

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

הדלקת נרות שבת – 6:54
זמן קריאת שמע / מ"א – 9:22
זמן קריאת שמע / הגר"א – 9:58
סוף זמן תפילה/להגר"א – 11:00
זמן לתפילת מנחה גדולה – 1:33
שקיעת החמה שבת קודש – 7:13
מועצ'ק צאת הכוכבים – 8:03
צאה"כ / לרבינו תם – 8:25

תבלין

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שבת קודש פרשת צו – שבת הגדול – ח' ניסן תשע"ח Shabbos Parshas Tzav- March 24, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עירי"ק

זה קרבן אהרן אשר יקריבו לו... עשירת האפה סלת מנחה תמיד מחציתה בבקר ומחציתה בערב (ו-יג) - לימודי ה' מהליכותיו של כה"ג
הקדמה למאמרנו מן הראוי להביא דברי המשנה (מנחות נ:): הבית כ"ג לא היו באין חצאין, אלא מביא עשרון שלם וחוצהו, מקריב מחצה בבקר ומחצה בין הערבים כהן שמביא מחצה שחרית ומת ומינו כהן אחר תחתיו, לא יביא חצי עשרון מביתו וחצי עשרונו של ראשון, אלא מביא עשרון שלם וחוצהו, מקריב מחצה ומחצה אבר, נמצאו שני חצאין קריבין ושני חצאין אובדין, עכ"ל המשנה. מדברי חכמינו אלו, רואים אנו שמה שאמרה תורה שעל הכהן הגדול להקריב 'מחצית' עשרון בבוקר ובערב אינו רק לכוון את המידה, אלא בנוסף לכך כיוונה שתהיה גם בפועל 'מחצה' מן השלימה, והיינו שמלכתחילה יביא עשרון שלם, ומתוכה יטול מחצה ויקריבנה בבוקר, ואת המחצית השניה יקריב בערב, ולכן אף אם אחר שהקריב מנחת הבוקר מת הכהן גדול, ומינו אחר תחתיו לא יביא מחצית מביתו לצורך מנחת הערב, כי לא תהיה זה מחצה מן השלימה, אלא עליו להביא שלם מחדש ולהצותו, וכמו כן מובא שם בהמשך הגמרא, ואפשר שיש בזה רמז להאדם בעניני חובותיו כלפי בוראו. דהנה הכהן הגדול הלוא

הוא היה הסדור בין ישראל לאביהם שבשמים, הוא זה שרצה אותם לפני בוראם בעבודתו ובקרבנותיו, ועליו היה מוטל להתפלל עליהם ולהמשיך עליהם טובה בכח תפילתו, (רש"י לעיל ג, ד) וכמ"כ הודיעו על השמים על ידו לישראל את המעשה אשר יעשו, ועל ידו שאלו ישראל בדרך האוירים ותומים וקבלו תשובה מן השמים, וכיון שכן רצה הקב"ה שמתוך הליכותיו יבינו בני" את המעשה אשר עליהם לעשות, וכי כשם

מאוצרותיו של המגיד

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

צו את אהרן ואת בניו לאכיל זאת תורת העולה היא העולה על מוקדה על המזבח כל הלילה עד הבוקר - ביאור כוונת מילה 'היא העולה'
א"תגם 'יונתן בן עוזיאל', 'דא אורייתא העלתא דאתיא למכפרא על הדורדי ליבא היא עלתא דמתעברא כעלתא דטוורא דסיני וכו', והיינו, שדרש 'יתור לשון הכתוב 'דא העולה', שהיא העולה' הידועה שהוקדבה בדר סיני, ודיני כל קרבן עולה נלמדים הימנה, וכמו שתידגם את מה שנאמר בפרשת עולת התמיד 'עולת תמיד העשוייה בדר סיני', 'עולת תדידא היכמא דהות מיקרבא על טוורא דסיני', וכן פרש"י שם, 'העשוייה בדר סיני, הקיש עולת תמיד לעולת דר סיני, אותה שנתקדבה לפני מתן תורה שכתוב בה 'זישם (את דמה) באגנות, מלמד שטעונה כלי', ובימכתם לדוד' (רב דוד שפערבער זצ"ל אב"ד בראשון) על הכתוב הוסיף, 'ונ', שבסיני גם כן הקריבו עולה על הדורדי הלב, וזאת על פי מה דאיתא במדרש (שמות רבה מ"ב ח) ש'עמדו בני ישראל בסיני ואמדו בפייהם 'נעשה ונשמע' וליבם מכון לעבודה וזה, שנאמר (תהילים ע"ח ל"ו) 'זיפתוהו בפייהם, ובלשונם יכובו לו, וליבם לא נכון עמו, ולא נאמנו בבריתו', וע"ד זה איתא בתוספתא (בבא קמא ג' א), 'גדול הנגנב דעתו שיודע שנגנב דעתו ושותק, וכן מצנינו, שכשהיו בני ישראל עומדין לפני דר סיני, בקיש לקבוב דעת העליונה, שנאמר 'כל אשר דבר ה' נעשה ונשמע', וכביכול נגנב הוא להם, שנאמר 'מי יתן והיה לבכם זה

נמשל Offering a *korban* is an expression of humility, since many *korbanos* are brought as a *kapara* for a sin and *teshuva* is predicated on the ability to humble oneself before *Hashem*. Even *korbanos* which are brought as an expression of thanks require a sense of humility. One who views his success as a

A SERIES IN HALACHA LIVING A “TORAH” DAY
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Learning Taryag Mitzvos, The SMA'G (Sefer Mitzvos Gedolos) in his *hakdama* writes that a Jew is obligated to know all 613 *mitzvos*. This obligation is also mentioned in many *Acharonim* (see *Yesod Yosef* ⁽¹⁾, *Chasam Sofer* beginning of *Parshas Bechukosai*, *Yesod V'Shoresh Ha'avodah* ⁽²⁾).

There are three main underlying reasons for this obligation:

- 1) Mitzvah-Based Obligation.** Apart from the general *mitzvah* of learning *Torah*, there is also a *mitzvah*-based obligation to “do and learn” each of the *Taryag Mitzvos*. This is the simple explanation of the *posuk* ... ושמע ישראל את החקים ואת המשפטים ⁽³⁾. In his introduction, the **Eglei Tal** says that this is the understanding of the *Gemara* ⁽²⁴⁾: "כל: מצוה ומצוה נכרתו עליה ד' בריתות, ללמוד וללמד לשמור ולעשות". He explains this to mean that an essential part of each *mitzvah* is to learn about and understand it, aside from the general *mitzvah* of *Talmud Torah*. Accordingly, he writes, that learning about a more important *mitzvah*, such as *Shabbos*, is more important than learning about a less important *mitzvah*.
- 2) Tikkun HaNefesh**, **Shulchan Aruch Harav** ⁽⁵⁾ and many other sources write that to be "מתקן" (to perfect) a person's *nefesh* (soul), one must be connected to all the *Taryag mitzvos*. This can only be done through learning and studying

הוא היה אומר...

R' Tzvi Hirsch Marinover *shlit'a* would say:

The *gematria* of the word 'צו' and the name 'המן' are equal (with the *kolel*). The lesson is: just as Rashi tells us that 'Tzav' refers to a commandment 'for all generations,' so too there is a wicked Haman who attempts to harm the Jewish people in every generation. But if we keep every 'ציווי' - every commandment the way we should, *Hashem* watches over and protects us from every Haman and every threat!"

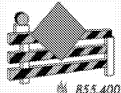
R' Moshe Scheinerman *shlit'a* would say:

The *Kohen Gadol* brought a *Minchas Chavitin* every day - half in the morning and half in the afternoon - to symbolize the need for a person of spirit and aspiration to constantly renew his energies, to be aware that each new morning and each new afternoon is an opportunity especially for him, and would not be available again on the morrow. Each one of us, without actually bringing the *Minchas Chavitin*, can alert ourselves to the invaluable and irreplaceable treasures that await us each morning and each afternoon in *Torah*, *Tefillah*, *Chessed*, and *Middos* Development, and we too can come before *Hashem* as a *Kohen Gadol* in his loyal, sincere and elevated service!"

A Wise Man would say:

“Advice is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.”

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result of his own accomplishments will not acknowledge that it is *Hashem* who really has bestowed upon him these gifts; he will feel no need to offer thanks. A *Korban Todah*, by contrast, is the ultimate expression of the realization that we are humbled by the goodness He performs for us.

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
all 613 *mitzvos*, because no one person has the ability or circumstance, to fulfill them all (*Melech, Kohen Gadol, Levi*).

3) Awareness of Fulfilling Many Mitzvos. When a person learns about the *Taryag mitzvos*, he gains an awareness of the many *mitzvos* he is capable of fulfilling daily. By doing so, he can focus on fulfilling those *mitzvos* as he does them. For example, with every good deed and *chessed* that one does, he is fulfilling the *mitzvos* of "והלכת בדרכיו" and "ואהבת לרעך כמוך" (which is repeated in different expressions six times in *Sefer Devarim*). When one takes care of his health, he is fulfilling *mitzvos* "ונשמרתם מאד בנפשותיכם". When being careful of one's speech, one is fulfilling many *mitzvos* connected to *Taryag mitzvos*. When doing anything for a parent, he is fulfilling "כיבוד אב ואם". When one *davens*, he fulfills the many *mitzvos* of *Talmud Torah*. Every second he refrains from *mלאכה* on *Shabbos*, he is fulfilling the *mitzvos* of "לא תעש כל מלאכה" and "תשבות" (בימיו תתן שכר).

How to Learn Taryag Mitzvos. One can learn the *mitzvos* in a number of ways: *Parsha* by *parsha* with *Sefer HaChinuch*, or in a different order with *Sefer HaMitzvos L'HaRambam*, or as they pertain to the parts of the body, as per *Sefer Chareidim*, or in short form as printed in *Tikkun Leil Shavuot*.

(1) יסוד יוסף מ"ו (2) יסוד ושורש העבודה וג' (3) דברים הא' (4) סוטה לו: (5) שו"ע הרב הל' תלמוד תורה פרק ג'

Mazel Tov to Meir & Yitzzy Richman on their Bar Mitzvah and to the Richman & Gluck families. May they grow in יו"ש and be a true source of nachas to the entire family & all of Klal Yisroel

Mazel Tov to P.D. & Gitty Katz & Chaim & Shanny Gejerman on the Aufruf and upcoming Chasuna of Avi & Tzipora. May they build a true Bayis Ne'eman B'Yisroel, a Binyan Adei Ad, and

מעשה אבות סימן לבנים

נעלה בקדשתו מרום וקדוש בי אלקים קדושים הוא בכל מיני קדשה הוא קדוש ועמו קדוש וכל משרתיו קדושים (ויצרות לשבת הגדול)
The **Vizhnitzer Rebbe, R’ Mordechai Hager ז”ל** was born in Grosswardein, Romania, on 18 *Tammuz*, 5682 (July 14, 1922) to his father the **Imrei Chaim, R’ Chaim Meir Hager ז”ל**. After his father’s passing in 5732, both R’ Mordechai and his brother, **R’ Moshe Yehoshua Hager ז”ל**, were crowned as *Rebbes* of Vizhnitz. His brother as the *Admor* in Israel (Bnei Brak), and he as the *Admor* of Vizhnitz in the U.S. (Monsey) He was known for spending almost all of his waking hours immersed in *Torah* study, often up to 18 hours a day, and demanded a solid commitment from his *chassidim*, urging them to devote a minimum of two hours of their day to learning *Torah*. In the past few years, he had taken sick and could not see. Since he did not want to stop learning *Torah*, he asked that recorded *shiurim* be brought to him. His passing this past Friday, on 29 *Adar*, was a blow to the *Torah* world, as well as the legacy of *chasidus* that he left behind.

To illustrate the *Vizhnitzer Rebbe’s* devotion to *Torah* study at the expense of all else, the following story was told. A rich and well-connected *chasid* from a different *chasidus* (not Vizhnitz) was excited about the upcoming *Bar Mitzvah* of his oldest son. He and his wife planned a major event on the day of the *simcha*, and he wished to take his son to a number of the “big” *Rebbes* from all over New York, to receive *berachos* and give a *kvittel*. Through his connections he managed to get in to see R’ Mottel (as he was fondly called), the *Vizhnitzer Rebbe* of Monsey.

The man arrived with his son and made a great show of entering the *Rebbe’s* home. R’ Mottel had been sick for a few weeks and was sitting in his study learning. The *chasid* entered with the *Rebbe’s* personal *gabbai* introducing him as a well-known *askan* (layman) from Brooklyn, among the other accolades he spewed forth. R’ Mottel nodded and continued learning by heart since he was unable to see at this point. The *chasid* pulled out an envelope from his vest pocket and announced to the *Rebbe* in a loud voice that he was placing a check for \$18,000 on the table. The *gabbai* and other men present practically swooned with delight and raised their eyes in wonder at this extravagant gift. R’ Mottel, however, simply nodded his head in the direction of the man and said, “*Yasher Koach*.”

Well this wasn’t the response the rich man was looking for and he thought that perhaps due to the *Rebbe’s* illness, he hadn’t heard him properly or understood the significant amount of his check. He looked at the *gabbai* who nodded and then once again called out, this time directly into the *Rebbe’s* ear, “I am leaving here a check for \$18,000.”

The *Vizhnitzer Rebbe* had heard the man quite clearly the first time. Barely moving his body, he once again nodded in the man’s direction and responded with a simple, “*Yasher Koach*.”

The *chasid* was quite disappointed that his grand announcement did not have the desired effect. He looked around unsure of how to proceed. Then, he took his young son by the arm and led him to the *Rebbe*. He began to relate to the *Rebbe* how in the coming week, his son was turning thirteen and preparing to accept upon himself the yoke of *mitzvos*. The boy is extremely diligent in his *Torah* learning, said the father proudly, and he mentioned that in preparation for the momentous occasion, his son had joined a group of *Chassidishe bachurim* who were exceptional *masmidim*. For the past few months, he had learned for many hours and now he was completing *Shas* (שישה סדרי משנה) and making a *siyum* in honor of the *simcha*.

Suddenly, the *Vizhnitzer Rebbe*, who had been sitting passively the entire time, became visibly excited. His face shone with joy and he reached out and took the young *Bar Mitzvah* boy by the hand. “*Azoiy?*” (“Really?”) he exclaimed in a soft voice filled with a combination of admiration and affection. He raised the boy’s hand to his lips and kissed it tenderly. Then, he drew him close and said in *Yiddish*, “... דו וויסט נישט וויפיל דו האסט מיך מחיה געווען ...” (“*You have no idea how much you have revived me ...*”). R’ Mottel continued to hold the boy’s hand in his own and gave him a warm *beracha*. His smile was so wide and he seemed so alive and exuberant when he heard about the boy’s accomplishments in *Torah* learning.

Meanwhile, the \$18,000 check sat on the table and no one in the room paid any attention to it

משל למה הדבר דומה

ואת התורה לעלה למנחה ולחמאת ולאשם ולמלאים ולזבח השלמים וגו' (ו-ל)

משל: A distinguished and accomplished *Talmid Chacham* once came to the home of **R’ Aharon Leib Steinman ז”ל** with the following question: He was offered a “*shteller*” (position) in a *Yeshivah* for younger students. It was a good job, he told the *Rav*, but he was hesitant to accept since he feels that he has much more potential inside him and can accomplish much more by teaching older students. Should he take the position being offered right now, or should he hold out and wait until a better job offering opened up?

R’ Aharon Leib mulled over the question for a moment and then asked a few pertinent questions about the man’s

personal situation. The two proceeded to discuss the matter for a few more minutes until the *Talmid Chacham* was satisfied. He stood up to leave and shake the *Rav’s* hand, but he was astonished when R’ Aharon Leib also stood up and began to follow him to the door to escort him out.

Quite embarrassed and confused, he tried to convince the elderly *Rosh Yeshivah* that it was completely unnecessary and not befitting of his honor. R’ Aharon Leib looked the man in the eye and said, “Why do you seek a more distinguished position? Is it because you want the *kavod* (honor)? Look, I’ll give you *kavod* right here!”

והקריב על זבח התודה חלות מצות ...
על חלת לחם המין יקריב קרבנו (ו-יב:)
The *Medrash Raba* says on this *posuk*: “זובח תודה יכבדני” -

“*Slaughtering a thanks-offering honors Me.*” The *Medrash* goes on to explain that the double “נ” “כבדני” tells us that *Hashem* is doubly honored with this *korban*. Why is this so? My *machshava* here is as follows: most people thank *Hashem* for a miracle when he/she is saved. But how many of us also fulfill the dictum of *Chazal*: “נשם שמברכים על הטוב כך מברכים על הרעה” - a person must thank *Hashem* for the trouble he goes through, the same as for the good *Hashem* sends him? We see this from *Tehillim*. It says, “צרה ויגון אמצא ובשם ה' אקרא”, immediately followed by “רמס ישועות אשא ובשם ה' אקרא”. *Dovid Hamelech* went through so many troubles for which he thanked *Hashem* as well as for the salvation. For this reason, the *Torah* instructs us that a *Korban Todah*, which is brought when one is saved from the four dangerous situations (תהלים ק"ז), must contain a mixture of *Chametz* and *Matza*. *Chametz* to thank *Hashem* for the hard times he went through, and *Matza*, which was baked at the time of the *Geula* (redemption), to thank Him for the *yeshuos*.

The *Medrash* further states that all the *Korbanos* will be בטול (annulled) in the times of *Moshiach* except for the *Korban Todah*, just as all *tefillos* will be בטול except for “מזמור לתודה”. The question is: if there will be no pain and sorrow when *Moshiach* comes, why will there be a need for the *Korban Todah* or “מזמור לתודה”? The answer is based on the *Gemara* that says (פסחים ג) that in *Olam Haba*, there will be no blessing of “דין האמת” (which is said upon death), only “הטוב והמטיב”. In this world, it is often hard to understand how our צרות could really be a טובה, but in the future world, a person will then be *zoche* to understand that everything *Hashem* does “לטוב עבד” - is truly for the best! We will then realize how many Thank Yous, *Korban Todas* and *Mizmor L’sodas* we owe *Hashem* for what we really thought was bad! BE”H, we should be *zoche* to enjoy happiness and dance joyously with our children and grandchildren knowing that whatever the *Ribono shel Olam* does for us is good.

DRUSH V'CHIDDUSH

אש תמיד תוקד על המזבח לא תכבה ... (ו-י)

“*Ten miracles were performed for our fathers in the Temple Rain never extinguished the fire of the arranged wood (on the mizbeach); Wind never prevailed over the pillar of smoke (that rose from the mizbeach)*” (*Avos* 5-7)

The *Mishna* recounts how the fifth of the ten miracles in the *Bais HaMikdash* was that rain never extinguished the fire on the *mizbeach*. It continued to burn even as the skies opened up and poured down upon it. The obvious question that comes to mind is: why was this miracle even necessary? Why did *Hashem* cause it to rain over the *Bais HaMikdash* only to have to create a miracle to show that the fire on the *mizbeach* was not extinguished? *Chazal* teach that *Hashem* does not make miracles for no reason. If so, couldn’t He have just caused it not to rain altogether?

The answer, explains **R’ Chaim Volozhiner ז”ל**, is that

EDITORIAL AND INSIGHTS ON THE MIDDAH OF זריזות

The word “*Tzav*” means command. *Hashem* is giving *Moshe Rabbeinu* a command. There are so many times in the *Torah* when we find this expression used. What is the great significance of this word here? **Rashi** tells us that “צו” is a “*Lashon Ziruz*” - an expression of zeal and briskness, for now and for all generations. When one is commanded to do a *mitzvah* - here the *mitzvah* is to bring a *Korban Olah* - one should do it with eagerness and excitement. Now and always.

The **Cheishev Sofer ז”ל** provides a brilliant insight into the words of Rashi. He explains that if one does a *mitzvah* with great enthusiasm and alacrity, THEN it will remain with him and his descendants. It will stay with him for now and for all his future generations. If you want your children, and your children’s children, and their children’s children, to keep *Torah* and *mitzvos* properly, then don’t just command them verbally - rather show them how excited and happy you are to do the *mitzvos*. This is the way to ensure that the *Torah* will remain in your family for many many generations.

People are so busy today running around to parenting classes to learn how to raise children, but the truth is that the greatest lesson in *chinuch* is simply setting an example for your children. Your kids will not do what you SAY - they will do what you DO - if you do it right! You will not have to beg, cajole or bribe your children to learn *Torah* and do *mitzvos* if you just show them how *geshmack* it is to be a *yid*! Show them how excited you are that *Pesach* is coming (and make it REAL - kids have fine-tuned antennae to determine what is real and what is phony!). Show them the *simcha* in preparing for *Yom Tov*. Make *Yiddishkeit* enjoyable because it really is! The greatest insurance policy for the success of your future generations is ZERIZUS - energy and zeal. Try it - you may like it - and it will certainly be a most worthwhile investment.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

there is a very fundamental lesson to be derived from this miracle that *Hashem* performed in the holy Temple. A person must always remain steady in his *Avodas Hashem*. He must remain firm and strong and not give in to any disturbances that might interfere with his service to his Creator. Even when a person will get “rained” upon by whatever the circumstances may be, he must never allow them to “wash” him away by the disturbances all around him.

Rain (גשם) refers to materialism (גשמיות) while fire (אש) refers to the *Torah*, as the *posuk* states: “הלוא כה דברי כאש” (ירמיהו כג). This is the message the *Torah* is conveying: A person must never let the materialism - the “גשם” (rain) - of this world overtake him, even in the slightest way.

The fire of a person’s *Torah*, as well as his *Avodas Hashem*, should burn bright and never be extinguished - even slightly - by the rain, the “גשם” (גשמיות) that may look so enticing!

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

צו את אהרן, ואת בניי לאמר זאת תורת העלה ... (ו-יב)

דרגה יתירה

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