

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת נרות לשבת - 7:06
זמן קריאת שמע/המ"א - 9:10
זמן קריאת שמע/הגר"א - 9:46
סוף זמן תפילה/הגר"א - 10:51
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מוצק'ק צאצא חסוכים - 8:16
צאצא' / לרבי'ן תם - 8:38

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לקחי חיים ודברי התעוררות צסדירו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

כי תבאו אל ארץ כנען ... ונתתי נגע צרעת בבית ארץ אחותכם (ד-לו) - עניין אמיתי 'לשם שמים' בתחילת העשייה

פרש"י "ונתתי נגע צרעת, בשורה היא להם שהנגעים באים עליהם (ראל"כ 'זתהיה נגע צרעת' מביע ליה לממז, מא 'ונתתי נגע צרעת' [שפתי חכמים אות וז], לפי שהטמינו אמוריים מטמוניות של זהב בקירות בתיהם כל ארבעים שנה שהיו ישראל במדבר, ועל ידי הנגע נותץ הבית ומוצאן".

והוסף בפרשתי חכמים (שם), "ואת, תינח נגעים של בתים, אבל נגעים של בגדים למה הם באים וז"ל, לפי שלא ידעו איזה בגדים היו תשמישי עבודה זרה, ובאותן בגדים באו הנגעים וצריך לשורפם (מצאתי)". וכ"כ ב'פירוש בעלי התוספות', "תימא, תינח מנגעי בתים, אלא בנגעי בגדים למה באים י"ל, לפי שלא ידעו אי זה בגדים היו תשמישי ע"ז, ובאותם הבגדים באו הנגעים".

ועד"ז כתב ה'חוקני' לגבי סיבת נגעי בתים, "ונתתי נגע צרעת, יש מפרשים לפי הפשט, לפי שהוזהר להלן 'אבד תאבדון את כל המקומות אשר עבדו שם הגויים', ואין אנו יודעים באיזה מקום עבדו, לפיכך בא הנגע בבתים, להודיע המקום שעבדו שם הכנענים, כדי לאבדו". וכ"כ ה'טור הארוך', "יש מפרשים, דלכך באה נגע צרעת בבתים ובבגדים, לפי שצויה ה' לבצר עבודה זרה ומשמשיה, והיו שם בתים ובגדים שהיו משמשי עבודה זרה, אבל בני ישראל לא ידעו שהיו משמשי עבודה זרה, ולכן נתן הקב"ה בהם נגע, כדי שיתצו וישרפו".

והוסף ב'תולדות יצחק' (מדרב יצחק קארו, דודו של מרן הבית יוסף), "אבל הכוונה (בנגעי בתים), שבכל הדברים שנעשה, צריך להוכיח בתחילת עשייתם שיהיו לשם ה', כדי שיחול בהם רוח הקודש, והיו מחלל ה', (שאל"כ, הם מוכנים מיד לשרות עליהם רוח טומאה), והגויים מזכירים שם עבודה זרה שלום על מה שעושים וכל בו רוח טומאה, והכנענים היו עובדים ע"ז ומתדבקים ברוח טומאה, והיו בונים בתיהם לשם סינופיהם, וכשהחלו להבנות הבית היו אומרים שבונים אותו לשם ע"ז שלום, כמו שעושים הגויים עד היום, וכשהיו מזכירים שם ע"ז בפייהם על הבית, חשדו עליו רוח טומאה, וכשבאו בני ישראל לארץ הקדושה, רצה הקב"ה ליכותם בפניויה לשכינה, שלא תהיה בה טומאה, ולפיכך ציווה, שיהיו נותצין הבתים שנבנו לשם ע"ז, ועצים ואבנים אחרים יקחו כדי לבנות במקומם בתים אחרים, וככך יעבירו רוח הטומאה מן הארץ, והשכינה תשרה בה. וא"ת ובמה יודע אם זה הבית נעשה לשם ע"ז, לכן הקב"ה מנע אותו בצרעת וכו', ואחר שסותר אותו היה מוצא ממון רב במטמוניות, שעל ידו יוכל לבנותו מחדש לשם ה', כדי שלא יצטער, וזהו שכתוב 'זבתים מלאים כל טוב אשר לא מלאות', וכתוב 'זבתים טובים תבנה', שאלו שתבנה נקראים טובים, ולא דראשונים'. ומשנה, 'וכן, ש שמתחלה שום מלאכה, צריך להוכיח שלעבודת השם' הוא עושה וכו', ואז השכינה תשרה עליה וכו', ולכן נהגו בתחלת כל כתיבה לכתוב ברוך ה', שנאמר 'בכל דרכיך דעהו' וכו'".

צמשל: The expression, “Silence is Golden” seems to be a matter of common sense. However, a Jew with a *neshama* understands that even when he does talk, his words must be measured and dignified. Too many pious, religious, and fine Jews lose control of their mouth and lavish its use with idle

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (77)
When Tzitzis Strings Snap. We previously discussed when a tear in the garment can invalidate the *mitzvah* of *Tzitzis*. Very often the garment becomes invalid for the *mitzvah*, which isn't just the inability to fulfill the *mitzvah*, but an actual transgression of saying a *beracha* in vain (ברכה לבטלה), and possibly desecrating the *Shabbos* (חילול שבת) if worn where there is no *eruv*. One must also keep an eye on the *Tzitzis* of children that often tear while playing, or getting caught in a bicycle.

Three Parts of the Tzitzis Strings. Each string can be divided into three distinct parts:

- 1) The part that goes through the hole till the first double knot, which is called חתילה.
- 2) The section made up of the five double knots and the seven, eight, eleven and thirteen winds on the four gaps between the five knots, known as גדיל.
- 3) The rest of the hanging strings, known as פתיל.

Torn Strings. If a tear occurs in the מקום חתילה [1] in any of the strings, it invalidates the garment, because only three of the original four strings are still left in the hole. When one checks his *Talis* every morning, one should take a quick look at the holes to make sure that nothing has snapped off there (1).

הוא היה עמר ...

Chacham Yaakov ben Mordechai of Portugal ZT”L (Shoshanas Yaakov) would say:

Targum Onkelos translates these words as follows: ‘*If he is poor and his hands do not stick.*’ From here we can understand something that our previous masters have taught us regarding the ancient wisdoms: A person whose fingers do not line up precisely (there exists space between his fingers), will always remain poor (סימן לעניות). It is also possible that this is the origin of the expression that a person who lets things ‘slip through his fingers’ is one who is not successful in all areas - his fingers ‘*do not stick*’ and he is considered 'דל' - unfortunate.”

Gerrer Rebbe, R’ Yehudah Leib Alter Alter ZT”L (Sefas Emes) would say:

“When *Adam HaRishon* was created, the 'אור' - the ethereal light of *Hashem*, shown directly into his body. Then he sinned and his 'עור' - skin, covered up this special light. Human skin has pores, though, which allow the light to penetrate through and guide us; but when we sin, a *nega* (affliction) covers over the pores and blocks the light from filtering through. After the *Metzorah* does *Teshuvah* and is healed, he is allowed to return to his family and then the 'רעת' - affliction, is transformed into an 'ענג' - a delight and celebration due to his happiness, and the 'רעת' is transformed into an 'עצרת' - a holiday of sorts for the person who is healed, as well as for his family.”

A Wise Man would say:

“One must be extra careful to watch his tongue. Since it’s in a wet, moist place, it’s bound to slip from time to time.”

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מוקדש לעילוי צשמת סגתי
האשה חשובה רחל לאה בת
ר' אריה ואבן הופמן ע"ה
נפ' א' ניסן תשס"ח תתצב"ה

מעשה אבזז... סימן לבנים

כי תבאו אל ארץ בנען אשר אני נותן לכם לאחזה ונתתי ננע צרעת בבית ארץ אחותכם (ד-לד) - פרש"י בשורה (טובה) היא להם ...
In 1927, Boruch Frankel left his wife and three children in Poland and made the trans-Atlantic journey by steamer to the New York harbor to try to earn a living and support his family. It was quite a sacrifice. Boruch was a scion of a great Chassidic lineage, and his roots were firmly planted in the old country. Yet, he realized that there was greater financial opportunity in America, and together with a fellow immigrant he met in New York, started an import business which did rather well. For three years, Boruch and his partner labored in the business and, with *Hashem's* grace, they raised more than enough money for their families back home. Soon, they would head home and be hailed as models of industrious success.

Towards the end of his third year in New York, Boruch received a telegram that would change his life. His father had passed away and he was required by Jewish law to sit *shiva* for seven days. Boruch informed his partner that he would be unavailable for the next week due to his personal loss and his friend assured him that he could manage without him. Boruch sat *shiva* in his small apartment on the Lower East Side, where his few acquaintances came to pay their respects.

One day, in the middle of the *shiva*, his partner arrived and sat down opposite the mourner, as per Jewish custom. Boruch was glad to see him and he spoke for a bit about his father. At one point in the conversation, the partner excused himself and pulled out a paper from his pocket. He explained that an important matter came up which required both partners' signatures. Boruch nodded and without even glancing at the contents of the paper, signed it and handed it back. After a few more minutes, the partner stood up, intoned the customary words of consolation, and left.

After the week of *shiva* had concluded, Boruch arrived at his office to find the place cleared out and his partner gone! The man had duped him into signing a paper that gave away his entire portion of the business! Knowing that Boruch would not read the fine print on the document during his period of mourning, he came during the *shiva* and cheated his one-time friend and partner out of his life's savings! And during those very days that Boruch was unavailable, he sold the entire business and ran away with the money, never to be heard from again.

Boruch Frankel was left penniless - he couldn't even return to his family in Europe! He was devastated and just could not understand how a person can sink so low. He walked around for days telling everyone that this was the worst thing that could ever have happened. But the tides of destiny were coming in and they held the future salvation of the Frankel family.

Boruch was forced to remain in New York. He took a job and earned some money and after two more years, he applied for American citizenship and became a naturalized citizen. But he truly longed for home and family, and not much later, Boruch took whatever savings he had accumulated and returned to Poland, to the loving embrace of his family.

Years passed and by the summer of 1939, it was clear that war with Germany was imminent. Many Jews wished to emigrate from Poland but had nowhere to go. Boruch Frankel, on the other hand, was an American citizen and was able to procure a visa for himself with little difficulty. Securing visas for his family, however, was an entirely different matter. This was a huge deal which could take months, if not years, to complete. It was decided that his best option was to return to America, alone, and, from there, arrange for his family to escape the impending war in Europe, and join him.

Upon his arrival in New York, he worked tirelessly until he arranged visas and tickets for his entire family. His wife and four children were scheduled to depart on September 1, 1939, aboard the ocean-liner, Queen Elizabeth. To his utter chagrin, he was informed by the shipping company that due to the outbreak of war, the voyage was cancelled. His family was stranded in Europe for the time being; but with renewed effort, Boruch was able to secure them passage aboard a second ship leaving from the Italian port of Trieste. *Boruch Hashem*, the Frankel family set sail on November 1, 1939, on the very last passenger ship leaving Italy. From Trieste, to Kosice in Czechoslovakia, to Ellis Island, NY, the Frankel family survived the war.

And the dishonest partner who stole every penny forcing Boruch to remain in New York? The family believes it was a heavenly angel to effect his rescue!

משל למת הדבר דומה

והורתם את בני ישראל ממשאתם ולא ימתו כמשאתם כמשאתם את משכני אשר בתוכם וגו' (טו-לא)
משל: One *chasid*, a rather simple Jew, kept the practice of assuming absolute silence once he put on his *Talis* for davening. Until he removed his *Talis*, one could not extract a single word from him. When asked why he kept this custom so stringently over all others, he responded, "I once heard that on Judgment Day the Heavenly Tribunal asks a person to relate all that he did during his lifetime, and final judgment is not meted out until one admits everything. If he does not admit, he is shown his sins and faced with incontrovertible evidence, a person is forced to reveal everything.

"But since I will be buried in a *Talis*, I will simply indicate to the judges that I am unable to speak at all. Since it was my practice throughout my lifetime never to talk while wearing a *Talis*, I doubt that they will force me to violate my *minhag*. In this way, I will not have to admit to anything, and I will be spared from *Gehinnom*."

A short time after this man died, the *Rebbe* whom he had followed went into a deep meditative trance. When he awoke, he smiled and told his *chassidim*, "His strategy was successful. Indeed, he got away with it!"

וזאת תהיה תורת המצורע ביים
מהדרתו וחיובא אל הכהן וגו' (ד-ב)

A famous story is told about the holy **Chofetz Chaim ZT"l**, who sat next to a Jew on a train traveling to Radin. The traveler was unaware of the identity of the man sitting next to him and he mentioned he was going to see the great *Tzaddik* of Radin. R' Yisroel Meir protested and said that the rabbi of whom he speaks is not so special. Enraged by the disrespect shown by his fellow traveler, whose identity he did not know, the traveler smacked the Chofetz Chaim.

Later, the Chofetz Chaim set the man's mind at ease. "I deserved to be beaten," he said, "because, as I have learned, one may not speak *lashon hara* - even about oneself!"

Notwithstanding this story, one may wonder as to why this should be the case. Seemingly, one's feelings are his own. Just as one is permitted - although not encouraged - to embarrass oneself if he so desires, presumably he should reserve the right to speak of his own shortcomings as well.

Indeed, **R' Yosef Sholom Elyashiv ZT"l** is cited as remarking that no prohibition exists whatsoever against verbal self-denigration. One may, in fact, speak *lashon hara* about oneself. R' Elyashiv commented that to the contrary, the above story proves this position, for we see that even the Chofetz Chaim permitted himself to speak about himself. He would not have done so if it was strictly forbidden by *halacha*. Only in an attempt to alleviate his assailant's humiliation did he make the comment that he was wrong for talking about himself. In truth, however, it is permissible.

Nevertheless, R' Elyashiv insisted that this does not grant other people permission to speak about him. This is compared to a situation where one lets another steal his possessions. Undoubtedly, though, the thief who comes along and seizes his property has violated the prohibition against stealing. Similarly, the fact that a person speaks freely about his own inadequacies has no effect on the prohibition forbidding others from engaging in such talk about him.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... חילופים

As *Chag HaPesach* looms ever closer and the smell of bleach and laundry detergent infects our brains, sometimes we might feel that our heads are actually spinning. That is really not something to be worried about as there are often benefits to spinning things around and seeing them from a different angle. Case in point: there are words in the Hebrew language that actually have great lessons hidden inside - we just have to turn them around! For example, the word "צרעת" which officially translates as leprosy, is really a spiritual illness that comes from sin. If you move the letters around, however, it spells "תעצר" which means to stop, as we know that the way to cure the illness is by stopping and taking the time to be alone, while contemplating one's situation, in order to repent. The word for sin is "פשע" which can be turned around to read "שפע" - which means abundance. The connection, of course, is that often the reason for sin is because the blessings of plenty are misused, unappreciated and abused. The word "נגע" which means affliction can be turned inside out to read "נענ" and truly, if utilized properly with sincere introspection and repentance, a negative situation can be turned into an unbelievable windfall! And last but not least, the word "פסח" which symbolizes the holiday of freedom, is the reverse of "סחרף" which means to be swept away and totally out of control. *Pesach* is a time to leave the bondage of our *yetzer hara* and be free to choose a life of *avodas Hashem*. So, dear friend, if you feel like your head is spinning inside out and you are quite a bit "*farmished*" from all the work and preparation, don't worry - there are many great lessons to be learned from turning things inside out!

לחורות ביים הממא וביים המהר
וזאת תורת הצרעת וגו' (ד-ג)

When a person with *Tzara'as* comes before a *kohen* for the purpose of determining whether he is unclean or pure, the *posuk* tells us "להורות" - the *kohen's* job is to teach and guide young *kohanim* in the "art" of viewing a *nega*, by showing them the affliction and helping them learn and understand the relevant *halachos* for the future. The **Netziv ZT"l** quotes from the **Ra'avad** in *Toras Kohanim* that the end of the *posuk* - "וזאת תורת הצרעת" - teaches us that this manner of instruction to young students only applies in the area of spiritual afflictions, whereby the person with the *nega* is forced to stand before a group of people and bare his skin while the others stare and prod him incessantly. Since a portion of his atonement requires him to humble himself, the embarrassment of being a human specimen is actually beneficial. However, this only pertains to *negaim* and not to any other situation where a person may become embarrassed if others will look and talk about him. "וזאת תורת הצרעת" - This custom only applies to "*Toras Hatzara'as*" - the *halachos* pertaining to *tzara'as* and *negaim*, and not any other area.

Based on this, **R' Eliezer Waldenberg ZT"l (Tzitz Eliezer)** issued a ruling to a professor in a prominent Israeli hospital, that when a doctor is teaching young medical students in learning hospitals (university hospitals), he may not bring his young charges in to individual patients' rooms to observe their disease or wounds, unless the patient specifically permits them to do so. The shame and embarrassment of lying in bed while a troop of future doctors stand around him, gawking and prodding as if he was a piece of meat, is uncalled for and not permitted.

And although our Sages advise us: "ומתלמדי יותר מכולם" - a student's needs should come first, in this situation, respect for the wishes and privacy of the patient overrides any other consideration (even if the patient knows it's a teaching hospital) unless he specifically allows them to do so.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

והנה נרמא ננע הצרעת מן הצרוע ... (ד-ג)

דרגת יחירה

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