

בראתי יצר הרע ובראתי

תורה תבלין

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מדעת עליון

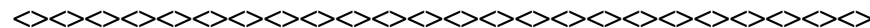
צו את אהרן ואת בניו לאמר וכו' (ו-ב)

איתא בתורת כהנים (מובא ברש"י), אין צו אלא לשון זירוז מיד ולדורות. א"ר שמעון ביותר צריך הכתוב לזרז במקום שיש חסרון כיס עכ"ל. והנה רבים מדקדקים על דברי רש"י אלו, דמהו הענין של חסרון כיס כאן? ועוד, יש להבין ענין של זירוז מיד ולדורות?

ותירץ הר"ר פרץ שטיינבערג שליט"א, בס' פרי עץ חיים, דבאמת היה נראה לומר דהכתוב לא קאי כלל על עניני קרבנות אלא קאי על הפסוקים דלהלן, שמייירי לגבי הבגדי כהונה, כדכתי' "ולבש הכהן מדו בד ומכנסי בד ילבש על בשרו". ודרשינן בגמ' (יומא כג:) מדו בד, שיהא כמדתו. וכן בגמ' (זבחים יט.) דרשינן עוד ומכנסי בד ילבש על בשרו, שלא יהא חוצץ בינו לבשרו עי"ש. ולכאורה צריך לדעת, למה הזהירה התורה כל הדינים האלו דוקא הכא בזה הפרשה? אלא י"ל דכיון דהדשן מלכלך את בגדיו, הו"א דילבש הכהן בגדים ישנים שאינם כמדתו. וכן אפשר דלא ירצה ללבוש בגדים כלל דיתלכלכו בהדשן, לכך הוצרכה התורה להזהיר שילבוש מדו בד ומכנסי בד. והיינו מה שנא' הזהירות ולי של "צו" מיד ולדורות. דהחסרון כיס מטעם בגדיו. ואע"ג שבמדבר לא היו חוששין כ"כ, דהלא הענין היה מכבס את בגדיהם ושמלותם, מ"מ הזהירה התורה אותם עכשיו בלי "צו" שיהא הזהירות לדורות.

אש תמיד תוקד על המזבח לא תכבה וגו' (ו-ו)

איתא בירושלמי (יומא פ-ד) "לא תכבה" - אף במסעות ע"כ. הנה ידוע



In the olden days, Jews would go to the river and draw water in order to use it to bake the *matzos*. This was called *mayim shelanu*. What is the reason for this custom and why was it necessary?

The great Rebbe, R' Avrohom Yaakov of Sadigura ZT"L gives us a fascinating explanation. As we know, the ימים נוראים - *Days of Awe*, from *Rosh Hashanah* until after *Yom Kippur*, are days of judgement and anxiousness. These days are called *Gevurah* - Strength. A person does *teshuva* at this time from fear, because fear comes from the *middah* of *gevurah*. Therefore, a person's repentance is not good enough to wipe out his sins completely. They are נעשית כשגגות - *turned into unwilling sins*. Therefore, when we go to the water to do *tashlich*, we cast away our sins. This shows that the unwilling sins still need atonement and we rid ourselves of these sins by casting them into the water.

However, when the month of *Nisan* comes, this is considered a time of *chesed* and love for *Hashem* and one should involve himself in *teshuva* during this time. Because before *Pesach* one is at the level and capability to do תשובה מאהבה - *Repentance out of Love*, in order to turn his sins into merits - נעשית זכויות. For this reason, we go to the river to draw water for the *matzos*. We are thus taking back the sins that we threw into the water during *Tishrei* so that we can now make them into merits through our love.

הוא היה אומר.....

R' Mordechai of Lechovitz ZT"L would say:

"If things are not going the way you wish them to be, wish for them to be the way they are in reality!"

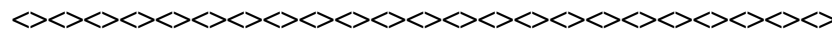
R' Aharon of Karlin ZT"L would say:

"At times, using a key to open up one's heart to *Torah* is not enough. Forget the key - open it with an axe!"

R' Simcha Bunim of P'shischah ZT"L would say:

"People do not devote their time to spiritual pursuits claiming that they must work hard to earn enough to provide for their children. Where are the ultimate children for whom all these generations have sacrificed their spirituality? Look what has become of them?"

THIS ISSUE SPONSORED IN HONOR OF THE BAR-MITZVA OF
MORDECHAI GOTTLIEB ז"ל. A HUGE MAZEL TOV TO MR AND MRS
DOVID GOTTLIEB - MAY THEY SEE MUCH NACHAS FROM HIM ALWAYS
We look forward to questions, inquiries and הערות. Please E-mail: TorahTavlin@aol.com



Days and weeks passed. One morning, the day nurse arrived to bring water for their baths, only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and called the hospital attendants to take the body away. As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone. Slowly, painfully, he propped himself up on one elbow to take his first look at the world outside. Finally, he would have the joy of seeing it for himself. He strained to slowly turn to look out the window beside the bed. It faced a blank wall. The man asked the nurse what could have compelled his deceased roommate who had described such wonderful things outside this window. The nurse responded that the man was blind and could not even see the wall. She said, "Perhaps he just wanted to encourage you!"	*** *** *** *** *** *** *** *** *** ***	שבזמן שאדם שרוי בביתו וחיייו מתנהלים כתיקונם בסביבת קרוביו ומכיריו, הריהו יותר שמור נגד סטיה מדרך הישר, כי אנשי הסביבה מונעים בעדו מלהכשיל במעשים שאינם הוגנים. ברם, כתב הגמ"ר אהרן לוויין זצ"ל, בס' הדרש והעיון, שונים הם הדברים כשהאדם יוצא למסעיו ושרוי הוא בדרכים, במקומות שאין איש מכיר אותו ואין לו מי שיחשוש מפניו, ונוסף על כך עוד באים עליו נסיונות שונים עקב טלטולי הדרך - אזי נקל מאד שיתעה האדם מדרך הישר וילכד ברשת החטא. לפיכך אמר הכתוב, "אשרי כל ירא ה' ההולך בדרכיו" (תהלים קכח) - כלומר, אשרי האיש שנשאר ירא שמים אפי' בזמן שהוא הולך בדרכיו ובמקומות זרים. אם גם אז הריהו נשאר איתן ביהדותו, הרי זה סימן של ירא שמים אמיתי. והיינו מה דרמזת לנו הקרא כאן, כי "אש תמיד תוקד על המזבח" - על מזבח הלב האנושי צריכה ליקוד תמיד האש הלוהטת של אהבת ה' ויראתו, כך ש"לא תכבה", אף במסעות ואפילו תוך טלטולי מסע בדרכים. מי שהוא יהודי חם ולוהט בביתו, אין הצינה שולטת בו בהיותו שרוי בנכר.
<u>TORAH GEMS</u> לבש הכהן מדו בד ומכנסי בד ילבש על בשרו והרים את הדשן וכו' (ו-ג) The very first <i>avodah</i> - service, performed each day by the <i>Kohanim</i> was the <i>Terumas Hadeshen</i>, the removal of one shovelful of ashes from the burnt ashes on the Mizbeach. These ashes were placed at a specific spot on the east side of the ramp known as the <i>Beis Hadeshen</i>. However, the <i>kohanim</i> were nevertheless obligated to wear the <i>Bigdei Kehunah</i> - Priestly garments, even when performing this <i>mitzvah</i>. But why were they obligated to do so for such a menial task as emptying ashes? Rabbeinu Bachaye ZT"l comments that we see from here, even when performing such a minor <i>Avodah</i>, which was not even obligatory, the <i>kohen</i> should beautify it. As the first <i>avodah</i> each morning, it was appointed by lots, and it was considered a great honor to win the right to perform it. The <i>kohen</i> is obligated to wear his four special garments, so that the <i>mitzvah</i> should be carried out with the maximum honor and prestige. We learn from here the importance of lowering one's own dignity in face of the dignity of <i>Hashem</i>. Just like the great <i>Tannaim</i>, who used to dance wildly in the <i>Bais Hamikdash</i> at the <i>Simchas Beis Hashoeivah</i> on <i>Succos</i>; the <i>Bnei Levi</i>, who used to walk behind the wagons; and <i>Dovid Hamelech</i> who pranced before the <i>Aron</i> for all his worth when it was being transported to <i>Yerushalayim</i>. Even <i>Moshe Rabbeinu</i> is listed as having served, together with his fellow <i>Levi'im</i>, as a gatekeeper in the <i>Mishkan</i>. In the service of G-d, nothing is considered undignified.	*** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** *** ***	<u>מעשה אבות....סימן לבנים</u> צו את אהרן ואת בניו לאמר זאת תורת העולה וכו' (ו-ב) Rashi explains that the word "צו" denotes encouragement. A beautiful story is told about two men, both seriously ill, who occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back. The men talked for hours on end. They spoke of their wives and families, their homes, their jobs, their involvement in the military service and where they had been on vacation. Every afternoon when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window. The man in the other bed began to live for those one-hour periods where his world would be enlivened by all the activity and color of the world outside. The window, he said, overlooked a park with a lovely lake. Ducks and swans played on the water while children sailed their model boats. Grand old trees graced the landscape, and a fine view of the city skyline could be seen in the distance. As the man by the window described all this in exquisite detail, the man on the other side of the room would close his eyes and imagine the picturesque scene. He once even described a passing parade. Although he couldn't hear the band, he could see it in his mind's eye as the gentleman by the window portrayed it with descriptive words.