis, devoted their lives to experience the hardships of elementary school education, thereby passing up the transitory world and acquiring a world that is '*Chai v'Kayam*' - alive and permanent."

A Wise Man would say:

"It is better to die a meaningful death than to live a meaningless life."

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Mazel Tov to the Schwab, Bauman and Snyder families on the Aufruf of their son, Dovid י"ג. May he and his kalla, Gitty, build a Bayis Ne'eman B'Yisroel and bring nachas to the entire family.

לע"נ פרת לאה בת ר' חיים ע"ה
ווירשפאן, נפטרה ג' ניסן תשס"ג
תהא נפשה צרורה בצרור חזיים

מעשה אבות סימן לבנים

או נפש כי תשבע לבטא בשפתים להרע או להיטיב וכו' (ד-ה)

R’ Matisyahu Salomon *shlit’a* says that one cannot be a believer (מאמין) unless he is first faithful (נאמן). One cannot believe in the *Torah* and the word of *Hashem* unless he himself is a person who values a word. If it means nothing when I say something, then when *Hashem* says something, why should I believe it? The more trustworthy a person is and the more meticulous he is about his own words, the more he will be faithful to the word of the Almighty.

One year, late on Friday afternoon of the shortest *Shabbos* of the year, there was a great flurry of activity outside Jerusalem’s Shaare Zedek Medical Center, as people rushed about trying to hail taxis and squeeze themselves into the final bus of the day. Inside, the hospital lights are fluorescent, the climate is controlled, and the slow-paced tranquility of the *Shabbos* schedule has already descended upon the near-empty corridors of this urban medical facility.

Out of the corner of his eye R’ Michel Gutfarb, the renowned *Gabbai Tzedakah* of Jerusalem who was a regular visitor at the hospital, thought he had seen a very famous personage padding down the hall. “Can’t be,” he reasoned to himself, quickening his gait. But just to make sure, he looked again. And yes, he was correct. Scarcely an hour before candle lighting, the great *Posek* and *Gaon*, **R’ Shlomo Zalman Auerbach *zt”l***, was making his way to the elevator bank. Their eyes met and R’ Shlomo Zalman rerouted himself to catch up with R’ Michel. Needless to say, R’ Michel practically galloped over to the venerable sage to spare him the exertion, and reverently inquired what had brought him to the hospital. R’ Shlomo Zalman explained that he had come to visit someone two hours earlier, but when he had seen how lonely the patient was, he felt he could not abandon him after just a normal length visit. He decided to say longer.

“Since I’m already here,” R’ Shlomo Zalman added, “maybe you know of someone else I can go and visit?” R’ Michel glanced quickly at his watch. It was sixty-five minutes before candle lighting, little time for the *Gaon* to get home and prepare for *Shabbos*. On the other hand, someone in the hospital was indeed aching for just such a visit.

After some brief deliberation, R’ Michel gently guided R’ Shlomo Zalman along while relating to the sage what had just happened at Shaare Zedek. “I was walking through one of the wards when I noticed a new fellow with a *yarmulka* on his head. I walked over and asked him if he had a chance to put on *tefillin* today, implying that I would be happy to help him if he so desired. The fellow contorted his face into a grimace as though he’d just been stabbed in the back. I didn’t know what to say or what I had done to make him respond thusly. The man was obviously suffering and I realized that whatever I would have said or offered would have elicited a similar response. ‘Whom do you think you’re talking to?’ he muttered at last through clenched teeth. ‘Do you take me for an *am ha’aretz* (ignoramus)? Did you know that I attend a weekly *shiur* by Rabbi Shlomo Zalman Auerbach himself?’ Well, I apologized, attempting to gratify the infirm man’s ego and beat a hasty retreat. *Rebbe*, I think it would mean a lot to this fellow if the *Rav* would pay him a brief visit.”

R’ Shlomo Zalman quickly agreed and followed R’ Michel through the hospital wards until they arrived at the room of the injured party. But his bed was empty. The two men looked at each other in perplexity, until a neighboring patient volunteered that the man had just been released. The two thanked the informant for the update and hastened out of the hospital. As they neared the entranceway R’ Michel offered to call a taxi for the *Rav*, but R’ Shlomo Zalman declined. Instead, he stepped over to a pay phone to glance at the telephone directory.

Two weeks later, R’ Michel Gutfarb happened to notice that very same ex-patient on a bus. He told him that on that fateful Friday, he’d missed a visit from a very distinguished individual.

The older man stared at him for a moment, trying to recall the day. Then, it came to him. “Oh no, I didn’t,” retorted the man. With obvious pride he recalled how forty minutes before *Shabbos* R’ Shlomo Zalman Auerbach, in the flesh, had arrived at his house to visit him, apologizing profusely that he hadn’t managed to catch him in the hospital!

משל למא הדבר דומה

Heard from R’ Michel Gutfarb

ואם עז קרבנו והקריבו לפני ה' וסמך את ידו על ראשו ושחט אתו לפני אהל מועד וכו' (ג-יב). **משל**: Once, as **Chacham Yaakov Abuchatzera *zt”l*** was eating a *seuda* at his disciple’s home, a young goat wandered into the house and climbed up on the table. It stood right over R’ Yaakov and seemed to be gazing right into his eyes. R’ Yaakov did not say a word but stared right back into the eyes of the goat. After a few minutes, R’ Yaakov spoke.

“Go now with the rest of the flock and I will do what you want.” Instantly, the goat jumped down from the table and left. To his astonished host, the *Chacham* said, “Now, I must stay with you for *Shabbos*, but on the condition that you slaughter this goat and serve it for the *Shabbos* meal.” **נמשל**: The *posuk* in *Tehillim* states: "אדם ובהמה תושע ה' -

ויקרא אל משה וידבר ה' אליו ... (א-א)

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

The following article is reprinted from a previous year as Rabbi Kofman was unable to write a new article for the first time in over 3 years, due to health issues. Please daven for - חיים וסוף בן מאליאנ"ו - for a Refuah Shleima, (ועזרה) in Hebrew can also be translated as

The letter “*Aleph*” at the end of the word “ויקרא” is written small (*Chazal* instruct us to begin teaching *Torah* to small children with *Parshas Vayikrah*. The **Shach** (י"ד) quotes in the name of the **Kol Bo**, that the first time a father brings his little son to a *Rebbi* to learn *Torah*, he should write the letters of the *Aleph Beis* on a sheet of paper and then place a drop of honey on each letter. The child will then lick the honey as he names each letter. This first lesson teaches a child that the *Torah* is sweet, a life lesson as the child grows.

But it is deeper than this. We find that whenever the *Torah* writes the words “חלב ודבש” (milk and honey), the milk always comes before the honey. Except in one place in *Tanach*. *Shlomo Hamelech* in *Shir Hashirim* (ד-יא) writes: “דבש וחלב תחת לשונך” - “*Honey and milk under your tongue*.” Why is the order reversed? My *machshava* is that in the *Torah*, where milk is written before honey, it is speaking about the physical/material/*gashmiyus* qualities of *Eretz Yisroel*. Milk is physical, it is necessary to live - from the time a baby is born it needs its mother’s milk to survive. However, *Shlomo Hamelech* is describing the spiritual/*ruchniyus* of the holy *Torah*. He describes it as “דבש וחלב” - “*honey and milk*” because a person cannot learn *Torah* without enjoying its sweetness - starting from a young boy’s first day in *Yeshivah*, when he licks honey off the *Aleph Beis*.

We say each morning: “והערב נא ה' אלקינו את דברי תורתך בפיו” - “*Please, Hashem, make the words of Torah sweet in our mouths*.” May our children learn to enjoy the sweetness of *Torah* and give us the *nachas* we all deserve.

DRUSH V'CHIDDUSH

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

The basis of all *avodah* that requires sacrifice, holiness, and dedication to *Hashem*, is the feeling of performing an eternal and noble act. That feeling is not easily achieved and maintained when there is no supernatural, holy aura attached to it. In an increasingly secular society, such a feeling of exalted sacrificial service has become a very rare commodity indeed. To experience that holy feeling, one must believe that “*Hashem* called out” to him or her, and that he continues to “call out” constantly in encouragement and strength, making us worthy of being His servants and people.

In Jewish life over the centuries, *Hashem* has always been a presence in the Jewish home. **Rabbi Berel Wein *shlit’a*** feels that part of the reason that Jewish family life over the ages was more stable and healthy than in the general society was because of the realization that *Hashem* is part of the household. People behaved more cautiously, more kindly, in

a more circumspect fashion, because they did not want to “embarrass” themselves in front of their heavenly “Guest.”

An analogy may be made to how a family behaves when grandparents come to visit for a while. Everyone is on their best behavior because there is a powerful and influential force present in the house. Well, Jews always thought that *Hashem* was a regular visitor in their homes and hearts, and therefore took the Divine Presence into account in their everyday behavior and speech. They were convinced that *Hashem* was constantly there and that He “called out” to them in a comforting, encouraging, and inspiring way.

It seems that even though our schools and *yeshivos* are successful in imparting Jewish knowledge, they have been far less successful in transmitting a sense of the spirituality of the traditional Jewish life-style, the intuitive awareness of *Hashem's* presence in our homes. We must therefore retrain our ears and our hearts to realize that *Hashem* is “calling out” to us and learn to respond patiently and truthfully to that call.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF התאפקות

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

החודש הזה לכם ראש חדשים ראשון הוא לכם ... (שמות יב-ב)

Parshas HaChodesh is a necessary prerequisite for *Pesach*. *Parshas Parah* is a necessary prerequisite for *Parshas HaChodesh*. Why? *Parah* teaches us the message of purification - cleansing our minds and hearts from the thoughts and feelings that pull us away from *Hashem*. This is what we must do to prepare ourselves for *Parshas HaChodesh*, whose message is ReJEWvation: You can be come a new Jew. You can raise yourself up to a new level of *Avodas Hashem* by purifying your thoughts. This is all necessary to truly experience *Pesach*, the “*zman cheirusenu*.” True freedom means being in control. When a person feels the need to do things that go against his better judgment then he is a slave. He is in the throes of Egypt. When a person reacts negatively to circumstances that are challenging, he is enslaved to himself. He may live in Monsey, Lakewood or Australia - but he is stuck in Egypt as long as he stays in that negative mindset. On *Pesach*, a person is obligated to see himself leaving Egypt. That is why we read *Parshas HaChodesh* with enough time before *Pesach* to actually apply it.

The very first *mitzvah* we received while still in *Mitzrayim* was *Kiddush HaChodesh* because this was the necessary prerequisite to truly be free. Leaving Egypt physically was a lot easier than removing Egypt from our minds and hearts. Slave mentality is as prevalent today as it was thousands of years ago, just the props are different. The **Seforno** says about *Kiddush HaChodesh*: From now on you are the masters of your lives. You can choose what to do with your time. You can choose to waste your time running after materialism and keeping up with others’ lifestyles. Or you can choose to truly utilize your time optimally. When you do make the right choice you are reJEWvenated. You are leaving *Mitzrayim* behind and elevating yourself to the level of “ישראל אשר בך אתפאר”. This is true *Kiddush HaChodesh*, sanctifying *Hashem's* Name with NEWNESS!

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead