

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

הדלקת נרות לשבת - 6:51
זמן קריאת שמע/המ"א - 9:24
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מוצש"ק צאת הכוכבים - 8:01
צאת כ" / לרבי"ט תש" - 8:23

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התבלין

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

מאצרותיו של המגיד

ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה' (פ-ט) - בבונת ז'ה הדבר אשר צוה ה' תעשו

כתב רש"י (לקמן פסוק כ"ג), "שכל ז' ימי המילואים שהעמידו משה למשכן ושימש בו ופרקו בכל יום, לא שרתה בו שכונה, והיו ישראל בכלמים, ואומרים למשה, משה רבינו, כל הטורח שטרחנו, שתשרה שכונה בינינו ונדע שהתכפר לנו עון חוץ העגל, לכך אמר להם ז'ה הדבר אשר ציווה ה' תעשו, וירא אליכם כבוד ה' וזוהי אחי כדאי וחשוב ממני, שע"י קרבנותיו ועבודתו תשרה שכונה בכם, ותדעו שהמקום בחר בו".

אולם ב'אור החיים הק' כאן הקשה על דבריו, "צריך לדעת מה הוא הדבר, ורש"י פירש על הקרבת אהרן, ואין זה פשט מאמר הכתוב שאמר 'תעשו'". ולכן ביאר, "ונראה, שיכוין לומר על המעשה שהוכיח הכתוב בסמוך, דכתיב 'ויקרבו כל העדה ויעמדו לפני ה', שדקדק הכתוב לומר 'לפני ה', ולא אמר 'לפני אהל מועד', וגם לא היה צריך לומר 'ויקרבו וגו', שהרי כבר אמר בסמוך 'ויקחו וגו' אל פני אהל מועד', אלא ידעה לומר, שהכינו עצמם בערך השלימות והמושל והערכת עמידתם שזיה לפני ה', ובהינהו זו היא השגת תכלית השלימות, כמאמר דוד שירתי ה' לגנדי תמיד', כי בזה לא ימוש מיימינו שהיא התורה, 'כי איתן לשבת האדם ותנועותיו ועסקיו והוא לבדו בביתו, כשישיתו ותנועותיו ועסקיו והוא לפני מלך גדול, ולא דיבורו והרחבת פיו כרצונו והוא עם אנשי ביתו וקרוביו, כדיבורו במושב המלך, וכ"ש, כשישים האדם אל לבו שהמלך הגדול הקב"ה, אשר מלא כל הארץ כבודו, עומד עליו ורואה במעשיו, כמו שנאמר 'אם יסתר איש במסתרים ואני לא אדאנו נאם ה', מיד יגיע אליו הדיאה וההכנעה בפחד השית' ובושתו ממנו תמיד' (לשון הרמ"א בשו"ע או"ח ריש סימן א), וכשהשכיל משה במעשה זה אמר להם, ז'ה הדבר אשר ציווה ה' תעשו, פירוש, שציווה ה' שתהיו תמיד מעריכים בדעתכם כי אתם עומדים לפני ה', וירא אליכם כבוד ה'.

עוד כיווין בכלל אומרו לפני ה', שלא היה מסך מבדיל בינם לבין ה', כדכתיב 'עוונותיכם היו מבדילים וגו', וכפי זה ידויק על נכון אומרו ז'ה הדבר' - על מעשה זה האמור בסמוך.

אחר שכתבתי זה בא לידי מדרש חז"ל, וז"ל, "מה הוא ז'ה הדבר", על המילה, כמה דתימא ז'ה הדבר אשר מל יהושע, ע"כ, ודברי המדרש סתומים וחתומים, וכי באותו יום מל אותם משה, או שבאותו יום ציווה על המילה, אכן הכוונה היא על עדלת לבם שהוא דבר המבדיל בין ישראל ובין אביהם שבשמים, וגם מרחיק אימתו מלבם וצוה למול עדלת לבבם, ובוה יראה להם כבוד ה', והם דבריו עצמם.

שוב בא לידי מדרש אחר בילקוט, וז"ל ז'ה הדבר, אמר להם משה לישראל, אותו יצר הרע תעביכו מלבבכם, ותהיו כולכם ביראה אלהי ובעצה אחת לשרת לפני המקום וכו', ותהיה עבודתכם מיוחדת לפניו, דכתיב 'ומלתם את עדלת לבבכם וגו', ואם עשיתם כן וירא אליכם כבוד ה', ע"כ, והם דבריו עצמם.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה ק

טיב התבלין

ותצא אש מלפני ה' ותאכל אותם וימתו לפני ה' וגו' (י-ב) - על ידי עמידתו בנסיון מתעלה האדם על נס

הנה כל פרשה של מיתת שני בני אהרן נדב ואביהוא עמוק מבינתנו, וכבר האריכו בוה הרבה בספה"ק, ומכל מקום נוכל גם אנו ללמוד במה שנוגע אלינו בעניני עבודת ה'. כלל ישראל היו באותה שעה ברום מעלתם, עדיין לא פג הרושם מן הגילוי העצום והנורא שזכו להיות עדים לה, בראותם עין בעין את האש אשר יצתה מלפני ד' ותאכל על המזבח את העולה ואת החלבים.

הנה הם נקלעים לתוך מקרה מועז כזה בו נלכדים נדב ואביהוא במאכולת אש. הרי בשעה כזאת אך טבעי היה הדבר שתגבר התמיהה בליבותם. וידועים המה דבריו המתוקים של **החזון איש** בספרו אמונה ובטחון (פרק ב') שהם קילורין לעינים, וזה לשון קדשו: נקל להיות בוטח בשעה שאין עיקר התפקיד של הבטחון, אך מה קשה להיות בוטח בשעת תפקידו וכו', אמנם בזאת יבחן אם פיו ולבו שוין, האם הוא באמת בוטח או אך למד לשונו לצפצף בטחון בטחון ובלבו לא קוננה.

ובהמשך דבריו הוא מביא שם דוגמא מוחשית לדבר כמו שאנו רואים בחיים ראובן איש מוסרי ומרת הבטחון על דל שפתיו, תמיד מגננה את רוב ההשתדלות ומתעב את הרדיפה אחר פרנסה, ואמנם הוא איש מצליח ובוטחוני לא יחסר לו לקוחות ואיננו זקוק לרוב השתדלות, אמנם אוהב הוא את הבטחון כי הלא גם הבטחון מראה לו פנים שוחקות. והנה נפתענו פתאום לראות את ראובן הבוטח מתלחש עם נעריו ואנשי עצתו איך להפר עצת רעהו האומר לפתוח חנות כמותו, ומתחיל בהשתדלויות גלויות להניא מחשבות רעות!

ואכן כמה נכונים הם הדברים הללו ומטיבים לשקף את התמונה האמיתית של כל אלו אשר רוממות א-ל גברנם כל היום וכל הלילה, בו בזמן שעדיין לא דרך הגלם על כף העבודה, אך בזאת יבחן אם יש להם הקשר האמיתי לד' ולתורתו, כאשר אף בזמן שלא תהיה השעה משוקת להם ויטעו מדורים יגון ואנחה, גם אז ימשיכו בעבודתם כמקדם, וזו של שלהיה תהיה נסוכה על פניהם בחיותם ויועצים שנתונים המה תחת שבטו של הש"ת, אשר מי כמוהו או אברחמים מקור החדש והטוב.

לא לחינם קורים ביום הכיפורים על מיתת נדב ואביהוא, כי כל עיקר יהדותינו תלוי בוה הענין, שלמדנו מכאן את הדרך האיך לעבור את כל הקשיים והרפתקאות השונות מתוך אמונה פשוטה ותמימה, לדעת שבכל אלו הזמנים והמצבים כאשר אין המול מאיר פנים, דוקא אז הוא שעת המבחן של האדם, ואם ישכיל על נכון להעמיק במחשבתו ולהתבונן בטיב האמונה שהתורה הרי יש בכוחו להתעלות או במדרגות גבוהות ועצומות למעלה מן המשוער.

כידוע שנסיון הוא גם מלשון נס, ומלשון הכתוב בתהילים (ס'ו) נתת לירדאך נס להתנוסס, שעל ידי עמידתו בנסיון מתעלה האדם על נס, וזוכה להיות קרוב ודובק אל מקור החיים ויה"ד שנוכה להיות קרובים אל ד' ודבוקים באמונתו תמיד, שלא נבוש בעולם הזה ולא נכלם לעולם הבא אכ"ר.

צמשל: The *chasidah* is a bird so named because it does great kindness (*chesed*) with its friends. The **Chiddushei HaRim** explains that the *chasida's* generosity is limited to its own circle of friends, to the exclusion of others. Such partisan kindness is not what the *Torah* wishes us to practice.

A SERIES IN HALACHA
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (75)
Special Consideration for the Shabbos after Purim. There is a *halachah* ⁽¹⁾, that every Friday afternoon one should check the pockets of his *Shabbos* clothes to make sure that no objects are left inside them which would cause one to carry outside, which is prohibited. Even if one lives in an area that has an *eruv* and carrying is permissible, he should still check to make sure that there are no *muktzah* items in his pockets ⁽²⁾. **Note:** Even though most authorities permit moving *muktzah* items with one's body, that is only when it is being moved in an unusual manner. In a pocket which is quite normal it is prohibited ⁽³⁾. This law is especially relevant on the Friday after *Purim*. On *Purim* we are supposed to wear *Shabbos* clothes and during the festivities, money, checks and other *muktzah* items might be left in his pockets. In some communities, it is even announced before Friday's *Mincha* that everyone should check and remove all problematic items from their pockets.

Laining Parshas Parah. This *Shabbos*, we read the portion in the *Torah* which discusses the laws of impurity when one comes in contact with a corpse; the restrictions that apply to such a person; and the way to remove this impurity. Some opinions hold that there is a biblical obligation for each man to hear this public reading ⁽⁴⁾. The source of this obligation (as explained by

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
the Steipler Gaon, R' Y. Y. Kanievski ZT"l), is a *posuk* at the end of מצוה, which obligates *Rabbanim* to teach people the restrictions that bar a person who is ritually unclean from entering certain holy places. One should not go to the *Kosel Maaravi* without proper company or directions to ensure that he does not enter a forbidden area. These restrictions apply even now when there is no *Bais Hamikdosh*, and reading *Parshas Parah* is a reminder to keep them.

Eating Matzah after Purim. According to the basic *halachah* ⁽⁵⁾ it is permitted to eat *matza* until the morning of *Erev Pesach*. On that day, it becomes forbidden so that the *matza* eaten that night to fulfill the *mitzvah*, should be eaten with a good appetite ⁽⁶⁾. Some have a custom to extend this prohibition and do not eat *matza* from the beginning of *Nisan* ⁽⁷⁾. Others even refrain from *Purim* ⁽⁸⁾. Preferably, those who keep this custom should not eat even the "not for Passover" *matzos* because the newer methods of bleaching flour do not necessarily make it *chametz* and their taste is identical to the taste of real *Pesach matzos* ⁽⁹⁾.

Learning Preparations. After *Purim*, one should begin learning the relevant laws of *Pesach* - פסח - *mitzvos* properly ⁽¹⁰⁾. One should also start preparing suitable *Divrei Torah* to say over at the *Seder* and for all the *Yom Tov* meals.

הוא היה צמר

R' Yosef Shaul Natanson ZT"l (Divrei Shaul) would say:

"Chazal tell us that Nadav and Avihu walked behind Moshe and Aharon and said to one another, 'Oh, that these old men should die and you and I will become the leaders of our generation.' Nadav and Avihu thought that because they were young, they were better qualified to lead their generation. About them, our Sages use an appropriate metaphor: '*Many an old camel is laden with the hides of younger ones.*' In effect, this teaches us that those who think the young ones better understand how to guide others are in error. '*There is reason in old men*' and indeed they do know better."

R' Shamshon Raphael Hirsch ZT"l would say:

"Aharon was silent." (סה-ב) *Aharon was silent.* In *Tehillim*, Dovid HaMelech says, '*For You silence is praise.*' Rashi explains that any effort to recount all of *Hashem's* attributes is useless, for they are infinite; hence '*Silence is His praise.*' It is the art of remaining silent practiced by him who would rather say nothing at all than deliver himself of a rash ill-considered statement; who would listen quietly to the views of others in order to learn from them; who does not have the urge to shine forth with his own opinions and to refuse to let others get a word in edgewise."

A Wise Man would say:

"If there's one thing I've learned, it's this: Being kind is more important than being right!"

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Special Mazel Tov to a Special boy, Noam Gelb, on his Bar Mitzvah. May he grow up to be a Tzaddik and a Source of Nachas to his Parents, Eli & Hadas, and his Grandparents and to all of Klal Yisroel

מעשה אברהם... סימן לבנים

כי אני ה' המעלה אתכם מארץ מצרים להיות לכם לאלקים והייתם קדושים כי קדוש אני וגו' (יא-מה)

A young *avreich* from Jerusalem fell ill and had to undergo a complex brain operation at a medical center located in the former Yugoslavia. In order to translate from English what the medical team was saying, the father of the *avreich* asked his friend **R' Yosef Rafoul Shlit'a** to accompany them on their journey. Upon arrival, they immediately made an appointment to see a top surgeon at the prestigious Institute for Neurosurgery in Belgrade, Serbia, who specialized in brain operations of the type required by the *avreich*. After days of exhaustive tests, the surgeon fixed a date for the operation.

When the surgeon completed the operation and emerged from the operating theater, he addressed R' Yosef and ordered him to immediately purchase a large quantity of milk for the *avreich's* recovery, for milk is extremely beneficial to the healing process after major brain surgery. When he awoke from the anesthesia, R' Yosef addressed the *avreich*, and joyfully told him that with *Hashem's* help the operation went well and he needed to drink a lot of milk to further his recovery.

The *avreich* asked whether he could get milk that was "*Cholov Yisroel*" - produced under Jewish supervision. He was strict in this area, and non-Jewish milk had never passed his lips, a custom that he had no intention of changing, even under such difficult circumstances. Needless to say, it was quite impossible to find such milk in Serbia at the time, and therefore looking for it would be an impossible task. R' Yosef tried to convince the *avreich* to change his mind. He summoned all the teachings of the Sages with regard to the measures that one must take in order to preserve one's life. However, the *avreich* continued to insist. He told the rabbi that since drinking such milk was so important to him, surely the Holy One blessed be He, Who heals all flesh, would help him find milk produced under Jewish supervision.

R' Yosef walked out into the corridor, racking his brain to come up with a way to find milk produced under Jewish supervision. Just then, he was approached by a man and woman who had just arrived from Israel. They saw R' Yosef's *kippah* and were thrilled to meet a fellow Jew. "Do you speak English?" the woman asked him in Hebrew.

R' Yosef said he did and the woman explained that she had recently underwent major head trauma which required a serious brain operation. She was told that the medical center in Belgrade specialized in this, however, since she did not speak any English, she did not know how she was going to communicate with any of the surgeons.

R' Yosef accompanied the woman and spoke with the surgeon, who looked at her medical records and brain scans. He then told her that the type of operation which she required could best be performed, not in Yugoslavia, but in Hadassah Medical Center in Jerusalem, where the skilled and highly trained staff were available for such a type of surgery.

When R' Yosef translated the surgeon's remarks to the woman, she was beside herself. "How can this be? I traveled all the way here from Jerusalem. It was a long and tiring journey. I had to endure airplane strikes along the way, wandering from country to country before arriving here. And now you're saying that I should return to Israel?"

The woman's supplications were translated to the doctor, who strongly repeated his position: "The local medical team isn't capable of performing such a complicated operation. It's only at Hadassah Hospital in Jerusalem that such an operation can be attempted. Therefore, you are much better off scheduling your surgery at Hadassah."

As they walked out of the surgeon's office, the young man who was accompanying the woman approached R' Yosef and asked him to take the suitcase he was carrying, since it was now useless to them. "What's in it?" asked R' Yosef.

"Why, it's milk," he declared. Then he explained that the woman made sure to pack a large quantity of milk, which she would have to drink after her operation. Since she was careful to only drink *cholov yisroel*, he had therefore purchased a great amount of supervised milk, which obviously she would not need now. With visible joy, R' Yosef took the suitcase from the hand of the young Israeli and ran to the room of the *avreich*, who was stunned to see its contents. With praises and thanks to *Hashem*, he took a glass of milk and said a blessing with great concentration: "שהכל נהיה בדברו" - "*By Whose word all things came to be.*"

משל למת הדבר דומה

ואת אלה תשקצו מן העוף לא יאכלו ואת החסידה האנפה למינה וכו' (יא-גימט)

משל: A man was sitting at home resting when he hears a knock at the door. He opens the door and finds a homeless man standing there. The man extends a filthy, grimy, calloused hand and asks, "Can I have a dollar for some food?" The man hesitates for only a second and then does what any good person would do: pulls out his wallet and hands the beggar a dollar, and quickly sends him on his way.

The homeless man is already halfway down the street when he hears someone calling after him, "Wait, wait!" He turns to see the same man waving him down. The man

catches up to the beggar and then hands him another dollar.

Upon returning home, the man's wife is standing in the doorway looking at him questioningly. "I'll explain," he says. "When I first opened the door and saw a smelly, raggedy, grimy man standing in front of me, I felt uncomfortable. I hurried to give him a dollar because I wanted to get rid of him as soon as possible. But after he left, I realized that I didn't give him the dollar for him, I gave him the dollar for me - because I felt uncomfortable. So I wanted to give a second dollar - this time for him!"

וישא אהרן את ידו אל העם ויברכם ... וידא כבוד ה' אל כל העם וגו' (פ-כבבג)

When Aharon completed his first day of service in the *Mishkan*, he blessed the people with great joy. So great was his desire to bless the people that *Hashem* rewarded him and his descendents that they should continue to bless the Jewish people throughout the generations. Till this day, *kohanim* cover their heads and hands with their *Taleisim* (prayer shawls) when they recite the priestly blessings. Our Sages teach us that a blessing only descends on things that are hidden from the eye (סמיו מן העין), that which the eye does not see. When the *kohanim* cover their hands they symbolize this idea and permeate their blessings with greater effectiveness. (**Rabbi Asher Sinclair**)

A non-observant woman once confronted **R' Sholom Schwadron ZT"L**, the famous *Maggid* of Jerusalem and complained loudly and irreverently. "Excuse me, sir," she began. "The *Rav* has agreed to give me a blessing, and I am well aware that the one who blesses another places a hand on the head of the one being blessed. If so, why hasn't the *Rav* placed his hand on my head?"

R' Sholom smiled, and answered at once, "Have you ever made the blessing on the *Shabbos* candles?"

The woman did not miss a beat. "Absolutely, yes! On *Yom Kippur* eve, I lit candles and even said the blessing," the woman responded in a measured tone.

"Okay," said R' Sholom. "When you said the blessing, did you lay your hands on the fire?"

This answer appears to be the spontaneous fruit of R' Sholom's lightning quick mind, but it also reflects an added depth: something that is forbidden is likened to fire! One does not rest his hand on fire! The reply was not merely the fruit of R' Sholom's mind, but also of his heart - the heart that burned with piety and fear of Heaven. The moment he was asked why he would not place his hand on a woman's head, he saw a consuming fire rise up before his eyes.

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

הכרת תפקידו

דרגת יחירה

קרב אל המזבח ועשה את חמאתך ואת עולתך וכפר בערך ובעד העם (ז-מ)

The *Toras Kohanim* tells us that when Aharon looked at the *Mizbeach* he became frightened! The *Mizbeach* appeared to him as a calf! It reminded him of the golden calf and made his job as *Kohen Gadol* very difficult. **R' Chaim Vital ZT"L** explains that everyone in the world has a specific mission. Each one of us is here to make a *tikkun*, to fix something. How should one know what it is that he came here to rectify? One should pay attention to the area of his life that is most difficult. The particular thing that one always says, "If only I didn't have to contend with THIS, my life would be terrific." Well, that is 100% not true. Actually, without that particular difficulty, life would really be meaningless! This is why Moshe said to Aharon, "*Go close to the Mizbeach.*" Because it is so hard for you, it is clear that the evil inclination is blinding your eyes. You should know that THIS is what you were created for, what you were chosen for - THIS is what you were put in this world to fix!

The **Imrei Emes** gives us practical advice. When a person finds that one area in his life is challenging and distressing, he should see these episodes as signals from heaven pointing him in the direction of his life's work. Rather than becoming depressed, agitated or overwhelmed by these difficulties, he should see them as *Hashem's* way of helping him achieve the purpose for which he is created. Rather than getting busy with other things, he should strive to meet life's challenges and know that his *avodas Hashem* is beloved. The greater the effort extended in these difficult areas of life, the greater is the success. Don't be put off by hardship; it is actually *Hashem* telling you, "Keep up the good work - this is what you were created for!"

TORAH GEMS

ויאמר משה אל אהרן הוא אשר דבר ה' לאמר בקדשי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (י-ג)

The *gemara* (וברחים קטו:) teaches us that after the two sons of *Aharon Hakohen* died, Moshe consoled his brother by saying, "I knew that the *Mishkan* was to be sanctified through the death of someone close to *Hashem*. I thought it would be either you or me. I now see that they (Nadav and Avihu) were greater than either of us." How could the most humble person in the entire world make such a seemingly haughty statement about himself, that he (or his brother) are the holiest people in the entire congregation?

R' Leib Chasman ZT"L (Ohr Yahal) points out that this statement is not in any way a contradiction to Moshe's humility. If someone denies who he is, that is not modesty - that is foolishness! One who denies his own identity and talents is not humble. He is deceiving himself. A humble person can and should know precisely who he is. Moshe knew precisely who he - and his brother Aharon - was!

During his tenure in Great Britain, **R' Yechezkel Abramsky ZT"L** was once called upon to testify in a case in which the *Beis Din* of London was being sued by a *shochet* (ritual slaughterer) who had been fired. As the head of the *Beis Din*, R' Chatzkel had no choice, but to testify in secular court. His barrister asked him to state his name and his position. The attorney then asked, "Is it true that you are the greatest living halachic authority on the European continent?" R' Chatzkel replied, "Yes. That is true."

At this point, the judge interjected and said, "Rabbi Abramsky, is that not rather haughty on your part? I thought that your laws and ethics teach you to be humble."

Without any hesitation, R' Chatzkel responded, "I know we are taught to be humble ... but I am under oath."

Just as R' Chatzkel Abramsky was aware that he was the premier halachic authority on the European continent at the time, *Moshe Rabbeinu* recognized that he was the spiritual leader and guide of the nation. This is anything but haughty.

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

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