

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



שבת קודש פרשת ויקרא – פרשת זכור

Shabbos Parshas Vayikrah - Parshas Zachor

ח' אדר שני תשס"ח - March 15, 2008

הדלקת נרות שבת – 6:44 (Monsey, NY)	מנחה גדולה / שבת – 1:35
זמן קריאת שמע/מ"א – 9:30	שקיעה של יום השבת – 7:03
זמן קריאת שמע/ הגר"א – 10:06	צאת הכוכבים / מעריב – 7:53
סוף זמן התפילה / להגר"א – 11:06	צאתה"כ / לשיטת רבינו תם – 8:15

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

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

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

השמיעה שלו, ושומע גם מה שלא שמע קודם לכן, שהפעולה החיצונית של פתיחת אזנו פועלת על הפנימיות - פתיחת כוח השמיעה שלו, וא"כ כשפותחים את כוח השמיעה של אדם שמכר את עצמו לעבד, מעתה מתחיל הוא לשמוע שעליו להיות עבד ה' ולא לקנות אדון אחר לעצמו.

לא כן אצל עבד שנמכר בגניבתו, אשר שורש חטאו עמוק יותר, כי הטעם שאינו רוצה להיות עבד ה', הוא מחמת רצונו לגנוב. ועבור פתיחת האוזן לשמוע "לי בני ישראל עבדים" לא תועיל, כי עדיין פועם בלבו הרצון לגנוב שגורם לו לא להיות עבד ה', לפיכך רוצעים את אוזנו כדי שישמע חומר האיסור של "לא תגנוב", ומעתה יהיה מוכן לקבל על עצמו עבדות ה'.

וכך מסביר האדמו"ר ר' הענין מאלכסנדר זצ"ל את דברי התוכחה בפרשת כי תבוא, שכתוב "תחת אשר לא עבדת את ה' אלוקיך בשמחה" (דברים כ"ח מ"ז). והיינו, שכוונת התורה בתוכחה, שנסלק גם את הסיבה הגורמת לנו לא לעבוד ה' בשמחה, וזה פירוש המילה "תחת" - דבר הגורם.

ולפי"ז יש לבאר הפסוק "כי יקריב קרבן", על שזלזל בציווי ה' וחטא בשגגה, "מן הבהמה תקריבו את קרבנכם", היינו שעליו להקריב גם את הבהמיות - רצונותיו שגרמו לו לזלזל בציווי ה'.

יה"ר שזוכה להסיר חטאיו משורשם, ולמחית עמלק במהרה!!

יש לשאול, מדוע כפל הכתוב, שאחר שנאמר "יקריב קרבן", לא היה צריך לומר שוב "תקריבו קרבנכם"?

הנה כתבי: "והגישו אדוניו וגו', ורצע את אזנו במרצע" (שמות כ"א ו). כתב רש"י: "ומה ראה און להירצע מכל אברים שבגוף? און זאת ששמעה בהר סיני לא תגנוב" והלך וגנב תרצע, ואם מוכר עצמו, און ששמעה בהר סיני כי לי בני ישראל עבדים, והלך וקנה אדון לעצמו תרצע. ומבואר ששונים בסיבותיהם, כי עבד הנמכר בגניבתו נרצע מחמת שעבר על לאו של "לא תגנוב", ואילו עבד שמכר עצמו נרצע מחמת שעבר על הכתוב "כי לי בני ישראל עבדים".

ומקשה הגאון ר' אליהו מאיר בלוח זצ"ל ראש ישיבת טלז (פניני דעת), הריגם העבד שנמכר בגניבתו נרצע משום שאינו רוצה לצאת מתחת ידי אדונו וקונו אדון לעצמו, ולא משום שגנב, שהרי רוצעים אותו רק כשאומר "אהבתי את אדוני וגו'" בסוף שש שנים, ולא מיד אחר שגנב (ע' בכלי יקר). וא"כ מדוע כתוב שרוצעים אותו משום שעבר על "לא תגנוב", ולא על שעובר על "כי לי בני ישראל עבדים"? ומתוך, על פי יסוד בענין תיקון החטא, שכן הרוצה לתקן עצמו ולא לחזור ולחטוא, לא די בתיקון העוול שעשה, אלא מוכרח הוא לרדת אל שורש וסיבת החטא ולהסירם, ועל ידי כך מובטח לו שלא ישוב לחטוא.

והנה כשעושים חור - פתח באזנו של העבד, בכך נפתח כוח

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.

Chatzos: Erev Tisha B'av. *Chatzos* (midday) has relevance on *Tisha B'av* itself and on the days before and after it. On the afternoon before, one should not go for a pleasure walk after *chatzos* (1). Just like we have seen that holy, happy days (*Yom Tov*) shine up the afternoon before them, so too, the afternoon before *Tisha B'av* is somewhat similar. It is permitted to take a walk for exercise (2). Some *Poskim* hold that in the afternoon one should only learn such learning material that is permitted on *Tisha B'av* itself (3). Others permit all learning and if one will just waste his time by keeping the first opinion, he should definitely rely on the second opinion and learn whatever he wants (4).

Day of Tisha B'av. Even though most of the restrictions of *Tisha B'av* are in effect the whole day, two of them only apply until *chatzos*. This is because they are not absolute prohibitions but rather based on custom. The first is sitting on the floor or a low stool less than three *tefachim* (3 hand breadths: 12 inches). At *chatzos* one may sit on a chair (5).

The second, "Earning money" or lengthy, time consuming work is not done till *chatzos* (6). These activities take a person's mind off the mourning spirit of the day. Examples: Answering the phone to take business orders, opening a store to sell wares (except for stores that sell food), doing even one's own lengthy house repairs, and personal shopping (except for buying food to eat after the fast).

(1) רמ"א תקנה"ב (2) נחמת ישראל דף קלה (3) רמ"א שם (4) משנה ברורה תקנה"ח
רמ"א תקנה"ג (6) א"ח תקנה"ב (7) תקנה"א (8) א"ח רלה"ג (9) ביאור הלכה שם

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

The Day After Tisha B'av. Since the enemy set fire to the *Bais Hamikdosh* on the late afternoon of *Tisha B'Av*, most of the building actually burnt on the tenth day of *Av*. Thus, the tenth has it's own aspect of mourning and the custom has become to keep the restrictions of the 9 days for another half day. As a result, eating meat, drinking wine, washing clothes and bathing are not done till after *chatzos* on the tenth of *Av* (7). **This ends the many Halachos of Chatzos - Midday, that we have been discussing over the last number of weeks.**

Chatzos Layla - Halachic Midnight. Halachic midnight (12 clock hours after that day's halachic midday) has much significance as both a deadline and beginning time for many *mitzvos*. Let us now discuss the *halachos* of midnight.

Nighttime Shema. The time-span for saying *Shema* of *Maariv* is all night long. According to the *Shulchan Aruch* (8) the Sages decreed that one should make sure to finish *Shema* before midnight as a precaution not to miss it the whole night. Some *poskim* (9) argue that one may delay *Shema* till after *chatzos*. In hard circumstances such as not to cancel one's *shiur*, one can rely on the lenient view. Otherwise, one should not delay *Shema* till after midnight. If midnight passed one can and must make sure to say it before the night is over.

WEEKLY CHIZUK # 72

This year when Purim is on Friday one must organize himself well beforehand. One should start the *mitzvos* of the day early enough to get ready to go into *Shabbos* in an appropriate manner. One must be sober enough to wash up for *Shabbos* and daven *Mincha* plus *Kabbolas Shabbos*. One must be careful to remove all *muktza* Purim items from the *Shabbos* clothes that were worn on Purim.

הוא היה אימר ...

R' Shneur Zalman of Liadi ZT"l (Baal HaTanya) would say:

"We are taught (זבחים ז') that a *korbon* that is brought without sincere repentance does not atone. However, this injunction does not apply to the *Korbon Mincha* - Meal Offering, since these are unlike all other sacrifices. The *Mincha* (gift) of the poor, in contrast to all other offerings, atones even without *Teshuvah*. All the days of his life, the poor man is the epitome of one long, never-ending *Teshuvah* penance."

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

"For any leaven or any honey shall not be burnt as a fire-offering to Hashem." Leaven is a symbol of arrogance since it causes dough to rise and expand. Honey is symbolic of sweetness and physical pleasure. The *Torah* instructs us not to bring these two ingredients in an offering to teach us that one must not follow extreme elements in his life but rather turn down and follow the 'middle road.' Extreme actions and extreme decisions can be detrimental to oneself and to mankind."

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

"In the end, you know you will have to listen. So aren't you better off listening right away?"

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The importance of *prayer in its (correct) time* - תפילה בזמנה - is clearly emphasized in the following story told over recently at a *yeshivah* function. Two students learning in *Mesivta Tiferes Yerushalayim* were good friends who would share each other's possessions all the time. It happened once that one of the friends borrowed a mini tape recorder (walkman) from the other and while using it one day, the attached strap that hung from the walkman tore off sending the walkman flying into the wall and shattering it into numerous pieces. Naturally, the owner of the walkman assumed that his friend would buy him a new one or would pay him back for his loss. However, the first friend shrugged it off and refused to pay him back.

An argument ensued between the two boys and the one who had borrowed the walkman claimed that according to *halachah* he doesn't owe his friend a thing because what happened was an accident - אונס - and we know the famous statement of *Chazal*: "אונס רחמנא פטריה" - "*For accidental loss, the Torah exempts.*" The argument persisted and the second boy held firm to his position - at the cost of his friendship, of course - and refused to pay his former friend back for the broken item.

The incident was discussed in the halls of the *yeshivah* and eventually the *Rosh Yeshivah*, **R' Reuven Feinstein Shlit'a** heard about the matter. R' Reuven had a hard time understanding the argument. Wasn't it quite obvious that this was a case of a *שואל* - *borrower*, who damaged what he had borrowed, and everyone knows, even young children, that one is required to pay back even in the case of accidental loss?

This thought continued to bother R' Reuven's conscience to the point that he even asked his father, the *Posek Hador*, **R' Moshe Feinstein ZT"L**, how it could be that a *bochur* who has learned in *yeshivos* for quite a number of years should not be aware of a basic point of halachic knowledge; that the oft-quoted dictum of "אונס רחמנא פטריה" has no bearing on a case involving one who borrowed from another?

R' Moshe's response surprised him. "Obviously, it appears that when this boy was starting to learn *gemara*, he didn't begin with the basic *gemaros* that are usually taught in most *yeshivos*, like *Bava Metziah* and the chapters of "אלו מציאות" and "המפקיד" (dealing with lost and borrowed items). He most likely started learning *Mesechta Berachos*, particularly the *sugyos* involving *Tefillas Hashachar* (morning prayers) and those issues."

R' Reuven was intrigued by his father's unexpected and unusual statement. "Why is this so? How could the *Tateh* know this?" he asked.

R' Moshe answered, "Because in those chapters in *Mesechta Berachos* dealing with *Tefillah*, we learn all about *Zman Tefillah* and *Zman Krias Shema* (halachic time parameters set up by the Sages for davening and reciting *Krias Shema*) etc., and the importance of keeping to these halachic time requirements. Unfortunately, it has become prevalent in our shuls that depending on where he and his father davened when he was younger, he saw that these important *halachos* are "לאו דוקא" (not necessarily meant to be kept). Thus, it would stand to reason that he has applied this to other areas of *halachah* as well!"

משל למח הדבר דומה

חטאת הקהל הוא. אשר נשיא יחטא וכו' (ד-כא, כב)

משל: Every *Erev Shabbos*, the great Turkish *Chacham*, **R' Shmuel Di Modina ZT"L**, would make his way through the streets and marketplaces and implore the Jewish shopkeepers to close their shops before *Shabbos*. Many listened to the esteemed rabbi and the Arabs and non-Jews were dismayed at the amount of stores that were closing on Friday.

One Arab decided that he would put a stop to this nonsense and on the next Friday afternoon when he saw the rabbi approaching, he grabbed a stick intending to strike the rabbi and not allow him to convince others to close their shops. Miraculously, as he raised his hand to strike, it froze in midair in a

state of paralysis, and no matter what he did he could not move his arm. His relatives understood that this was a result of his evil intentions towards the rabbi and they begged him to release the man from his untenable state. Only after the Arab promised never to harm a Jew again, did he agree to release the man.

במשל: The **Baal HaTurim** writes that if one sees another Jew sinning and does nothing about it, it is as if he himself had committed the sin. The *Torah* juxtaposes two *posukim*: אשר נשיא יחטא - "חטאת הקהל הוא. אשר נשיא יחטא." - "*The sin of the congregation. When a leader sins.*" This teaches us that if the people sin and the leader turns a blind eye, it's as if he actually committed a sin.

וסמך ידו על ראש קרבנו ושחטו פתח אהל מועד וכו' (ג-ב)

TORAH GEMS

נפש כי תחטא ומעלה מעל בה' וכחש בעמיתו וכו' (ה-כא)

"*Talmidei Chachamim who devote themselves to the study of the Torah at night, the posuk accounts it to them as though they were occupied with the Temple service.*" (מנחות קי) We know that the *avodah* was only permitted to be done during the daytime and not at night (זבחים צח). Similarly, *Chazal* learn out from the words, "ושחטו פתח אהל מועד" - "*And he shall slaughter (the animal) at the opening of the Ohel Moed*" - that the *korbonos* may only be sacrificed when the Temple was "open" - during the day - and not at night. If so, what does the *gemara* mean to teach us by stating that learning *Torah* at night is akin to performing the service in the *Bais Hamikdosh*?

The answer, writes **R' Meir Simcha Hakohen of Dvinsk ZT"L**, can be understood based on the words of the *gemara* (תמיד לב): "*If one studies Torah at night, the Shechinah faces him. As it says, 'Arise, cry out at night ... pour out your heart like water, before the presence of Hashem.'*" (איכה ב-יט) One who studies at night, immersing himself in *Torah*, and denying sleep to his eyes, is rewarded in that the Divine Presence is facing him before his eyes. At that moment, he is no different than being inside the *Ohel Moed*, performing the *avodah* and meriting a revelation of the Divine Presence upon him

Alternatively, "night" represents the unseen, the hidden, the non-publicized. One who studies *Torah* "at night" is referring to one who studies for no ulterior motive. If one learns *Torah* with an ulterior motive, then his act will bring joy only when that motive is achieved. However, if one studies at night, privately and modestly, then he will "*cry out (with joy) at night*" - at the very moment of his learning.

מעשה אבות ... סימן לבנים

אם עלה קרבנו מן הבקר זכר תמים יקריבנו אל פתח אהל מועד יקריב אתו לרצנו לפני ה' וגו' (א-ג)

When a person brings a *Korbon* - sacrificial offering, certain conditions must be met. One must have the proper *kavanos* and intentions for his specific *korbon*. It must be brought inside the *Mishkan* or *Bais Hamikdosh*, and it must be offered within its regulated time-frame. The *Daily Sacrifice* - קרבן תמיד - for example, was brought twice a day; once in the morning and once in the afternoon. If it was not offered during those specific time allotments, it became invalid and was not offered anymore for that day. The *gemara* (ברכות כו) uses the expression: "עבר זמנו בטל קרבנו" - "*(When) its time has passed, the offering is nullified.*"

Chazal teach us that *Tefillah* - prayer, is similar to bringing *korbonos*; in fact, today, it takes the place of the sacrificial offerings, and if one missed a specific time-frame instituted for certain *Tefillos*, we employ this same dictum of "עבר זמנו בטל קרבנו" and his ability to recite that prayer is lost.