

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

בראתי יצר הרע ובראתי לו
תורה תבלין

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מדעת עליון

"ויהי", דכידוע שכל "ויהי" אינו אלא לשון של צער. והטעם משום שאילו זכינו ומשה רבינו לא היה מסרב בתחילה ללכת למצרים בשליחותו של המקום כששלח אותו להוציא את ישראל ממצרים, ולא היה אומר "שלח נא ביד תשלח", א"כ היה הוא מתכנה בכהונה גדולה ולא אהרן אחיו, וכדמצינו במדרש (שמות ג-יז) שנטלה כהונה ממשה ונתנה לאהרן עיי"ש. א"כ היינו דבר של צער שאילו היה משה רבינו כהן גדול לא היו בני ישראל מגיעים לידי חטא כלל וכלל.

ויקחו בני אהרן נדב ואביהוא איש מחתתו ... ויקריבו לפני ה' אש זרה אשר לא צוה אותם וגו' (י-א)
 איתא במדרש, "מתו על שהיו מחוסרי בגדים. ומה היו חסרים? מעיל" ע"כ. וכבר הקשו המפרשים, הרי נדב ואביהוא לא היו כהנים גדולים ולא היו מחויבים במעיל. וא"כ למה נענשו על שהיו מחוסרי בגדים?
 ומתוך הרב מאונסדארף, הרה"ק מו"ר שמואל ראזענבערג זצ"ל, בס' באר שמואל, שחטא בני אהרן היה על שהלכו בגדולות במדריגה עליונה ביותר, ורצו להנהיג את הציבור ג"כ במדריגה זו. ממילא, היו

ויהי ביום השמיני קרא משה לאהרן ולבניו ...
קרב אל המזבח ועשה את חטאתך וכו' (ט-א,ז)
פרש"י בשם התורת כהנים וז"ל שהיה אהרן
גלגל את המזבח. אמר לו משה למה אתה בוש לכך
ל. לכאורה צריך להבין, מהו הגדר של בוש
הוא, ומה השיב לו משה "לכך נבחרת"?

אלא מפרש הרה"ק מו"ר יהודה ליב אלתר זצ"ל, **אדמו"ר מגור, בס' שפת אמת**, שאהרן הכהן היה בוש לגשת ולשמש בכהונה גדולה דוקא משום שחטא העגל נתגלגל על ידו. אמר לו משה למה אתה בוש, לכך נבחרת - ר"ל, מכיון שהיו בני ישראל בבחינת בעלי תשובה, ומעלתם גדולה ממדריגת צדיקים גמורים כמשאחז"ל (ברכות לד:), כך שא"א שהכהן גדול יעמוד בדרגה פחותה מהם. ולכן בהכרח היה שאהרן אף הוא יהיה לו נגיעה בחטא העגל ויכול הוא לשוב ולהתעלות במדריגה והגדולה של בעל תשובה. וזהו "למה אתה בוש", שהיה בוש בגלל חטאו, אבל השיב לו משה שדוקא משום כך אתה נבחרת להיות כהן גדול ולא אני, שגם ממדגתך היא בבחינת בעל תשובה הגדולה מצדיקים גמורים. אמנם, גם זה באמת דבר של צער המרומוז בלי הכתוב

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

(1) שואלין בהל' פסח קודם לפסח שלושים יום

TAKING MEDICINE ON PESACH

In preparation for the upcoming *Yom Tov of Pesach*, the use and availability of medication occupies, for many, an important place. It has come to the attention of *Rabbonim* that many individuals would consistently refrain from taking important medications on *Pesach*, due to *chometz*-related fears - many experiencing negative and undesirable results. Thus, any person taking medicine should first consult his/her doctor about the necessity of the medicine and then speak with a *Rov* to determine the following issues: 1) Is this medicine kosher for *Pesach*? 2) If not, is there a substitute medicine available? 3) If nothing is available that is kosher for *Pesach*, does the medical condition still justify the use of such medicine?

The following are basic guidelines: Many medications do not contain actual *chometz* (חמץ/ממש), but do have *kitniyos* (legumes) like corn starch. This is common as a binding ingredient for many pills. For healing purposes, *kitniyos* is permitted on *Pesach* (2). The same goes for liquid medicine containing *kitniyos*.

If the medicine contains actual *chometz*, it is still possible to be taken on *Pesach* when nothing else is available, if it is a tasteless or bitter pill (3). The reason being, that swallowing such a pill is considered לא כדרך אכילה - *abnormal eating*, which is permitted for medicinal

(1) או"ח תכט:א (2) מהר"ם שיק רמא (3) אגרות משה או"ח ב:צב (4) משנה ברורה תנ:יח (5) רמ"א או"ח תנג:א

הוא היה אומר.....

R' Yisroel Baal Shem Tov ZT"l would say:

"Every Jew is a 'limb' of the *Shechinah*. As long as a limb is attached to one's body, there is always hope it can be healed; once severed, it withers away. Likewise, a Jew, no matter how far he's drifted from *Hashem* and *Torah*, is still connected to eternity, unless he commits one of the sins that causes his soul to be severed from the eternity of *Klal Yisroel*."

R' Yom Tov Lippman ZT"l (Tosfos Yom Tov) would say:

"*Chazal* tell us, 'יהעמידו תלמידים הרבה' - every *Rebbi* and teacher alike should enable his students to 'stand on their own feet.' A teacher's goal must be to enable students to learn independently by providing them with a clear and true understanding of the *Torah*."

A Wise Man once said:

"Contentment is not the fulfillment of what you want; it's the realization of how much you really have."

MAZEL TOV TO MR & MRS NOCHUM KOENIG ON THE BAR MITZVAH OF THEIR SON, YITZY נ"י

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After the tragedy, she was often heard to say that there had been times when she feared she would lose her mind with grief, but the sound of R' Elya calling out to her, "Do you hear <i>Rebbetzin</i>, what is being said?" calmed her troubled spirit. TORAH GEMS זאת חקת התורה ... ויקחו אליך פרה אדומה (פ' פרה) The <i>parsha</i> of פרה אדומה begins with the words "זאת חקת התורה", and the universal question is asked: Why does it state "חקת התורה" and not "חקת הפרה"? After all, we are specifically discussing the laws of the <i>Parah Adumah</i>, and it would be more appropriate to introduce the <i>parsha</i> as pertaining to the <i>halachos</i> of the <i>Parah</i>? Rashi explains: "<i>Since the Satan and other nations of the world were berating the Jews saying, 'What is this mitzvah? What is its purpose?' therefore, it is referred to as חקה - a decree from before Me, and you do not have a right to stray after it.</i>" R' Meir Premishlaner ZT"L provides an even deeper understanding. Before a person performs a <i>mitzvah</i>, his <i>yetzer hara</i> comes to him and attempts to dissuade him with excuses such as, "Are you really worthy of doing this <i>mitzvah</i>? Do you think you can properly do it? Why bother?" If this fails and the person goes ahead with the <i>mitzvah</i>, the <i>yetzer hara</i> comes afterward and tells him, "Look how great you are. How worthy and special you are!" - thereby instilling the <i>middah</i> of <i>ga'ur</i> - <i>arrogance</i>, within him. One must be careful, before and after a <i>mitzvah</i>, from the <i>Satan</i>. This is the meaning of Rashi's words, "<i>A decree from before Me</i>" - One must be firm in his commitment to ward off the evil designs of the <i>Satan</i> <u>before</u> he does a <i>mitzvah</i>, and also "<i>You do not have a right to stray after it</i>" - Even <u>after</u> he has completed the <i>mitzvah</i>, do not let the <i>yetzer hara</i> get to you. In this vein, we understand the lesson that applies to all areas of the <i>Torah</i> and <i>mitzvos</i>, not just to the פרה אדומה. Thus, the <i>posuk</i> writes "זאת חקת התורה" - "<i>Laws of the Torah.</i>" זאת החיה אשר תאכלו מכל הבהמה אשר על הארץ וגו' (יא-ב) The <i>posuk</i> delineates clearly all the kosher and non-kosher animals, detailing exactly which ones are permitted to be eaten and which ones are forbidden. The <i>Medrash</i>, however, describes an altogether different scenario which will occur <i>In the coming future</i> - לעתיד לבוא. "<i>Hakodosh Boruch Hu said, 'A new and novel (din in the) Torah will emanate from me.'</i> Said R' Berachya in the name of R' Yitzchok, '<i>A morning meal Hashem will provide for his righteous servants in the future, and all those who never ate from non-kosher in this world, will merit to eat it in the future. As it states, '(And these) shall not be eaten' - here on this world, in order that they may be eaten in the coming world.</i>" As enlightening as this <i>Medrash</i> is, it is equally perplexing. Is it a <i>zechus</i> and merit of <i>tzaddikim</i> to be allowed to eat non-kosher food? What is the meaning of, "<i>a new and novel Torah will emanate from Hashem</i>"? Writes the <i>Sephardic Gaon</i>, R' Chaim Chizkiyohu Medini ZT"L (Sdei Chemed), a new <i>Din Torah</i> can only mean one thing: הוראת שעה - <i>A temporary ruling</i>. Hashem wants the <i>tzaddikim</i> who so meticulously kept His <i>Torah</i> and refrained from the slightest hint of <i>treif</i>, to understand and realize what it is that they are missing and truly gain their just reward for strictly withholding from it. Thus, non-kosher food will not become readily available for consumption, but rather by one morning meal, <i>Hashem</i> will cater to His righteous ones a sumptuous non-kosher meal which they will enjoy immensely, now fully understanding why they restrained themselves so, on this world.		מחוסרי בגדים - דהיינו המעיל שהיה בגד עליון אשר על האדם והוא מעטה החומר ולבוש הגופני ומדותיו, היו חסרים לגמרי, כי א"א להנהיג את הציבור בדרך הזה אם הוא מופרש ומובדל מכל עניני העולם. והנה כהן גדול הוצרך שיהיה עליו מעיל כדי "ונשמע קולו בבואו אל הקודש לפני ה' ובצאתו ולא ימות" (תצוה כח-לה), ואין כהנים אחרים צריכים לזה כי לפי קדושתו מתקנאים ומתגרים בו, וצריך שמירה מעולה. מעשה אבות....סימן לבנים הוא אשר דבר ה' לאמר בקרבי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (י-ג) When the son of R' Elya Lopian ZT"L opened a <i>Yeshiva</i> in the Northern Israeli city of Teveriah, R' Elya used to visit there frequently in order to assist him. Whenever he was in town, he would stop by the home of R' Refoel Kook ZT"L, Chief Rabbi of Teveriah, and they would spend considerable time discussing subjects of <i>Torah</i> and <i>mussar</i>. On one of his visits at the Chief Rabbi's home, R' Elya suddenly asked if the <i>Rebbetzin</i> was present. "If you don't mind," he said to R' Refoel, "I would like your <i>Rebbetzin</i> to hear what I have to say now." When she came to the door to listen, R' Elya began to speak at great length about the עשרה הרוגי מלכות - <i>Ten Martyrs</i>, leaders and great <i>Rabbonim</i> of Jewish history, who were sought out and murdered amidst great torture and pain, by the Roman authorities. He elaborated with interesting <i>Medrashim</i> and quotes from the <i>gemara</i> and the <i>Rov</i> and <i>Rebbetzin</i> listened with great interest and no small measure of amazement. "Why did the Ten Martrys die such terrible and untimely deaths?" asked R' Elya. Without waiting for a response, he answered, "Clearly, a terrible Heavenly edict had been decreed and these <i>tzaddikim</i> were taken in place of the Jewish People." He then turned to face <i>Rebbetzin Kook</i> and called out, "Do you hear <i>Rebbetzin</i>? Do you hear what is being said here?" When R' Elya was finished speaking, he thanked them for their time and left. Neither R' Refoel nor his <i>Rebbetzin</i> could understand the purpose of his words, why he had chosen to discuss that particular topic and why he specifically insisted on talking directly to the <i>Rebbetzin</i>. She later asked her husband, "What did R' Elya want of me?" R' Kook had no answer to offer her. Only many years later, after both her husband and R' Elya had passed away, did the <i>Rebbetzin</i> grasp the significance of that visit. In the year 5735 - 1975, tragedy struck the Kook family. The eldest son, R' Shlomo Kook ZT"L, who was then Chief Rabbi of Rechovot, was in a terrible car accident along with the rest of his family. A train had crashed into their automobile at a railroad crossing when the guardrails had failed to operate. R' Shlomo, his wife, and several of their children were killed. During the <i>Shiva</i>, <i>Rebbetzin Rochel Kook</i> suddenly cried out, "<i>Nichamtani</i>, R' Elya, <i>Nichamtani</i>!" ("You have comforted me, R' Elya, you have comforted me!") No one present could fathom what had prompted this sudden outburst, but for the <i>Rebbetzin</i> this was a moment of great enlightenment. After so much time had elapsed, she finally understood why R' Elya had spoken in such detail to her of the sacrifices of the עשרה הרוגי מלכות.	