

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

תורה תבלין

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ג' אייר תשס"ז - April 21, 2007

הדלקת נרות שבת - 7:23 * (Monsey, NY) מנחה גדולה / שבת - 1:29

זמן קריאת שמע/מ"א - 8:56 ~~~~~ שקיעה של יום השבת - 7:42

זמן קריאת שמע/הג"א - 9:32 ~~~~~ צאת הכוכבים / מעריב - 8:32

סוף זמן התפילה / להג"א - 10:40 ~~~~ צאה"כ / לשיטת רבינו תם - 8:54

* פלג המנחה בע"ש בשעה 6:18 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביאן כלה")

מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

אשה כי תזרע וילדה זכר וטמאה שבעת ימים וכו' (יב-ב)

ומעתה יכולים לבאר הקשר בין זה שיצר הקב"ה את האדם אחר כל הבריות, לזה שנאמרה תורתו של האדם לאחר תורת שאר הבריות. **שהתורה היא מקור ושושן הבריאה, וכל יצירת העולם נעשתה על פיה.** נמצא שיצירתו ותורתו חד הוא. לכן סדר תורתו נסדרה על פי סדר יצירתו. ועפ"י נתבאר מה דאיתא במגילה (ג:) שאין מבטלים תלמוד תורה דרבים, לצורך קריאת המגילה. ופירש"י (ד"ה הא דרבים) "דהתם כל ישראל הו". נמצא, דתלמוד תורה דרבים היינו תלמוד תורה של כל ישראל. ומתבאר, שיש חומרא מיוחדת בביטול תלמוד תורה דכל ישראל, וצ"ב. ולפי דרכינו יש לפרש הטעם, שעל ידי כך עלול העולם להישאר ללא תורה, ולא יהיה לו קיום.

ונסיים במעשה שהיה עם אביו של בעל **האבני נור**, שנתגלה לו מלמעלה שזכה לבן גדול כה"אבני נור" משום שלמד תורה בהתמדה ביום הפורים, זמן שהתבטלו בו רבים, שהיו טרודים במצות היום, ועל ידו התקיים העולם, ולכן זכה לבן ששקול כנגד כל העולם. ועל כן ראוי לכל יהודי להשתדל להרבות זכות התורה בעולם, הן על ידי לימודו והן על ידי שיעזור לאחרים ללמוד תורה. וזכות התורה שהרבה בעולם, ישפיע לו ולזרעו כל הברכות, וכמש"כ **הבעל הטורים** "וזאת הברכה" בגימטריא "זו היא התורה", שמכח התורה מגיעים כל הברכות.

פ"ש"י וז"ל: אמר ר' שמלאי, כשם שיצירתו של אדם אחר כל בהמה חיה ועוף במעשה בראשית, כך תורתו נתפרשה אחר תורת בהמה חיה ועוף עכ"ל. וצ"ב, מה הקשר בין זה שיצר הקב"ה את האדם אחר כל הבריות, לזה שנא' תורת אדם לאחר שאר הבריות? והנה איתא במדרש: התורה אומרת, אני הייתי כלי אומנתו של הקב"ה וכו', כך היה הקב"ה מביט בתורה ובורא את העולם ע"כ. (בר"ר א-א). ומבואר שנברא העולם על פי התורה. ומוסיף **הזוה"ק** "קודשא בריך הוא אסתכל באורייתא וברא עלמא, בר נש מסתכל באורייתא ומקיים עלמא". (ח"ב דף קסא). ומתבאר שלא לבד שנברא העולם על פי התורה, אלא גם קיומו של העולם ממשיך רק בזכות לימוד התורה.

וכן מבואר בשבת (פח:). אמר ר"ל, מאי דכתיב "ויהי ערב ויהי בקר יום הששי", ה"א יתירה למה לי? מלמד שהתנה הקב"ה עם מעשה בראשית ואמר להם, אם ישראל מקבלים התורה אתם מתקיימין וא"ל אני מחזיר אתכם לתוהו ובוהו ע"כ. והוסיף ע"ז **הנפש החיים** (ד-כו): "לזאת מאז כל חיותם וקיומם של העולמות כולם, תלוי ועומד רק כפי ענין רורב עסקנו והגיוינו בה וכו', ואם ח"ו היינו כולנו מניחים ומוציאים אותה מלהתעסק בה מכל וכל, גם העולמות כולם כרגע היו מתבטלים מכל וכל ח"ו". ומבואר, שככל שעמל ויגע בתורה, כך מושפע שפע לעולם יותר ויותר.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Sefiras Haomer - Avoiding Mispronunciation

A common mistake has crept into the pronunciation of a key word of the *mitzvah* of *Sefiras Haomer*, which changes its meaning and might invalidate that portion of the *mitzvah*. There is an obligation to count days and a separate obligation to count weeks. From the fourteenth day of the *Omer* until the end of the count, one says the plural of week. In Hebrew that word is "שבועות" with a *kometz* ("u" sound) in the first syllable. Also the *Yom Tov* after the 49 days is called "שבועות" - the festival of weeks, i.e. the festival that is calculated by counting weeks. In common speech, both in English and Yiddish, people pronounce the word "שבועות" (*Shevuos*) with a *shva* ("e" sound). In Hebrew that word means oaths, a plural of the word "שבועה" - oath. Since this mispronunciation changes the meaning of the word, it could invalidate it and one would not fulfill the *mitzvah* of counting weeks. We find this rule as well by *Krias Hatorah* (1) and *Megillas Esther* (2), where if the mispronunciation changes the meaning of a word, it invalidates the *mitzvah*.

Krias Hatorah - Shnaim Mikrah V'echud Targum

This concept is also relevant to the weekly *Torah* reading in a number of places (3). If the *Baal Koreh* would make the above-mentioned mistake, he should be corrected and read the words over again properly. Similarly, when fulfilling the *mitzvah* of "שנים מקרא ואחד תרגום" (reading the weekly

(1) אר"ח קמבא (2) אור"ח תר"צ (3) שמות לד:כב, במדבר כח:כז, דברים טו:טו

הוא היה אומר...

The Rebbe R' Heshel of Krakow ZT"l (Chanukas Hatorah) would say

"Why must a person come to the *kohen* specifically on the day when he becomes purified from his plague of *leprosy*? The *leprosy* came as a result of speaking ill of another person or talebearing. This kind of behavior very easily becomes habitual. On the day when the person is once again allowed to re-enter society, he might immediately begin speaking improperly once again. Therefore, he is brought to the *kohen* to receive extra strength, counseling and guidance to deal with this terrible habit."

R' Shimon of Yaroslav ZT"l would say:

"I merited to live a long life because I never questioned *Hashem's* actions. When one questions *Hashem*, he is brought up to Heaven and shown that in fact everything is perfect and just. Since I have never complained, there has been no reason to take me up to see that all of *Hashem's* deeds are just!"

An Experienced Husband once said:

"A good wife always forgives her husband when she's wrong!"

MAZEL TOV TO THE BERG AND SPIEGEL FAMILIES UPON THE BAR MITZVAH CELEBRATIONS OF THEIR SONS. MAY ZEVI AND LEVI ב"י BRING MUCH NACHAS TO THEIR PARENTS AND ALL OF KLAL YISROEL!

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מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

parsha twice and the Aramaic translation of *Onkelos* once), one should be careful to pronounce the above correctly.

Davening Shemona Esrei

On the *Yom Tov* of itself, this issue comes up during *Shemona Esrei*. In the fourth *beracha* of *Shacharis*, the name of the festival is mentioned twice. If both were pronounced incorrectly it might invalidate the entire *Tefillah*. In *Musaf* it is mentioned four times in the fourth *beracha*.

Room for Halachic Discussion

In some or all of the above cases, there might be room to argue and say that since in casual talk people say "Shevuos" and everybody knows it as such, it would not invalidate the *mitzvah*. This argument is stronger for the *Yom Tov* than for *Sefiras Haomer*. Either way, it is clear that one should make every effort to say each and every word in its correct way.

WEEKLY CHIZUK # 27

The third week of *Sefiras Haomer* is known as the week of *Tiferes* - Glory. One of the things this refers to is doing *mitzvos* and other actions in a way that brings glory to *Hashem*, His *Torah*, the one doing the *mitzvah*, and the entire Jewish Nation. An example of this is when giving charity, doing a favor, teaching *Torah*, etc., one should do so in a pleasant manner. This glorifies the act and the recipient, and brings glory to *Hashem* and the giver. Others will also learn to do the same. This is relevant to all of us many times daily (including family members) and now is an ideal time to upgrade our performance of this basic and critical characteristic.

is "מוציא רע" - the wickedness within him is emerging and being shown to the public. The man came for a “*Pidyon Nefesh*” so as to redeem himself from his hideous disfigurement and receive a blessing from the *Rebbe* for a swift recovery. R’ Hershel did indeed offer his blessing, but as soon as the man left the room, he called in his son-in-law and told him to take the money that was left on the table.

“Please take this money and burn it,” said R’ Hershel forcefully. He did not even want to look at the pile on his table since he had learned years earlier from his holy *Rebbe*, **R’ Yisroel Rizhiner ZT”L**, that money that is not “kosher” - it did not come by its owner through conventional business dealings; whether it was stolen funds, withheld wages, or even bribes - cannot be accepted for spiritual matters. The Rizhiner would take any such money and use it to buy sugar for his horses. Although sugar was an expensive commodity, not like the hay that was commonly given to animals in their stables, the Rizhiner would explain that he had no choice but to purchase expensive sugar for his horses since, “the amount of hay I can purchase with all this *‘treifena gelt’* would require huge warehouses just for storage alone!”

R’ Hershel understood that the man who had just come to him was not a righteous person, and most likely the sizable amount of money that he had left for his redemption was just as unworthy as the person who had relinquished it. Therefore, he reasoned, this money cannot be used, as R’ Hershel was not a wealthy *Rebbe* like the Rizhiner, and he did not own any horses for which to give sugar - or hay for that matter - to feed.

But the *Rebbe’s* son-in-law misunderstood his father-in-law’s intentions and thought that he simply meant to take away this money and use it for other purposes. To this end, he went out and used the large sum of money to purchase enough firewood for a single poor family to use for the entire winter. He figured that in this manner, he was actually fulfilling his father-in-law’s command in a literal sense; what better way to “burn” this money, than to buy firewood that would burn all winter long!

All was well until a few weeks later when the poor man who had received the stockpile of firewood came running in to see the *Rebbe*. He, and his entire family, had come down with a severe case of leprosy, he explained, and he had no idea how this came about. R’ Hershel questioned him until he learned about the firewood that his son-in-law had given him. Immediately, he called in his son-in-law.

“What did you do with the money that I told you to burn?” asked R’ Hershel. Red-faced and emabarrassed, the son-in-law admitted that he thought his father-in-law meant to give it away - not to actually destroy it. “*Oy vey*,” cried R’ Hershel. “That money was *‘treif*” and it needed to be destroyed. Nobody is allowed to benefit from *‘treifena gelt’* and even if a person is perfectly innocent and blameless, he can still be affected by such unkosher money. This poor man and his family took the firewood you gave them and used it and now *Hashem* is making them suffer!” Needless to say, the remaining wood was destroyed and the poor man and his family were cured.

משל למה חדבר רומה

והצדע אשר בו הגנע בגדיו יהיו פרמים וראשו יהיה פרוע ועל שפם יעטה וטמט טמא יקרא וגו' (יג-מה)

משל: A well-liked and well-respected member of the community, overheard a juicy bit of gossip about another person. He repeated it to others and suddenly he came down with leprosy. Immediately, he lost his standing in the community. He was forced to sit alone out of his home and his neighborhood. A *kohen* would come by from time to time to check on him and each time pronounced "טמא, טמא"; he remained in his impure state. Adding insult to injury, he was required to shave his head and entire body, and he maintained his silence, not coming into contact with any form of humanity for weeks.

Even when he was finally pure and allowed back

into civilization, the stigma that remained with him for the rest of his life served as a stamp of disgrace and he could never regain his stature to where he once was. And all because of a small bit of gossip

גמשל: The words of *Akavya Ben Mehalalel* are penetrating and sharp: “*It is better for me to be called an imbecile all my days, than to be wicked for one moment before Hashem.*” Writes **R’ Yechezkel Levenstein ZT”L**, these words are to be taken literally. All it takes is one small, but very significant sin, and a person’s whole life is turned upside down. Had the *leper*, - מצורע, realized the extent of his comment, he would have never said it!

ובמלאת ימי טוהה לכן או לכת
הביא כבש בן שנתו לעולה וס' (כג-ו)

TORAH GEMS

When a woman gives birth, either to a son or to a daughter, she is required to bring a *korbon*. The *gemara* (נדה לא:) explains in the name of *Rabi Shimon Bar Yochai*, that when a woman is in the throes of labor and her pain is exceedingly great, she often swears that she will never go through this process ever again, and since it is all her husband’s fault, she wants to have nothing to do with him anymore! Once she calms down, though, and realizes that she swore for nothing, she must now bring a *korbon* as an atonement for an oath uttered in vain.

Many *meforshim* question the purpose of this atonement. We know that a husband can dissolve his wife’s oath if it causes her pain. If so, why must she bring a *korbon*, why can’t her husband simply dissolve the oath she made under duress?

The **Plotzker Gaon, R’ Aryeh Leib Tzintz ZT”L** provides a simple, yet reasonable explanation. The *gemara* (שבת מו:) states: (שבת מו:) “כל הנודרת על דעת בעלה - *Any oath (made by a wife) is only sworn with the knowledge and consent of her husband.*” The only way a woman can utter an oath and be required to uphold it, is only if she does so with the express approval and approbation of her husband. But in the case of a woman experiencing child-birth pains, when she twists and turns and outlandish words come out of her mouth, her husband who hears these words obviously does not agree nor does he consent to her “oath.” Thus, he has no power to dissolve an oath that he never agreed to. For this reason, she is required to atone for her misspoken words - *oath in vain* - and her *korbon* is therefore absolutely necessary.

מעשה אבות ... סימן לבנים

זאת תורת אשר בו גנע צרעת אשר לא תשיג ידו בטוהרתו וגו' (יד-לב)

Every *Chasid* knows that upon entering a *Rebbe’s* inner chamber, a *kvittel* with a handwritten request is invariably brought. In many cases, a “*Pidyon Nefesh*” - literally a “soul redemption” is sought with the assistance of the *Rebbe*, accompanied by an amount of money worthy to redeem a man’s soul and relieve him of his ills. Of course, as the saying goes, “One man's trash is another man's treasure” and the amount of money given varies from person to person and ultimately from sickness to sickness.

It is told that a man once came to the *Rebbe, R’ Hershel Liska ZT”L*, with a *kvittel* in hand. As soon as he walked into the *Rebbe’s* inner chamber, R’ Hershel noticed that the man was covered from head to foot with leprosy. R’ Hershel knew of this man and his reputation of sinister actions preceded him. It was clear that he was receiving Divine punishment for his misdeeds, as *Chazal* tell us that a “מצורע” - “*Leper*” is a person who

וכי טוהר הוב מזובו וספר לו וכפר
עליו הסך לפני ה' מזובו וגו' (טז-ג,ה,טז)

At the conclusion of *Parshas Metzorah*, the *Torah* details the steps necessary for a זב (one who has impure discharges) to complete his purification process. In the first *posuk*, the *Torah* states: וְכִי יִטָּהַר - “*When the Zav will come to purify from his discharges, he shall count seven days to his purity and cleanse his garments etc.*” This is the first step. After he has become pure and immersed himself in a *mikveh*: - “*On the eighth day, he shall take for himself two turtledoves and come before Hashem etc.*” Once he has brought the *korbonos* needed for his purification, the *kohen* must now pronounce him pure. וְכָפַר - “*The kohen shall provide his atonement before Hashem from his discharges.*”

R’ Gershon Henoch of Radzin ZT”L points out an interesting allusion from these three *posukim* to the purification process of *Bnei Yisroel* in the desert. All in all, there are 49 words combined in these *posukim*, which correspond to the 49 days from when the Jewish People left behind the total impurity of Egypt and purified themselves day by day until they received the *Torah* on *Shavuos*. Just as the *Zav* undergoes his purification process, so too, does *Bnei Yisroel* raise their spiritual level each year during this 49-day period. Furthermore, the thirty-third word is “מועד” which signifies the day of *Lag B’aomer*, which is a “מועד” - a holiday for the Jewish People. And the twenty-ninth word is the holy Name of *Hashem*. This corresponds to the twenty-ninth day of the *Omer* which falls out on *Pesach Sheni*, the day the *Zohar* tells us when *Hashem* opens up the gates of Heaven.