

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



שבת קודש פרשת כי תשא - פרשת פרה

Shabbos Parshas Ki Sisa - Parshas Parah

י"ח אדר תשס"ו - March 18, 2006

12: 35 - מנחה גדולה / שבת	(Monsey, NY)	5: 47 - הדלקת נרות שבת
6: 06 - שקיעה של יום השבת	~~~~~	6: 05 - שקיעה של ערב שבת
6: 56 - צאת הכוכבים / מעריב	~~~~~	8: 28 - זמן קריאת שמע/מ"א
7: 18 - צה"כ / לשיטת רבינו תם	~~~~~	9: 04 - זמן קריאת שמע/הגר"א



זוהי המתנה טובה אשר ישיגו בשבת, דהא כל המצות הודיע להם משה, אך בכאן הודיע לבניי היתרון אשר ישיגו ע"י מצוה זו כדי שיבינו השכר הצפון להם, דבלאו שבת א"א להודיע, כי שכר מצוה בהאי עלמא ליכא. ולכן הודיע הקב"ה לבני ישראל את המתנה טובה זו של שבת, אבל לא הודיע לאומות העולם זה המתן שכר - דהיינו, זה המתנה אשר משיגים זרע ישראל בשבת, ואל יתערב זר בשמחתכם.

ויאמר לא תוכל לראות את פני כי לא יראני האדם וחי (לג-כ)
פרש"י וז"ל כשאעביר כל טובי על פינך איני נותן לך
רשות לראות את פני עכ"ל. וצ"ע.

ונראה לפרש **המאטערסדארפער רב, הרה"ק מו"ה שמואל עהרענפעלד זצ"ל, בס' חתן סופר**, עפ"י מה שאחז"ל בגמ' (ברכות סג:) אין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנא' "זאת התורה אדם כי ימות באהל" עיי"ש. והנה באמת משה רבינו שאל לפני הקב"ה את השאלה העמוקה: מפני מה צדיק ורע לו רשע וטוב לו, כמבואר בגמ' (שם ז.), אך באמת אמרו בתנא דבי אליהו (כ"ו) שעד שיתפלל אדם על דברי תורה

**אך את שבתתי תשמרו כי אות היא
ביני וביניכם לדרתיכם וכו' (לא-יג)**

איתא בגמ' (שבת י:): אמר הקב"ה למשה, מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל - לך והודיעם. מכאן אמרו, הנותן מתנה לחבירו צריך להודיעו ע"כ.

ומבאר האדמו"ר הרה"ק מו"ה לוי יצחק מברדיטשוב וצ"ל, בס' קדושת לוי, דהנה הקב"ה רצה לזכות את ישראל בעוה"ב ולכן נתן להם תורה ומצוות. אמנם רצה להטעים גם לזרע ישראל שכר הרוחני בעוה"ב, ומשי"ה נתן להם את יום השבת, שהוא תענוג מעין עולם הבא ויכול כל אדם להבחין התענוג הרוחני. אך כיון ד"שכר מצוה בהאי עלמא ליכא" - לכן נתחכם השי"ת ונתן להם בתורת מתנה, כי שכר גופי של המצוות ליכא בהאי עלמא, אבל יכול הקב"ה ליתן המתנה אף בעולם השפל הזה, להטעים לעושי רצונו מעין תענוג עוה"ב.

וזהו שכת' "אך את שבתתי תשמרו" - ר"ל, ע"י שתשמרו את השבת, בה תטעימו תענוג הרוחני, "כי אות היא ביני וביניכם" - זה יהיה האות לכם על שכר עוה"ב. והיינו מה שהשי"ת צוה למשה להודיע לישראל

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

A SERIES IN HALACHAH
LIVING IN YESHIVAH (20) - MONTH OF NISAN

In most *Yeshivos*, the month of *Nisan* is known as בין הזמנים - *Between-terms vacation*, and a number of very important *halachos* should be taken into consideration.

Bedikas Chometz

Since students leave their *yeshivos* or seminaries generally within 30 days before *Pesach*, they have an obligation to perform *Bedikas Chometz* in their dormitory rooms, dining hall lockers and personal spaces. Some *yeshivos* simply sell the entire dormitory (and all *chometz* on grounds) to a gentile, thereby exempting the students from the necessity of a *bedikah*. If a student has personal *chometz* items, he can go to a *Rov* to have it sold, or he could transfer ownership to his father (with a קנין חליפין) who then includes these items in his own sale of *chometz*. The location of the *chometz* should be indicated on the שטר הרשאה - *Appointing document*.

Traveling Home

Before a student leaves for vacation, he should request permission from his *Rebbi* and/or *Rosh Yeshivah*, and receive a blessing for a Good *Yom Tov* and safe trip, both going and returning. It is also a *mitzvah* to learn *Torah* during one's travels ("וידברת בם ... ובלכתך בדרך") at least a minimal amount. This is also a merit for a safe trip.

Kibbud Av and Kiddush Hashem



R' Simcha Zissel Ziv ZT"L (Alter of Kelm) would say:

"The *Torah* relates how *Bnei Yisroel* made a golden calf, bowed down to it and even brought it offerings. But later in the *parsha* we read that the main fault of the people was that they were עַם קָשָׁה - 'a stiff-necked people.' They lacked the flexibility to admit that they made a mistake and this was their greatest fault. When someone is flexible, even if he makes many mistakes he will regret them and will change. But if a person is inflexible, when he makes a mistake, he will not repent nor improve."

R' Chaim Ozer Grodzenski ZT"l would say:

"Both *Baalei Batim* (laymen) and *Rabbonim* are commanded to uphold all the provisions of the *Torah*. The difference is that *Baalei Batim* are considered שומרי חנם - *unpaid keepers*, whereas Rabbis are שומרי שכר - *paid employees*. So who's better than whom?"

A Wise Man would say:

"When two egotists meet, it becomes an I for an I."

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The Steipler looked at the boy. "By shouting and chasing you out, I wanted to embarrass you and thus render you dead. I thought this might save your lives. Unfortunately, only you were truly embarrassed and therefore saved. The others must have only been angry at me for the way I treated them." TORAH GEMS ונתנו איש כפר נפשו ... ולא יהיה בהם נגף וכו' (ל-יב) The word "plague" - "נגף" is comprised of the same letters that spell out the word "vine." - "גפן". The difference is in the placement of the letters. The gemara (שבת קד.) writes that the letter גימ"ל symbolizes the attribute of גמילות חסדים - Deeds of kindness, and it's protruding leg is located closest to the letter דל"ת, which is symbolic of the דל - poor person, since it is the normal fashion for the one who performs acts of kindness to search out the needy and less fortunate, in order to assist him with charity and righteousness. So too, here, says the holy Ben Ish Chai, Rabbeinu Yosef Chaim ZT"L of Baghdad. The letter גימ"ל in both words (נגף, גפן) refers to the one who performs acts of charity for the poor; however, based on the accompanying letters in each word, we can understand the quality of the giver and his assistance. In the word "גפן" the two letters accompanying the גימ"ל are the פ"יה כפוף - the closed-up version of the letter Feh, and the נו"ץ ארוכה - the stretched-out letter Nun. In the word "נגף" it's quite the opposite. The גימ"ל is surrounded by a כפוף (smaller) closed letter Nun, and a פ"יה ארוך (open) elongated letter Feh. The metaphorical explanation is this: when an individual strives to give charity (נתינה) with kindness and an outstretched hand, he should do so with a closed mouth (פה), not flaunting or self-promoting his actions with undue respect and adulation. In so doing, his charity will create a source of blessing for himself and his family, as symbolized by the word "גפן" - "vine." On the other hand, if he is wholly concerned with his honor and praise, and the act of giving is of lesser consideration and importance, this leaves him in the unenviable position of "plague." - "נגף." והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על הלחת וגו' (לב-טז) The posuk teaches us that the Luchos were no ordinary creation; they were the earthly manifestation of "work of the Lord." - "מעשה אלקים". They were engraved in miraculous fashion by Hashem Himself, and the letters penetrated from one side to the other, to enable them to be viewed clearly from the front and the rear. Thus, the question begs to be asked: How can a miraculous creation from Heaven simply be broken? Were the Luchos made from synthetic material or even a natural formation that maintained the corporeal properties of physics as we know it, and capable of reacting to the force of human hands by fragmenting into bits and pieces? What physical object on this earth could have done this? Perhaps some sort of "magical" tool employed by Moshe Rabbeinu to destroy a מעשה אלקים? The creative properties enabling the Luchos to exist were of Divine origin and simply throwing it to the ground should not have effected the destruction of a Heavenly artifact! Yet, there is something that can terminate a Heavenly creation, exclaims R Sholom Schwadron ZT"L. There is a mysterious device that is capable of subjugating a מעשה אלקים! What is it? "טומאה" - "Impurity," and "חטא" - "Iniquity." A lethal combination of these two ingredients, will serve to unleash abomination and destruction on this world. As the Ramba"n writes when Moshe Rabbeinu descended the mountain: "The lettering (of the Luchos) flew into the air in the vicinity of the Egel, the place of impurity and iniquity." The stench of impurity around the Jewish camp released the holy and pure letters into the air, and the devastating sin of the Egel, caused the Luchos to shatter!		רבינו שאמר "הודיעני נא את דרכיך" - דהיינו, הודיע למה יש כזה הדרך בעולם הזה לצדיקים ולרשעים? ומשיב הקב"ה "לא תוכל לראות את פניי" - כלומר, לא תוכל להבין מה שאני נושא פנים לצדיק זה ולא לאחר, והטעם, "כי לא יראני האדם וחי" - כי מי שרוצה לחיות בעולם הזה לרדוף אחרי קנייני ההבל, איש כזה "לא יראני" ולא ישיג גדולתי, ורק ע"י שימית עצמו בעוה"ז, רק עי"ז יזכה לרב טוב בעוה"ב. שיכנסו לתוך מעיו, יבקש רחמים על אכילה ושתייה יתירה ומעדנים שלא יכנסו לתוך גופו ע"ש. וממילא י"ל שזהו הטוב שגמל השי"ת לאוהביו ולשומרי מצותיו, שבמה שצר להם בעולם הזה בענייני הגוף ובהבלי הגשמיות, עי"ז יהיו מוכנים יותר לקבל שכרם הצפון להם לעתיד לבוא בעולם הבא, כדי שיהנו מנועם זיו העליון של שכינתא דקוב"ה. ולכן, זהו שכיוון הבורא יתייש לתרץ על שאלת משה מעשה אבות סימן לבנים ויחר אף משה וישלך מידו את הלחת וישבר אתם תחת ההר וגו' (לב-יט) Chazal teach us that throwing down the Luchos - Tablets, was a truly heroic act by Moshe Rabbeinu. Receiving the Torah, was the event for which the Jewish People had been brought out of Egypt. Still, the people were obviously not ready for this commitment and Moshe understood that he could not force the Torah upon them. Moshe took the initiative and saved the nation. What we determine to be destructive may actually be constructive. The following story is amazing and a bit unsettling. Nonetheless, it was verified and recounted by a contemporary writer, Rabbi Shlomo Ashkenazy, in Israel. Three boys were studying in a yeshivah in Israel, although they seemed to be doing less studying and dealing with more extra-curricular activities than they should. They became involved in things that proper yeshivah students should not be exposed to, and even though they were having fun, after a while, their collective consciences began bothering them. They decided to travel to Bnei Brak and pay a visit to the Steipler Gaon, R' Yaakov Yisroel Kanievski ZT"L, and hopefully receive blessings from him that could help them to straighten out. They did make it to Bnei Brak, however, when they entered the Steipler's study, they got an unexpected reception. The Steipler looked up at them and started screaming, "What are you doing here? What do you want? How dare you come? Why aren't you in yeshivah?" The three boys stood there paralyzed, not knowing what to do. This reaction by the great Tzaddik was totally unforeseen. The Steipler became even angrier at them and screamed, "Get out! Get out!" He even threw something at them, in what was an unbelievable rage! Shocked at this reaction, the boys ran out in a state of panic. Moments later, still dazed, they ran haphazardly into the street and were hit by a passing car. Two of them died, and the third survived. Eventually, the surviving student mustered the courage to go back to the Steipler. Not knowing what to expect, he hesitatingly walked into the inner sanctum with fear and trepidation. But the Steipler greeted him kindly and mercifully. After a moment, he said, "Young man, I'm sure you want to know what happened that last time you were here. You must view me as a murderer, as if I caused the death of your two friends. But please understand, I had no choice." The Steipler continued to speak softly, "When the three of you walked in, I saw the מלאך המות - Angel of Death, walk in together with you. I realized that he came on a mission and tried to think of what I could do to save your lives. I remembered the words of our Sages that if someone embarrasses a person publicly, it is like murder, and the one who embarrasses him commits a great sin. The reason it is tantamount to murder is because the victim's blood drains from his face and it is as if he has been killed."	
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