

בראתי יצר הרע ובראתי לו
תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת ויקרא - פרשת זכור

Shabbos Parshas Vayikra - Parshas Zachor

ח' אדר שני תשס"ה - March 19, 2005

הדלקת נרות שבת - 5:48 (Monsey, NY)	מנחה גדולה / שבת - 12:35
שקיעה של ערב שבת - 6:06	שקיעה של יום השבת - 6:08
זמן קריאת שמע/מ"א - 8:27	צאת הכוכבים / מעריב - 6:58
זמן קריאת שמע/הגר"א - 9:03	צה"כ / לשיטת רבינו תם - 7:20

מדעת עליון

הבהמה במחשבה לבד, ולא במעשה כי בזה מותר האדם מן הבהמה אין, א"כ נאמר "אדם כי יקריב מכם" - ר"ל שיתן האדם לב להביא קרבן לסיבת מה שפגם בבחינת מה שהוא "אדם" המורה על מחשבה, כי בבחינת המחשבה נבדל מדריגת האדם מן הבהמה, ואז נקרא "קרבן לה" אשר חטא במחשבה שאין מחשבה נגלית כי אם להשייט לבדו, ובזה חפץ ה'. אבל "מן הבהמה" - שאם הבאת הקרבן בשביל חטא מעשי, אין חפץ לה' בו ולא יתיחס אליו כי אם "תקריבו את קרבנכם".

זכור את אשר לך עמלק וכו' (שייך לפ' זכור)
לכאורה קשה מדכתי' "את אשר עשה לך עמלק" דתיבת "לך" מיותר, דהוה ל' לכתוב "זכור את אשר עשה עמלק"? ועוד, מ"ט למצוה זו בזכירה, הרי הו"ל להתורה הקדושה לצוות על מחיית עמלק ב"הניח לנו ה'", ומ"ט לזכירה שהוא מצות עשה?
אלא מפרש האדמו"ר הרה"ק מו"ר חיים צאנזער זצ"ל, בס' דברי חיים, דבאמת בא עמלק נגד ישראל תיכף בצאתם ממצרים, ואחרי שהתחילו ישראל להרים ראשם ממה שראו בים סוף, תיכף בא הזדון ולא הניח

**דבר אל בני ישראל ואמרת עליהם
אדם כי יקריב מכם קרבן לה' וכו' (א-ב)**

הנה אמרו חז"ל שקרבן עולה בא על הרהור הלב, והרהור הלב אין להאשים אדם כי הרהורי עבירה הוא מה שאין האדם ניצול ממנו בכל יום. וכתב הגאון מפלאצק, מו"ר אריה ליב צינץ זצ"ל, בס' קומץ המנחה, שבאמת זה נרצה להשייט כשיתן האדם אל לבו להביא קרבן אפילו על מה שחטא בהרהור, אמנם צדיקים גדולים אין להם אפי' בחינת הרהור, ומקיימים תורת הקרבנות בדיבוריהם. וכמשאחז"ל בגמ' (מנחות קי.) כל העוסק בתורת העולה וכו' כאילו הקריב עולה ע"כ. ולכן, לגבי משה רבינו שהיה כולו קדוש ובודאי לא היה בו בחינת הרהור, א"כ קיים הקרבנות במה שלמד לישראל תורת הקרבנות.

וזהו מדכתי' "דבר אל בני ישראל ואמרת עליהם" - כלומר, שיש כאן ב' בחינות: דיבור שהוא קשה ואמירה שהוא רכה. כי ענין הקרבנות שהם על פועל המעשי שאדם עבר עבירה שהוא מצד החומריות והבהמיות, אבל זה אין הקב"ה חפץ בו. משא"כ בעולה שבאה על המחשבה, בזה ירצה ה'. לכן בהיות כי האדם נבדל מן

A SERIES IN HALACHAH

HEARING BERACHOS FROM A DISTANCE

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

Rashi explains that when Hashem called to Moshe Rabbeinu from the Ohel Moed in order to instruct him in the performance of the mitzvos, "The voice (of Hashem) would go out from a distance and reach (Moshe's) ears, but Bnei Yisroel would not hear it."

Klal Yisroel recently celebrated a Siyum Hashas of the Daf Hayomi cycle. Many thousands of people, all across the globe, took part in the festivities, as it was broadcast by satellite hook-up to many locations world-wide. At the siyum, a number of issues were relevant, with regard to the reciting of berachos, davening and answering Amen. Let us discuss a number of these issues.

If a person hears a beracha being broadcast from a long distance away, by means of a telephone hook-up, radio, etc., the poskim debate as to the viability of answering Amen on such a beracha. Some poskim (1) hold that one is permitted to answer, although he is not required to. R' Shlomo Zalman Auerbach ZT"L writes (2) that one may not answer Amen at all, from such a distance. In a number of the venues where the

(1) אגרות משה ד: צא (2) מנחת שלמה א: ט (3) אגרות משה או"ח ב: קח (4) פסקי תשובות רטו:ג

הוא היה אומר.....

R' Shlomo Zalman Auerbach ZT"L would say:

"I am invited to many weddings and I try to go as often as I can, since people think that it is 'choshuv' if I am there. The only reason why it is 'choshuv' when I go to a wedding now, is because when I was younger I was busy learning and I never went to any weddings then!"

R' Avrohom Yeshaya Karelitz ZT"L (Chazon Ish) would say:

"Do you want to know what my main battle with the Yetzer Hara is? When I finish learning a sugya, with all the relevant gemaros, meforshim and halachic rulings, it is then that I feel an extreme 'laziness' not to channel all my thoughts one more time in order to write it down in a clear and concise report. This 'laziness' is my Yetzer Hara!"

A Wise Man would say:

"I've learned the following to be an absolute truth: Some people can't tell a lie, others can't tell the truth, and others can't tell the difference!"

ע"ה DEDICATED BY MR & MRS TEDDY KURZ IN MEMORY OF HIS MOTHER, MRS ROSE KURZ

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 Rimanover turned to the rich man and said, "If you had only believed that *Hashem* would pay it back, you would have had the privilege of seeing Eliyohu, himself, give you the money in person. But since you thought it was all just a joke, you only received the money, but you did not see his holy face."

TORAH GEMS

וזרקו את הדם על המזבח סביב וכו' (א-ה)

Parshas Vayikrah describes in great detail, the entire *Avodah* of the *Korbonos*. Beginning with the ואשם חטאת, עולה, מנחה, שלמים, חטאת, ואשם we learn about the many facets and specifics attributed to each particular *korbon*. Regarding the act of זריקה - *Throwing the blood*, we find a curious discrepancy: The blood of a animal used for a חטאת is sprayed on the upper portion of the *mizbeach*, whereas the blood of an animal used for an עולה is sprayed on the lower portion. Alternatively, the blood of a bird brought for a חטאת, was to be thrown on the lower half of the altar, while the blood of a bird used for an עולה was thrown on the upper half. Why?

Explains **R' Meir Shapiro ZT"l of Lublin**, a קרבן בהמה - *offering of an animal*, was generally considered the offering of the wealthy, since a poor person was hard-pressed to afford an entire animal. Thus, when a rich man brought an animal as a gift of an עולה, he may become prideful and arrogant. As a result, his *Zerikah* was to be done on the bottom of the *mizbeach*. A חטאת on the other hand, was brought for atonement with a broken heart, and even with a actual animal, no feelings of pride were involved. The *Zerikah* was summarily thrown on the upper portion of the altar.

A קרבן עוף - *offering of a bird*, was usually attributed to the poor. If a poor man takes the initiative to offer an עולה, his heartfelt donation does not go unnoticed - he sprays the blood on top. A חטאת is different since it is his obligation.

**והיה כי יחטא ואשם השיב את הגזילה אשר גזל ...
וכפר עליו הכהן לפני ה' ונסלח לו וכו' (ה-כג,כו)**

An interesting query was brought up before a

number of *Rabbonim*, by a serious and well-intentioned *Baal Teshuva*. In his previous way of life - where the expression "dog eats dog" was a common occurrence, and cut-throat practices including back-stabbing and bad-mouthing a competitor until the fiercer of the two prevailed, was expected and even encouraged - he had excelled in these pithy and destructive mannerisms. Now, that he has put the past behind him and spends his days excelling in *Torah* and good deeds, how was he expected to do a complete *teshuva*, attaining forgiveness from those he had denigrated and spoke ill of? Firstly, how could he remember each and every person that he had hurt and secondly, being that nobody every apologized, would he be viewed with scorn and jest, thereby possibly giving a bad name to all religious Jews?

R' Yitzchok Zilberstein Shlit'a proposed a course of action based on a true occurrence. A man once harmed another person with his actions. As a way to atone for his sin, the first man donated a row of benches to be placed right outside the *kever* of the holy *Tanna*, **R' Shimon Bar Yochai**. The second man, who was known to frequent this holy site, would customarily sit on these benches. Once, as he stood up from the bench, he pronounced, "*Oy*, how good it was to have sat on these benches." By receiving enjoyment from these same benches that were erected by the first man who had harmed him, he had effected an atonement for the sin.

So too, ruled R' Zilberstein, should the *Baal Teshuvah* attempt to perform kindness and good deeds on behalf of the community. Through these civil-minded good deeds, seeing to the needs of the *Klal*, can he fully repent for his previous misdeeds.

והנה המצוה הזאת היא פרטות לכל איש מישראל ויזכור מה שעשה לו עמלק בפרטות, ומה שהתעצל וותו מעבודה ומה שחסר לו מהתלהבות הקדושה אמיתית, ראשית מחשבה קדומה. כי אם אין האדם כיר בחסרונו, אינו יודע מה לתקן.

ולכן, המצוה הזאת של "זכירה" היא לזכור מה עשה עמלק לו לבד, ומה שחסר לו בפרטות על ידם, כזה יתאמץ למחות את שמו לעולם.

להתפשט קדושתם. ואם היו בני ישראל אז זכאים, היו ממתחזקים נגדו להאבדו, אך מחמת שבאו ממצרים מערות הארץ והתורה עדיין לא ניתנה להם, לא היה בהם כח רק להחליש את עמלק עד שיבאו לארץ ויתרבו בתורה ומצות ויסגלו במעשים טובים בפועל. וכשיהיה להם הכל על תיקונו בשלימות, אזי יזכרו שעמלק גרם להם החילוק והפרדה בין הקדושה להתפשטות, ואז ימחו שמו מתחת השמים.

מעשה אבות... סימן לבנים

ונפש כי תקריב קרבן מנחה לה' וכו' (ב-א) פרש"י אמר הקב"ה (עני) מעלה אני עליו כאילו הקריב נפשו עכ"ל

In the city of Rimanov lived a poor beggar by the name of Eliezer. He struggled every day to provide a meager amount of food for his family, but now he had a problem: he needed money towards a dowry for his engaged daughter. So he gathered up his courage, went to the richest man in town, and requested, "Please, sir. I need a loan of one thousand rubles to marry off my daughter."

The rich man shook his head disdainfully and said, "You are coming to me for a loan? How would you ever pay back the thousand rubles? It's the biggest joke, in the world!" Then he said, "But I'll tell you what. If you can bring me the signature of another rich man, I'll gladly give you the loan. Otherwise, no."

Undeterred, and full of confidence, Eliezer said, "Give me a contract and I'll see to it." The rich man wrote on a paper that if another man will guarantee to pay back the thousand rubles, he will lend it.

Eliezer went to the *Beis Medrash* and put his head in the holy ark. Then, he signed the paper with the words "לי הכסף ולי הזהב נאם ה'". Translated literally, it means, "*To me the silver and to me the gold, so says Hashem.*" However, Eliezer was simple-minded and interpreted this *posuk* as to state, "*I will deal with the silver and the gold, signed Hashem.*" He went back to the rich man and showed him the contract.

The rich man looked at him and thought, "If this was a joke before, now it is truly a joke." But he was so taken by the naivete of this man, who really believed that *Hashem* was paying for him. Finally, he said, "Okay. I'll give you a thousand rubles."

Not long after, someone came to the office of the rich man and left an envelope with the words printed on it: "This is the thousand rubles paid back for Eliezer, the poor man." The rich man was ashamed. He felt bad putting a poor man through all the trouble of borrowing money and having someone else pay it back. He told Eliezer later, "You really didn't have to do that - have someone else pay up your loan."

Eliezer didn't know what he was talking about. The rich man showed him the envelope. "Someone came and brought me back the thousand rubles." But Eliezer insisted that he had not asked anyone for the money. This was strange, so Eliezer suggested, "Let's go to R' Mendel Rimanover, and ask him."

The holy **R' Mendel of Rimanov ZT"L** looked at the envelope, he looked at the money, he listened to their conflicting stories. Then he kissed the envelope and said, "This envelope is from Heaven, and the money is from Heaven. When this Jew signed G-d's name on that paper, there was a fire in heaven, because he really believed that G-d would pay back for him."

R' Mendele closed his eyes and described the scene. There was a riot in heaven, everybody wanted to pay for Eliezer. *Avrohom Avinu* wanted to pay for him. Yitzchok, Yaakov, even *Moshe Rabbeinu* wanted to pay. But finally the honor was bestowed upon the greatest messenger of all, *Eliyohu Hanavi*.