

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

תורה תבלין

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שבת קודש פרשת ויקרא
Shabbos Parshas Vayikrah
ה' ניסן תשס"ז - March 24, 2007

הדלקת נרות שבת – 6:53	(Monsey, NY)	מנחה גדולה / שבת – 1:34
זמן קריאת שמע/מ"א – 9:22	~~~~~	שיקיעה של יום השבת – 7:12
זמן קריאת שמע/ הגר"א – 9:58	~~~~~	צאת הכוכבים / מעריב – 8:02
סוף זמן התפילה / להגר"א – 11:00	~~~~	צאה"כ / לשיטת רבינו תם – 8:24

מאת הרב שלום פערל שליט"א
נ"נ בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן וכו' (א-ב)

ולא כולכם. והכוונה להוציא אלו שמביאים קרבן בלא הכנעה. כת' בתנא דבי אליהו: באיל הוא אומר (איא) "ושחטו אותו על ירך המזבח **צפונה** לפני ה'", שזוכר הקב"ה את עקדת יצחק (שאפרו **צפון** לפני ה'). ד"א, "**צפונה** לפני ה'" כנגד אברהם יצחק ויעקב שהם (מעשיהם הטובים) **צפונים** לפני ה'. ומבואר שבה שאדם מקריב קרבן לה', מזכיר לפני ה' את עקידת יצחק ומעשי האבות. ולאור דברי הספורנו הנ"ל, מבואר היטב ענין זכירת עקידת יצחק בהקרבת הקרבנות, שיסוד הקרבן הוא ביטול עצמיותו לה' יתברך, וכמעשי של יצחק בעקידתו. וכן כל מעשי האבות היו מתוך התבטלות גמורה אל ה' יתברך, וזהו השייכות בינם לבין הקרבנות. וכן מוסיף השפת **אמת** בתחילת פרשתנו, שבה שכתוב אצל קרבן הלשון "**צפון**" שהוא לשון הסתר, רמוז ג"כ שמלבד מעשים הגלויים שעושה המקריב בהקרבת קרבנו, יש ג"כ דברים צפונים ונסתרים מעין כל רואה, והיינו הכנעת הלב והתבטלותו אל ה', המביא לידי קירבת אלוקים.

כת' "אנכי עומד בין ה' וביניכם" (דברים ה' ה'). ביאר במאור **ושמש בשם הרה"ק ר' יחיאל מיכל מזלאטשוב זי"ע**, "אנכי" - ה'אנוכיות", "עומד בין ה' וביניכם" - היא החוצצת בין האדם והתקרבותו לאלוים. נמצא שע"י ביטול האנוכיות זוכים להתקרב אל ה', והיא כל ענינו של הקרבת הקרבן.

קשה, הרי היה צריך לכתוב בתחילה **מי** הוא המקריב – "אדם מכם", ורק לאחר מכן לומר **מה** הוא עושה – "כי יקריב"? ומפרש הספורנו וז"ל: "אדם כי יקריב מכם" - כי יקריב מעצמכם, בוידוי דברים והכנעה עכ"ל. והיינו, שהקרבת הקרבן איננה רק שחיטת הבהמה וזריקת דמה, אלא עיקרו הוא הקרבת עצמיותו והכנעת עצמו אל ה'. והוידוי הנאמר בפה, משפיע על לבו להכניע עצמו ולהתבטל לאלקיו. וזהו מש"כ "אדם כי יקריב מכם" – מעצמיותו. ר"ל, שיסוד הקרבנות הוא לקרב המקריב לבורא, וזה ע"י שמתוודה ומתחרט לפני ההקדבה, ובשעת ההקדבה חושב בלבו שמה שנעשה לבהמה היה צריך להיעשות עמו. וכמש"כ הרמב"ן וז"ל שיחשוב אדם בעשותו כל אלה, כי חטא לאלהיו בגופו ובנפשו, וראוי לו שישפך דמו וישרף גופו, לולא חסד הבורא שלקח ממנו תמורה, וכפר הקרבן הזה, שיהא דמו תחת דמו, נפש תחת נפש, וראשי אברי הקרבן כנגד ראשי אבריו עכ"ל. ובכך מבטל אנוכיותו, וביכולתו להתקרב אל ה'.

ומבאר הספורנו עפ"י הכתוב "ונשלמה פרים שפתינו" (הושע י"ד ג'), שגם עתה כשחבר ביהמ"ק ואין באפשרותנו להקריב קרבנות, הדרך להתקרב אל בוראנו, ע"י "שפתינו", היינו דיבורים של חרטה והכנעה, ועי"ז נפעל פעולת הקרבן - התקרבות אל הבורא. וכן דרשו חז"ל בפסוק "אדם כי יקריב מכם" - מכם ולא

A SERIES IN HALACHAH
שלושים יום קודם החג שואלין בזה"ל פסח

הלכה למעשה

Levels of Obligation to eat Matza on Pesach

The obligation to eat *Matza* is on the first night of *Pesach* only, and for those outside Israel, on the first two nights. After that there is no intrinsic obligation to eat *Matza*. Yet on *Shabbos* and the other *Yom Tov* meals where one must wash (3 times on *Shabbos* and 2 times on *Yom Tov*) we eat *Matza* to fulfill the obligation of feasting on those days. According to the **Vilna Gaon (GR"A)**, there is a voluntary *Mitzvah* to eat *Matza* the whole *Yom Tov*. Thus, he had a custom to eat a third meal on the last day of *Pesach*. Even though we rule that one has no obligation to eat a third meal on *Yom Tov*, the **GR"A** did so as the festival was ending to grab his last chance to fulfill this precious *mitzvah*. According to the **Maharal**, all *Matza* eaten on the *Seder* night(s) more than the basic minimal also counts as a desirable addition to the *mitzvah*.

On *Chol Hamoed* there is no obligation to eat a meal. Yet there is a preference to wash twice, by day and by night, on each day of *Chol Hamoed*. Since it is not an absolute obligation, if one forgot to say ויבוא in the *Chol Hamoed bentching* he doesn't have to repeat the *bentching*.

Intentions one should have when eating Matza

When eating *Matza* on the *Seder* night(s) there are a number of concepts one should have in mind:

1. To fulfill the *mitzvah* of eating *Matza* on this night ⁽¹⁾.

(1) שמות יביח (2) שמות יביט, יגיד, יגיד (3) דברים טויד (4) דברים טוג (5) שמות יבה, יגיד, יגיד, דברים טוג (6) ענין פסחים כה.

הוא היה אומר...

R' Alexander Zusia Friedman ZT"L (Avnei Ezel) would say

"It is traditional to begin a young child's study of *Torah* with the Book of *Vayikrah*, which deals primarily with the laws of the *korbonos* - sacrifices. From this we learn that Jewish education is so important to the perpetuation of our people that parents should not hesitate to make even the greatest financial 'sacrifices' to ensure that their children receive the proper instruction."

R' Shloime Rabinowitz of Radomsk ZT"L (Tiferes Shloime) would say:

"לק-ל אשר שבת מכל המעשים ביום 'לאשמה בה' which is an acronym for: *'To the Lord, Who rested from all His deeds on the seventh day.'* This is an allusion to the dictum of *Chazal* that, *"Whoever keeps the Shabbos properly is forgiven all his sins."* Even in *golus*, when we have no physical *Mishkan* in which to offer sacrifices, our observance of *Shabbos* atones our sins in the same way."

A Famous Doctor once said:

"In all my years in this profession, I've learned one thing: G-d heals and the doctor takes the fee!"

נ"י MAZEL TOV TO DR & MRS YAAKOV KIFFEL ON THE BAR MITZVAH OF THEIR SON ELIEZER

MAY THEY SEE MUCH NACHAS FROM HIM AND ALL THEIR CHILDREN

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מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

- To refrain from owning, eating and deriving benefit from *Chometz*, and any *Chometz* products ⁽²⁾.
- To rejoice on *Yom Tov* which includes eating a meal with bread or - on *Pesach* - with *Matza* ⁽³⁾.
- To remember the rushed and hasty Exodus of *Bnei Yisroel* from Egypt ⁽⁴⁾ which demonstrated the following: (a) *Hashem's* love for us that we didn't sink into the 50th, and lowest level of *uncleanliness*; (b) our willingness to exist on minimums as a precondition to accepting the *Torah*; (c) our trust in *Hashem* to go into a desert with only minimal provisions.
- To fulfill the voluntary *mitzvah* of eating *Matza* all seven days of *Pesach* ⁽⁵⁾. **Whenever a positive or negative mitzvah is repeated in the Torah, fulfilling them is the same as fulfilling separate individual mitzvos**, ⁽⁶⁾.

These intentions, except for the first one, apply each and every time one eats *Matza* the entire *Yom Tov*. These intentions are in addition to the year-round intentions that one must have by every meal to:

- Fulfill all the *Torah mitzvos* (what to and what not to eat);
- Fulfill all the Rabbinic instructions (what one can and cannot eat, washing for bread, *berachos*, etc.).

WEEKLY CHIZUK # 23

To review all of the above material both before and during the course of *Pesach* in order to eat *Matza* all eight days with at least some of the above intentions in mind.

R' Avrohom Kalmanovitz ZT" L (later the *Rosh Yeshivah* of Mir), **R' Aizik Sher ZT" L** (who became *Rosh Yeshivah* in Slabodka in *Eretz Yisroel*) and **R' Aharon Kotler ZT" L** (the founder and *Rosh Yeshivah* of the Lakewood Yeshivah). The argument was whether a Jew had anything of value to learn from the gentiles. After all, the *Shulchan Aruch* spells out in clear terms every action during the day that a Jew must adhere to and follow, so what could possibly be learned from the *goyim*?

One *bochur*, a young *illuy* - genius, born and raised in Berlin, Germany, was the sole dissenter. He passionately maintained his opinion that there were indeed practices and ideas that a Jew could garner from the gentiles, albeit to elevate those concepts and use them properly in the service of *Hashem*. “Look,” he said, “at the sophistication and moral clarity of my fellow Berliners. Surely, there is what to be learned from them, even for a religious Jew.” He argued his position while the others disagreed with him and this went on for a bit until the Alter from Slabodkah entered the room.

Without preamble, the Alter launched into a *shiur* discussing the greatness and holiness of the Jewish People. As if he had been present during the discussion before the *shiur*, he clearly outlined the greatness of every single individual Jew and how a gentile has nothing from which a Jew needs to learn! Those in attendance were amazed at the "prophetic" clarity of the Alter, who seemed to be literally addressing the question they had posed right before the *shiur*.

As the students were filing out of the *shiur*, the student from Berlin sidled up to R' Aharon Kotler and insisted that notwithstanding the great Master's lecture, he still believed that the civility and etiquette of the courteous Berliners, was worth emulating. Is this not an ideal worth encouraging amongst us *yidden*, he asked? Not wishing to enter into an argument, R' Aharon shrugged and left it at that.

Many years later, when R' Aharon had already established the renowned *Yeshivah Gedolah* in Lakewood, New Jersey, he found a visitor waiting for him on the steps of the *Yeshivah* one day as he entered inside to deliver his daily *shiur*. The man came over to the *Rosh Yeshivah* and asked, “R' Aharon, do you remember me? I am the *bochur* from Berlin, who so vehemently insisted that the civil practices of my fellow Berliners were worth emulating. And even after we heard a *shiur* from our *rebbe*, the Alter from Slabodkah, I still insisted that there was what to be gained from the gentiles.”

The man's face clouded over as he began to remove his jacket. “Well, let me show you what the civility and graciousness of my fellow Berliners did for me.” He took off his jacket revealing a stump where his hand had once been. “I was caught in the insanity of the war. They cut off my hand in cold blood, while a cheering crowd egged them on with encouragement! I was forced to learn the hard way, what a Jew has to gain from the “civil” practices and ideas of the gentiles! Our *Rebbe* understood this years before but I was too foolish and obstinant to believe him!” He cried bitter tears as R' Aharon consoled him.

משל למח הדבר דומה

ונתנו בני אחרון הכהן אש על המזבח וגו' (א-ז)

משל: In the *Beis Medrash* of the *Rebbe*, **R' Chaim Meir Yechiel of Mogelnitza ZT" L**, was a restless young man who would come to *shul* every day and pace back and forth, busying himself with everything other than *davening*. Finally, when the *minyan* was almost done, he would first join them and begin *davening*. The *Rebbe* called him in one day.

“Why don’t you *daven* with the *tzibbur* like everyone else? Why are you so erratic and frantic each morning, not *davening* like you are supposed to?”

The young man sheepishly replied, “*Rebbe*, the truth is that every morning, I feel as if I’m not ready to pour out my heart in prayer. Thus, I await the call

from Heaven, a sign sent down from *Shomayim*, which tells me when I am ready to begin *davening*!”

The *Rebbe* shook his head. “When Aharon and his sons brought the *korbonos*, the *gemara* (יומא כא) tells us: ‘*Although the fire came down from Heaven, it was a mitzvah to kindle a fire by the hand of man.*’ What are you waiting for? Light your own fire!”

נמשל: *Chazal* say: “*Prayer was instituted in place of the korbonos.*” When we *daven*, we must arouse ourselves with a flame of passion, which will elevate our *tefillos* until the Heavens. Stalling and waiting for the “fire” to come down to us is not enough; we must bring our own “fire” up to the הכבוד!

ונפש כי תקריב קרבן מנחה לה'
סלת ידיה קרבנו וכו' (ב-א)

TORAH GEMS

ונפש כי תחטא ושמעה קול אלהי ודא
עד ... אם לא יגיד ונשא עונו וגו' (ה-א)

Meal offerings - קרבן מנחות The *Torah* lists the four מנחות (Rashi splits one in half to create a fifth) which were brought by individuals as a means to acquire ריצוי - *atonement*, for their souls (תקריב) (נפש כי תקריב). The **Netziv, R' Naftoli Tzvi Yehudah Berlin ZT" L**, adds that these four *korbonos* come to repair the sins that are brought about through the four destructive traits known as "מרות" - “*Bitterness*”: מרה שחורה (Blackness) - which leads to depression and grief; מרה לבנה (Whiteness) - which can cause giddiness and intoxication; מרה ירוקה (Greeness) - the source of all desire, lust and envy; מרה אדומה (Redness) - from which sprouts anger and hostility. In the times of the *Mishkan* and *Bais Hamikdosh*, when the people understood how to gauge each negative trait, the proper מנחה was offered and atonement was achieved.

R' Eliyohu Dovid Rabinowitz Teomim ZT" L (*Aderet*) once came to visit the *Netziv* when he lived in Warsaw. Upon entering the great rabbi’s room, he found him working on his detailed explanation of the four destructive traits that are rectified by the four Meal Offerings, in *Parshas Vayikrah*. At once, the *Netziv* burst into tears and exclaimed, “Look at me! I have none of the good *middos* - only these negative traits which rule me and dominate my life!”

Thinking quickly, the *talmid chacham* renowned by the acronym of his name (אזרות) responded, “*Rebbe*, on the contrary. You are the embodiment of the four מרות which *Chazal* mention in the *gemara*: מרא דשמעתנתא, *Master of his actions* - מרא דעובדא - *Master of his Torah learning*, מרא דחיטי - *Master of wheat*, and when you ascend to *Eretz Yisroel*, you will become *Master of the Land*!”

מעשה אבות ... סימן לבנים

אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם וכו' (א-ב)

R' Shimon Bar Yochai would say: “*You (Bnei Yisroel) are called 'אדם' - 'Man' but the other nations of the world are not called 'אדם'.*” (בבא מציעא קיד:) The Jewish People are special due to the fact that we have the *Torah* to follow and guide us on our journey through life. A Jew without *Torah*, however, is akin to a gentile. And what is a gentile? The following story pretty much says it all.

Many of the leading *Roshei Yeshivah* and *Baalei Mussar* from the previous generation, found their humble beginnings in the hallowed halls of the Slabodkah Yeshivah. When the holy **Alter, R' Noson Tzvi Finkel ZT" L**, would deliver his regular *shiur* in the *yeshivah*, some of the brightest luminaries of the day numbered as his *talmidim* and would eagerly drink in the words of their *Rebbe*. One day, as the *talmidim* sat awaiting their *Rebbe's* arrival for the daily *shiur*, a discussion ensued involving some of the assembled, including