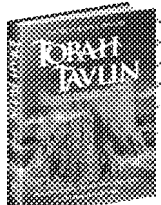


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**י"א אדר תשס"ט - March 7, 2009**

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א  
ראש ישיבת שער השמים בירושלים עיה"ק

**טיב התבלין**  
העונות ופירושים לעורך את האדם לעבודת  
השמים והתחזקות באמונה ובשמוח מאת

**והנפת אותו תנופה לפני ה' והיה לך למנה וגו' (כט-כ) – בגדל ענין עשיית כל פעולה לשם ה'**

מעשה בעולם שלא הוא עשאו. נמצא, שגדול הוא המעשה שעושים לשמו, שבכוחו למתק את הגבורות הרעות ולהעביר את הרוחות הרעות והטללים הרעים מן העולם.

וכל מה שיש בכלל יש גם בפרט לדון מיניה, שכל אחד במקדשו הפרטי, היינו נפש, צריך להראות זאת כל הזמן ובכל מיני פעולות ומעשים בפועל, שהכל שייך לבורא, והוא הפועל הכל בעולם. כי אף שאין לנו כיום המקדש וחסר לנו הגילוי שהתגלה ע"י פעולות ההרמיה והתנופה, מכל מקום על כל יהודי להשתדל ככל יכולתו לגלות במעשיו את שליטת הבורא יתברך בארבע רוחות השמים ולמעלה ולמטה.

וזהו ענין מה שתיקנו לומר "לשם יחוד" לפני כל מצוה, וכמו שהאר"ק **בזוהר הק'** בגדל ענין אמיירת לשם יחוד, (ע' **בעל שם טוב** עה"ת פ' מטות ב'), והיינו כדי לגלות שעושים זאת לש"ש, לגלות את הבורא ע"י מעשה ממש. מש"ה אומרים זאת בפה ולא מסתפקים במחשבה, כדי להביא את הדברים אל המעשה בפועל. לכן אם אפשר לו לעשות בפועל ממש, היינו לגלות אלוקותו ית' במעשה, מה טוב ומה נעים, ולכל הפחות יעשה זאת ע"י הדיבור, של "לשם יחוד" ואמירת "הריני מכוון" לפני כל מצוה ומצוה.

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

**מאוצרותיו של המגיד**

**ואתה תצוה את בני ישראל ויקחו אליך שמן זית וך כתית למאור להעלות נר תמיד וגו' (כו-כז)**

וכדאיתא במנחות [פ"ה:], וכיון שא"א ליכות לתורה רק אם יבטל- **יכתת חומרינו וגאוותנו**, לכן השמן צריך להיות '**כתית**', וכן כי רק אם יבטל את שכלו האנושי יזכה להשיג את השכל האלוקי, לכן על השמן-חכמה להיות '**זך**' מתעורבת שכל האנושי, וכן בשביל שתתקיים אצלו התורה, מוכרח הוא לחזור על תלמודו תמיד, לכן ההדלקה צריכה להיות '**תמיד**'. ולפי"ז נוכל לבאר השייכות בין סיומה של פרשת תרומה- '**נחשת**', ל'אתה תצוה וגו', שהרי איתא במדרש [שמו"ר ל"ה ה'], '**נחשת זה יוון** יכו', ומלכות יוון החשיבה ביותר את שכל האדם, ולפיכך התנגדו בתוקף לעמלות התורה כראוי, אשר עניינה להכשיר את האדם להשיג את האור הרוחני והשכל האלוקי, והחדירו בלב ישראל שהתורה היא חכמה כשאר החכמות. ולכן הצטוו משה ו'אתה תצוה את בני', שהתורה היא חכמה אלוקית, ולכן ו'יקחו אליך שמן זית זך'[משכל האנושי], **כתית**[עם ביטול-כתיתת החומר בכדי להשיגה] להעלות נר **תמיד** [עם חזרה תמידית, כדי שהתורה הרוחנית לא תברח מהגוף החומרי].

but I'm also fulfilling the *mitzvah* of 'זכר עמלק' - 'תמחה את זכר עמלק' - 'You shall wipe out the remembrance of Amalek'!  
**גמטריה**: In our everyday lives, the evil traces of "Amalek" plague us and threaten to overwhelm our sense of *Torah*

A SERIES IN HALACHAH  
LIVING A "TORAH" DAY  
**The "Torah" Table - The Festive Purim Seudah**  
**The Obligation.** There is an obligation to eat a festive meal to celebrate and thank *Hashem* for the miracle of salvation from Haman's evil plan that took place in the days of Mordechai and Esther (1). A person should have in mind before and during this meal, that he is eating to fulfill his obligation to celebrate and thank *Hashem* fabove (2). Ladies, too, are obligated and we also educate children to fulfill this *mitzvah* (3). This meal must be eaten during the daylight hours and not during the night before or after *Purim* (4). Many people start the meal in the late afternoon of *Purim* and continue into the night in order to also celebrate *Shushan Purim*. This idea is praised by the *poskim*, on the condition that one eats a majority of the meal before night (5). **Preparing for the Purim Meal.** Those who make the meal in the afternoon should daven *Mincha* first (6). Even those who are careful to do like the **Rambam** and avoid davening an early *Mincha*, should do so in this circumstance. One should also be careful not to let *Purim* drinking interfere with a proper and timely *Maariv*. Those who make the meal in the morning should likewise be careful to daven a proper and timely *Mincha*. One should set up some time for *Torah* study before starting the meal (7). Learning *Purim* topics to say at the meal are especially appropriate. Since this is within the 30 days before *Pesach*, starting to learn the laws of *Pesach* is also timely (8). **The Spiritual Tone of the Meal.** One should have in mind, and tell all those present to have in mind, to fulfill the *mitzvah*.

מאת מו"ה ברוך הירשפלד שליט"א  
רב דקהל אהבת ישראל, קלובלנד הייטס

**הלכה למעשה**  
During the meal one should tell over the many miracles that occurred (9). The explanations of the **Yosef Lekach** and **GR'A**, and the books of **Rav Brevda** discuss the many hidden miracles contained in the *Megillah* which are the theme of this meal. One should try to eat this meal with his family members and some friends because it is hard to celebrate alone (10). He should sing songs of praise to *Hashem*. If one has special things that happened to him, it is an appropriate time to publicize them. **The Foods.** The *Poskim* disagree if one has to wash on bread for this *mitzvah*. It is preferable to wash and that is the common custom (11). One should eat meat and the **Rambam** (12) indicates that it is an obligation. Many have a custom to eat meat wrapped (hidden) in dough to symbolize the many hidden miracles which make up the *Yom Tov* of *Purim* (13). (This is also the reason for "hiding" in costumes or behind masks.) If one cannot eat meat for any reason he should eat chicken. If the person doesn't have, or his health doesn't allow meat foods, he should still make as impressive a meal as he can to celebrate in the best way. Part of the *mitzvah* is to drink wine to commemorate the many parts of the miracle that happened through wine; mainly the downfall of Vashti and Haman. Those who can handle much wine without becoming obnoxious, dangerous and/or missing *Mincha/Maariv* can do so (14). Those who cannot drink well should just drink a bit more than usual, and fulfill the *mitzvah* by becoming slightly drowsy, like the opinion of the **RM'A** (15). It is not advisable for ladies and children to drink wine (16).

**הוא היה אומר**  
The Gr"a, R' Eliyahu of Vilna ZT"l (Vilna Gaon) would say:  
'When Amalek attacked Bnei Yisroel in the desert, *Hashem* vowed, 'מחה אמחה את זכר עמלק', *Hashem* vowed, 'I will surely wipe out the memory of Amalek.' This is the word (אמחה) which symbolizes our many redemptions and the people who brought them about. Our exodus from Egypt and the victory over Amalek was done through, **אחרן, משה, חור, הקב"ה**; and our future redemption from this long and bitter exile will occur at the hands of, **הקב"ה, אסתר, מרדכי, חרבונה, הקב"ה**; our miraculous salvation from *Golus Bavel* came through, **אליהו, משיח, ח' ניסיכי אדם (סוכה נביא), הקב"ה**,

**R' Shimon Sofer ZT"l (Michtav Sofer) would say:**  
'For those who honor a person according to his external appearance, the holy vestments of the *Kohen Gadol* serve 'for glory and ornament' - '*for glory and ornament*' - a means to show the proper respect for Aharon. Those who are more discerning understand that the true purpose of the holy garments is their sanctity: '*to be a priest unto Me*.'

**שמונת פורים**  
A Wise Man would say:  
"Light travels faster than sound. That's why some people appear bright until you hear them speak!"  
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# מעשה אבות ... סימן לבנים

ונשמע קולו בבוא אל הקודש לפני ה' ובצאתו ולא ימות וגו' (כה-לה)

A few short years after arriving in *Eretz Yisroel* and becoming a *maggid shiur* in the renowned Mirrer Yeshivah, which had supplanted itself whole from the foreign shores of Shanghai, China, during WWII, **R' Chaim Shmuelevitz ZT"l**, began experiencing considerable pain in his throat every time he spoke. At first he dismissed it as simply a sore throat and refused to seek any sort of treatment, but when the pain became increasingly sharp and it began affecting his ability to deliver his *shiurim* in *yeshivah*, he decided to seek the advice of a doctor. He was sent to one of the most knowledgeable specialists in the field who conducted a thorough examination and even a biopsy of the throat. When the results came back, the doctor informed R' Chaim and his family that he was suffering from a malignant tumor in his throat.

R' Chaim's family took the news hard and questioned the specialist about the effectiveness of potential options and treatments. "Look," began the doctor, attempting to break the news easily. "I can operate to remove the cancerous growth from the rabbi's larynx. This will hopefully save his life. However, it is pretty certain that even if the surgery is a complete success, he will never be able to speak properly again. The cancer is in his voice box and the entire organ would need to be removed to ensure the success of the operation."

R' Chaim listened to the doctor's account and understood the ramifications. Still, he refused to give up hope. He went to speak with the great *Mashgiach*, **R' Elya Lopian ZT"l**, to seek his guidance and advice.

R' Elya listened carefully as R' Chaim gave over the words of the specialist. "What shall I do?" he asked urgently. "Right now I do experience great pain and difficulty when I speak - but I am still able to speak! If I do this surgery, the doctor believes that I will no longer have the ability to speak at all!"

R' Elya responded without hesitation. "I cannot imagine that the *Ribono Shel Olam* would take away the ability of R' Chaim Stutchiner (R' Chaim hailed from the town of Stutchin and was known to many by his nickname R' Chaim Stutchiner) to continue to say *shiurim* to his *talmidim*. There is still so much *Torah* and *mussar* that you have yet to give over to this world. My opinion is that you do not do the operation."

The words that came out of the *mashgiach's* mouth were said with such absolute and unequivocal certainty, that R' Chaim accepted his decision on the spot. R' Elya asked for R' Chaim full name and his mother's name and promised that he would daven for him to have a complete and speedy recovery.

R' Chaim returned to his normal routine and over time the pain in his throat lessened. He later came back to the specialist to inform him of his decision to forgo the surgery. As soon as R' Chaim entered the doctor's office, however, even before he had a chance to say one word to the doctor, the specialist decided to take another quick look into his throat to determine the urgency of the situation and how soon the life-saving operation must be performed. What he found when he looked inside shocked him. R' Chaim's throat, larynx and voice box was absolutely clear! No trace of any disease could be found - it wasn't even sore anymore!

Eight years later, when R' Elya Lopian passed away, R' Chaim Shmuelevitz was one of the people who delivered a stirring eulogy. R' Chaim cried bitter tears and in his eulogy he called out, "When I became deathly ill eight years ago, it was none other than R' Elya who saved me and returned me to the land of the living. There is no doubt that it was due to him that I am here today. I wish to take this public opportunity to offer my most sincere and heartfelt appreciation to the great *tzaddik* R' Elya Lopian!"

## משל' למה הדבר דומה

תמחה את זכר עמלק מתחת השמים לא תשכח וגו' (דברים כה-יט - שיך לפרסת זכור)

**משל:** Centuries ago, a person who wished to write something down required a great deal of paraphernalia. There was no such thing as pens or pencils, and a quill dipped into ink was the conventional mode of operation. Likewise, paper was in short supply and parchment was expensive and not always easily obtainable. Thus, when one needed to write something down, he didn't waste ink, parchment or time, for that matter.

It was a bit out of the ordinary, then, that when the **Rebbe, R' Heschel of Krakow ZT"l**, would write

something, first he would scribble on a piece of parchment, and then erase it with a blotter, and then rewrite his words.

One of the *talmidim* once observed the *Rebbe's* unusual practice and inquired about the purpose of it.

R' Heschel smiled and looked at his student. "When I pick up the quill, I need to test it to make sure that it is writing properly. But I don't want to just waste my time scribbling on a piece of parchment. So, I hastily jot down the name 'Amalek' or 'Haman' as a test, then I erase it with my blotter. This way, not only am I testing my quill

ואתה תצוה את בני ישראל ויקחו אליך שמן  
זית דך כתית למאור להעלות נר תמיד וגו' (כו-ג)

Although Moshe's name is not actually mentioned in the entire *Parshas Tetzaveh*, he is still told by *Hashem* to command the Jewish People to take olive oil and "light a lamp continually." The *Medrash* comments on these words that *Hashem* does not actually need the light that the people are lighting for him, but they should make a light for Him nonetheless. Since He provides light for them and the entire world, it is only fitting that they should show some reciprocity and light a light for Him. This is akin to the analogy of two men walking together, one blind and one not. The person with sight leads the blind person the entire way, however, when they reach their destination, he immediately tells the blind person to light a torch. "You should do this," he says, "so you will not feel a debt of gratitude for all that I have done for you. Now, you have done something for me in return."

**R' Yerucham Levovitz ZT"l (Mashgiach of Mir)** commented that from here we see what total kindness is. There are many ulterior motives a person can have when he does favors for others. But the ultimate in doing kindness is to do it without any expectations for something in return. This *Medrash* should be our guide when we do a favor for another person. Our attitude should be totally to help someone and not to expect even gratitude in return.

Many people feel strong resentment towards people who do not show any gratitude for what was done for them, adds **R' Zelig Pliskin Shlit'a**. One who does kindness for its own sake will be free of any negative feelings towards someone who does not reciprocate or express gratitude. Moreover, an elevated person will go out of his way to make the beneficiary of his kindness feel free of any obligations toward him.

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

וְשָׂא בְשֵׁל תְּמִיד

## דרגה יתירה

FROM THE WELLSPRINGS OF  
**R' GUTTMAN - RAMAT SHILOMO**

ואתה הקרב אליך את אהרן אחיך ואת בניו אתו מתוך בני ישראל לכהנו ליוכו' (כה-א)

In *Tehillim* (קלג-א), it says: "הנה מה טוב ומה נעים שבת אחים גם יחד" - How beautiful is it when brothers dwell peacefully together. What is the prime example of this? The next *posuk* says: "כשמן הטוב על הראש יורד על הזקן וקן אהרן" - when the שמן "beard" - "זקן" twice to imply not only Aharon's beard but also Moshe's beard. In other words, Moshe was so happy for his brother to receive the *Kehunah* (that Moshe lost!), that he felt as if He was being anointed and the oil was dripping from his own beard!

Aharon, too, felt this way and in fact merited the *Kehunah* because of it. We see that when Moshe was chosen to be the leader of *Klal Yisroel* by the burning bush, *Hashem* told him to go to Pharaoh with Aharon: "*Behold, he (Aharon) is going out to meet you; he will see you and rejoice in his heart.*" The **Yalkut** explains that Aharon's heart was so happy for his brother who became the *Manhig* (leader), more than even his mouth was able to express! As a result, said Rabban Shimon Bar Yochai: "*The heart that rejoiced so much for his brother, that heart will merit to wear the אורים ותמים.*"

**R' Wolbe ZT"l** said: The concept of נושא בעול חבירו - *Sharing another Jew's burden*, is important not only for you, but also for the other person. When someone is hurting, the loneliness is the worst part. Sharing his burden and comforting him is a great *mitzvah* - and also a great help! And to share another's pain is actually easier than sharing another's *simcha*, because there is no jealousy involved! Let us emulate Moshe and Aharon and open our hearts to help our fellow Jews.