

בראתי יצר הרע ובראתי לו
תורה תבלין
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הלב. א"ר לוי מקרא מלא הוא: "והעולה על רוחכם היו לא תהיה אשר אתם אומרים". ר"ל, כשאין ישראל הולכים בדרך התורה מתוך הכרת הלב, אלא רק מדרך ההרגל הם מתנהגים ואינם חושבים בלבם לקיים מצוות השי"ת, ע"ז אמר הקב"ה "והעולה על רוחכם היו לא תהיה!" וע"ז באה העולה לכפר על מסתרי הלב. וזהו ענין הקרבנות של ישראל. לא הבעת תודה להקב"ה על חסדיו, אלא מסירות הלב והנפש לבטל את "העולה על רוחכם" - הרהורי הלב.

ומסביר מרן הגמור"ר יוסף שלום אלישיב שליט"א, **בכס' דברי אגדה**, שבלעם חשב שבידו להתחרות על ישראל, שהם בונים מזבח א' והוא בונה שבעה. הם מביאים לוג א' והגוים יכולים להביא נחלים של שמן. כי חושב בלעם שכל המרבה בדם ובשמן הרי זה משובח ומרוצה יותר - אבל אינו מבין כי אין להקב"ה חפץ בכל אלה, ואין לו צורך בדם ובשמן, כי אם את הלב הוא רוצה!

נפש כי תחטא ומעלה מעל בה' וכחש בעמיתו (ה-כא)
צריך לדעת, למה אמר הכתוב "כי תחטא" ומה הכוונה בזה? ועוד, מדכת' "ומעלה מעל בה'" - מה שלא מצינו בכל החטאות?

אלא מבאר **החכם הק' כמוהר"ר חיים בן עטר זצ"ל**, **בס' אור החיים**, ענין מיוחד, והוא שיש ג' דברים רעים הגורמים נפש המרשעת בכל אדם. הא' היא נחירת מאורה וממעלתה והוא אומרו "נפש כי תחטא" - לשון חסרון בנפש עצמה. הב' ממה דכת' "ומעלה מעל בה'" - על דעת אמרו אנשי אמת כי אין לד' נפש מישראל שאין

- 1) Vessels such as mixers, do not have to be scraped in order to remove hardened particles of dough. A basic year-round cleaning which takes only a few minutes should be done, and the item should be placed in a taped-up cabinet labeled "*chometz*." The entire cabinet is then sold by a *Rov* along with the rest of the *chometz* items. This is permitted even for those people who are stringent not to sell חמץ ממש - *actual (real) chometz*, because an amount less than a ביצה (size of an olive) of *chometz* stuck to a utensil, has no prohibition of בל יראה ⁽¹⁾.
- 2) There is no absolute obligation to move heavy furniture in order to clean the *chometz* that may have fallen behind. Some are stringent, but there is no absolute obligation ⁽²⁾.
- 3) Clothing that will not be worn over *Pesach* can be put away in a separate place and sold by the *Rov*. One can do a quick check of the clothes by putting his hands into the pockets to verify that no significant pieces of *chometz* are

If one stays in a hotel on *Chol Hamoed*, he should check for *chometz* when he enters his room. Certain hotel rooms have mini-bars that may contain beer or other *chometz* items, and one should attempt to pre-arrange for these items to be removed by the hotel personnel, or pour it down the toilet himself and pay for it.

הוא היה אומר....

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to meet him and would come down to see him. R' Yochanan, however, preferred to come up. As soon as he entered the room, Mike immediately recognized him as the brother of the <i>Stoliner Rebbe</i> of Williamsburg. Excitedly, he started shouting, "<i>Sholom Aleichem, Stoliner Rebbe. Sholom Aleichem. I have regards from your brother.</i>" TORAH GEMS וסמך ידו על ראש העולה ונרצה לו לכפר עליו וגוי' (א-ד) The Mizrachi writes that the <i>pleasure</i> - ריצוי, in the <i>posuk</i> refers to one who commits an unintentional sin. Thus, we see that even if one sins בשוגג, he remains pleasing to <i>Hashem</i> and does not require atonement at all. As a young man, R' Moshe Teitelbaum ZT"L, (<i>Yismach Moshe</i>) was an ardent <i>misnaged</i>. However, his <i>mindset</i> and ultimately his lifestyle was radically altered after encountering the holy Chozeh of Lublin, R' Yaakov Yitzchok ZT"L. One Friday night, R' Moshe found himself in Lublin and decided to pique his curiosity by attending a <i>derasha</i> by the famous Chozeh. The <i>tzaddik</i> began by quoting the <i>posuk</i>, "וישב יצחק, בגררי". He explained it as follows: "In the Yeshivah of Yitzchok, the <i>halachah</i> was said in the name of R' Shimon regarding גרירה - <i>dragging</i>, that דבר - <i>Something (done) without intention to sin is permitted.</i>" (שבת קלג). R' Moshe was a Talmudic genius and thought this interpretation was absolutely ridiculous. It was nowhere near the literal or even the figurative translation of the <i>posuk</i>, and laughing inwardly, he reaffirmed his rejection of Chassidic thought. That was until later when he happened to put his hand in his pocket and realized that he was carrying his keys on <i>Shabbos</i> without an <i>eruv</i>. But then his dismay turned to wonder when he put the pieces together and realized that the holy Chozeh - "Yeshivah of Yitzchok" - was in fact telling him that by "גרירה" - in this case, carrying on <i>Shabbos</i>, he was not to be blamed since this act was a דבר - an unintentional error. R' Moshe remained in Lublin in a state of awe and became one of the most outstanding disciples of the Chozeh.		שפע נשמתו יורד לה להתקיים, שזולת זה אין לה חיות כלל. ודרך השפע בא דרך ב' חוטינ דקים דרך ב' נקבי האף והוא דרך מקום דביקות הנפש עם קונה, כמו שאמרו "ואתם הדבקים בה' אלקיכם". והנה בחטא האדם מהחטאים האלה, הנפש ההיא שולטים בה ובהשפעה החיצונים ונהנים הרשעים ההם מהשפע האלקי. והיינו "ומעלה מעל בה" - כביכול באור הנמשך ממנו, לצד שמתחבר עם בחינת הרע. מעשה אבות סימן לבנים ויקרא ה' אל משה וידבר ה' אליו מאהל מועד לאמר וגוי' (א-א) The word "ויקרא" is written with an "אלף זעירא" - a small Aleph, to signify the tremendous humility of <i>Moshe Rabbeinu</i>, who hesitated to enter the completed <i>Mishkan</i> until <i>Hashem</i> called for him to do so. As President of <i>Agudas Yisroel</i> and one of the most influential builders of Orthodox Judaism in America, the famed <i>askan</i>, R' Elimelech (Mike) Tress Z"L, was granted a commission allowing him to tour the Displaced Persons (D.P.) camps in Europe, immediately after WWII, providing supplies, comfort and support to the survivors. Most of all, he gave them much-needed encouragement, as well. One of the emotional high points of Mike's trip was his discovery of the <i>Stoliner Rebbe, R' Yochanan Perlow ZT"L</i>, in the Feldafing D.P. camp. Son of the previous <i>Stoliner Rebbe</i>, the "Holy Yanukah" (so named because he became <i>Rebbe</i> at the tender age of four, after the sudden passing of his father and was famous both for his <i>Torah</i> genius and for the number of miracles attributed to him, even after his death), R' Yochanan suffered through the horrors of the Holocaust never divulging his illustrious identity. Before he left for Europe, R' Yaakov Perlow ZT"L, the <i>Stoliner Rebbe</i> in Williamsburg, told Mike that his brother R' Yochanan was in Feldafing but that he was almost certainly concealing his identity. Indeed, a few of the survivors had noticed a fellow survivor who had somehow managed to retain his beard and still wore a <i>kapote</i>. When asked how he had avoided having his beard cut off by the Nazis, the man replied mysteriously, "I was a partisan. Some partisans fire with a gun while others shoot in another way. Everyone shoots in his own unique fashion." People recognized an aura of holiness about the mysterious stranger and over the course of the winter, a few younger men attached themselves to the older Jew, who referred to himself only as "Yochanan the partisan," and who lived in a cold and damp basement, which lacked the most elementary comforts even by the primitive standards of Feldafing. No one in Feldafing knew who R' Yochanan was. Around <i>Rosh Hashanah</i>, he received a letter, and when some of the <i>Chassidim</i> from Warsaw noticed that his last name was Perlow, they asked excitedly if he was related to R' Areleh Perlow ZT"L, the <i>Stoliner Rebbe</i> of Warsaw (another son of the Yanukah, and one of five brothers). His only comment was, "What does it matter?" But Mike Tress made it his mission to find the <i>tzaddik</i>. His first question upon arriving in Feldafing was: "<i>Vu voint duh der Stoliner Rebbe? Far allem vill ich gein tzum Stoliner Rebbe?</i> (Where is the <i>Stoliner Rebbe</i>? Before anything, I want to meet the <i>Stoliner Rebbe</i>)." No one was sure whom he was talking about, but people guessed that he might be the mysterious partisan living in the basement. During a reception for Mike in the office of the <i>Agudas Yisroel</i> branch in the D.P. camp, Mike asked someone to go down to the basement and tell R' Yochanan that the visitor from America was very eager	