יַלוּי צַשְּמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

\* 6:12 – פלג המנחה עש"ק – 6:12

\* הדלקת נרות לשבת – 7:15

זמן קריאת שמע/המ"א – 9:92

זמן קריאת שמע/הגר"א – 9:38

שקיעת החמה ליום השבת – 7:34

מוצש"ק צאת הכוכבים – 8:24

צאה"כ / לרכים חם - 8:46



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שבת קודש פרשת תוריע מצורע - י"ח בעומר - ג' איר תשע"ג Shabbos Parshas Tazria Metzora - Αρril 13, 2013

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק ביה שמ

## פואנצרותנו של הפגיד

זאת תהיה תורת המצורע ביום מהרתו והובא אל הכהן. ויצא הכהן אל מחוץ למחנה וכו' (יד-בג) – ה'אתערותא דלעילא' של פסח מביאה את ההתעלות של ספירת העומר

<sup>†</sup>ש להבין, דלכאורה דברי הכתוב סותרים זה את זה, שאם 'זהובא אל הכהן', מדוע 'זיצא הכהן אל מחוץ למחנה'? ויישב ה'חזקוני', "זהובא אל הכהן – והובא דבר טהרתו אל הכהן, אבל המצורע עצמו אסור ליכנס במחנה, וכן כתיב בסמוך 'זיצא הכהן אל מחוץ למחנה'. ד"א, 'זהובא אל הכהן', שהרי מושבו מחוץ למחנה, וביום טהרתו מביאין אותו אל קצה המחנה, והכהן יוצא לקראתו" (וכן פירשו ה'ספורנו' ודבי יוסף בכור שור', והכתב והקבלה').

אבל החת"ס (בספרו 'תורת משה', ריש הפרשה) ביאר ע"ד הרמז, "רומז לנו על החוטא המרוחק מהקב"ה, וכששב אל ה', השי"ת חותר חתירה ויורד אליז, ע"ד 'אני אשכון את דכא' (ע" סוטה ה.), ועל ידי זה, באור פני מלך נגמרת תשובתו ע"ד 'אני אשכון את דכא' (ע" סוטה ה.), ועל ידי זה, באור פני מלך נגמרת תשובתו בלב שלם, וזה 'המצורע ביום טהרתו', שנותן אל לבו לטהר ולקדש עצמו, ואין יכולת בידו כי הוא משוקע בטומאה, 'זהובא אל הכהן', מחשבתו הטהורה הזאת מובאת אל הכהן – ה' (שהוא כהן [ע" סנהדרין ל"ט. – אלוקיכם כהן הוא וכו') היודע מחשבותיו, 'ויצא הכהן אל מחוץ למחנה', ישלח לו עזרתו מקודש, גילוי שכינתו 'השוכן אתם בתוך טומאתם', 'וראהו הכהן והנה נרפא נגע הצרעת מן הצרוע', נגמרה רפואתו ונתקבלה תשובתו, כי 'באור פני מלך חיים' עיי"ש

ובזה יש ליישב, מה דמבואר בסוגיא ריש פרק מי שהיה טמא (פ"ט דמסכת פסחים), דמי שהוא מן המודיעים ולחוץ בחצי היום בערב הפסח, אין חיוב הפסח חל עליו, ולא הטריחו רחמנא ב' שבועות קודם, ליסע מביתו להיות מוכן ליום מועד, ודרך רחוקה פטור, ואילו משום עולת ראיה, מחוייבים כל ישראל לשאת רגלם מקצה אחר, ועיקר המצוה להיות בראיית פנים ביום הראשון של הרגל, והרי פסח חמור, ולא החמירה תורה עליו, ומשום ראיה מחוייב.

אלא הוא הדבר אשר דיברנו, כי ישראל שהם בבחינת צדיקים גמורים, הבאים לראות פני השכינה, ונוסעים ממקום רחוק ועולים מעלה מעלה, 'יראה אל אלוקים בציון' בבחינת 'אתי דכא' (ע' סוטה ה.), שהם עולים אל ה', ו'כדרך שבאים לראות כך באים להראות', אמנם במצרים היינו בדרך רחוקה, והיתה שם רק התעוררות מעט - 'ויאמן העם', והקב"ה קירב עצמו לנו, ע"ד 'אני אשכון את דכא' (שם), על כן, לזכר זה, אינו מחוייב לעקור עצמו מביתו, אלא סמוך לזמן פסח בחצות וכו". והיינו, שההתעלות הרוחנית של בנ"י ביציאת מצרים, היתה מכוח 'אתערותא דלעילא'.

ויש להוסיף, שעניין זה מתחדש כל שנה ושנה בחג הפסח, (ע' באוה"ח הק' [במדבר כ"ג, אות ד"], ובכך [מאמרי ה"ג, אות ד"], ובכך יכולים אנו להכין את עצמינו כראוי בימי ספירת העומר, כדי שנהיה ראויים לקבלת התורה בחג השבועות.

רעיטות והתחזקות, באמוטה ובעבורות השי"ח, מאת הגה"צ רבי גמליאל הכהן רביטביץ שליט"א,ר"י שער השמים ירושלים עיה"ק

### פיב תתבלין

נגע צרעת כי תהיה באדם והובא אל חכהן (יג-ם)

ומאחר ועיקר שורש החטא נעוץ בגסות הרוח שבו, שזה אשר הביאתו לידי חטא לשון הרע שהיא הקשה שבכולן, וכמו שכתב רש"י על הפסוק: "ועץ ארז" – שהנגעים באים על גסות הרוח, אע"כ כן הצריכתו התורה לגשת את הכהן, ועיקר המכוון בזה כדי שיתקן עי"כ את פגם הגאוה המאוסה השוכנת בקרבו, ע"י שיבטל את עצמו בפני תלמידי החכמים שבדור, כי בדונת כהן רומז על התלמידי חכמים וזאת כי מאחר ועיקר קלקולו בא לו על ידי ההתנשאות ואי הרצון להכיר בכך שעליו להיות בטל לפני מי שגדול ממנו, לכן ילך עתה א להכהן ויכניע עצמו לפניו, וזהו עיקר ההכנה לטהרתו.

ימקרא מיוחד מופנה גם כלפי הכהנים שהם הת״ח והחשובים שבדור, כמאמר הכתוב: ׳ויצא הכהן אל מחוץ למחנה״ – להורות לכהנים את החובה והזכות המוטלת עליהם לצאת אל העם שבשדות ולקרבם תחת כנפי השכינה, להורותם את הדרך ילכו בה יאת המעשה אשר יעשון, למען יזכו אף המה ללמוד ארחות חיים.

ומאחר ועיקר טומאה זו באה על עוון לשון הרע שהוא פגם הדיבור, הרי הזמן גרמא לעורר במיוחד על הענין הזה, ומה טוב ומה נעים שיתרגל האדם תמיד להיות מלמד זכות על כלל ישראל, להיות רואה כל העת בזכותם וטובתם, כי השי"ת רוצה ומצפה שילמדו זכות על בניו אהוביו, ומקרא מלא דיברה תורה כמו שנאמר (במדבר י' כ"ט)" כי ה' דירר הער על מוראל"

גם יש ליזהר מאד במשנה זהירות מבלי להוציא מהפה שום דבר רע על כל יהודי באשר הוא, כי חוץ מעצם חומרת הדבר לכשעצמו, הרי בנוסף לכך גם מביא האדם לפעמים רעה על עצמו בכך. וכבר אמרו חכמינו ז"ל כל האומר דוד חטא אינו אלא צועה, אך בכל זאת נכתבו הדברים כדי ללמדנו אורחות חיים במה שנוגע אלינו, כי הנה אף שבפשטות הדברים נראה שבא הנביא אל דוד להוכיחו על מעשה בת שבע להגיד לו את עונשו אשר יושת עליו מאת השי"ת, אך מצינו בשם הבעש"ט הק" וכן מבואר בספרי החפץ חיים שאילו היה דוד מלמד סנגוריא על העשיר הזה והיה מוצא עלי איזה פתח של זכות, מבלי להכריעו כבן מות, אזי היו הדברים פועלים גם לטובתו שידא הזכות נזקף גם עליו, אך מאחר והוא בעצמו הכריעו כבן מות, נגזר עליו גם כן להיות דינו כבן מות, ולכך נצטרע והיה חשוב כמת, וגם נגזר עליו ללקות בארבעה מנינו. כאשר אמר הוא בעצמו: "זאת הכבשה ישלם ארבעתים".

commented, "What fools! This collar was instituted to bring shame to this family and they make it into a badge of honor!" The Tzemach Tzaddik (first Vizhnitzer Rebbe) explains that when Adam HaRishon was created, he had no need for clothing in Gan Eden. It was only after his sin, that he

# A SERIES IN HALACHA TUDE

Forgotten and Little Known Halachos and Customs (27) Sefiras Haomer (cont.). The third week of Sefiras Haomer is known as the week of Tiferes - Glory. One of the things this refers to is doing mitzvos and other actions in a way that brings glory to Hashem, His Torah, the one doing the mitzvah, and the entire Jewish Nation. An example of this is when giving charity, doing a favor, teaching Torah, etc., one should do so in a pleasant manner. This glorifies the act and the recipient, and brings glory to Hashem and the giver. Others will also learn to do the same. This is relevant to all of us many times daily (including family members) and now is an ideal time to upgrade our performance of this basic and critical characteristic.

The Middah of Emes: Truth. *Tiferes* also introduces a third dimension in this third week of *Sefirah*: the dimension of truth. *Yaakov Avinu*, the third of our forefathers and the pillar of truth (דאמר), is graced with the attribute of *Tiferes*, which is a combination of both *chessed* and love (from *Avraham Avinu*) and strict discipline (from *Yitzchok Avinu*), and therefore has the ability to integrate the two.

Truth is accessed through selflessness: rising above your ego counting weeks. We find this rule as well by K and your predispositions, enabling you to realize truth. Truth gives you a clear and objective picture of your needs and the the meaning of a word, it invalidates the *mitzvah*.

felt embarrassed and the need to clothe himself. Thus, clothing in and of itself, is really nothing more than a "collar of shame" that has been handed down throughout the generations. Should we now go and wear the latest, most expensive and fanciest styles to show off to the world our "shame"......?

מאת מו"ה ברוך הירשפלד שליט"א הלכה ראש כולל עטרת חיים ברוך קליבלנד הייטס הפפds of others. This quality gives Titeres its name, which means

needs of others. This quality gives *Tiferes* its name, which means glory and beauty: it blends the differing colors of love and discipline, and this harmony makes it truly beautiful.

Avoiding Mispronunciation. A common mistake has crept into the pronunciation of a key word in the mitzvah of Sefiras Haomer, which changes its meaning and might invalidate that portion of the *mitzvah*. As we know, there is an obligation to count days and a separate obligation to count weeks. From the fourteenth day of the *Omer* until the end of the count, one says the plural of week. In Hebrew, that word is "שבועות" with a kometz ("uh" sound) in the first syllable. Also the Yom Tov after the 49 days of Sefirah is called "שבועות" - the festival of weeks, i.e. the festival that is calculated by counting the weeks. In common speech, both in English and Yiddish, people pronounce the word for weeks "שבועות" (Shevuos) with a shva ("eh" sound). In Hebrew that word has a different meaning entirely; it means oaths, a plural of the word "שבועה" - oath or vow. Since this mispronunciation changes the meaning of the word, it could invalidate one's recital and one would not fulfill the mitzvah of counting weeks. We find this rule as well by Krias Hatorah (1) and Megillas Esther (2), where if the mispronunciation changes

## הוא היה אופר ...

(1) או"ח קמב:א (2) או"ח תר"צ

### R' Avraham Shmuel Binyamin Sofer ZT"L (Ksav Sofer) would say:

"If the kohen leaves the camp to go and see the leper, why must the leper 'be brought to the kohen?' We know that a person who speaks Lashon Hara about another transfers the merit of all his Torah learning and mitzvos to that person. This is alluded to in the posuk, 'This shall be the law (Toras) of the leper' – it is the end of the leper's Torah. Thus, 'he shall be brought to the kohen' - his Torah shall be transferred to the merit of the kohen, the tzaddik against whom he spoke, for unfortunately, a great deal of Lashon Hara is directed at the righteous leaders of the people."

### The Ga'avad, R' Moshe Sternbuch Shlit'a (Taam Vodaas) would say:

"י ולקח למטהר ... עץ ארז ושני תולעת ואזוב" - 'For the person being purified, there shall be taken ... cedarwood, a crimson tongue of wool and hyssop.' One significant part of the metzora's sacrifice was the 'aizov' - a type of grass known as Hyssop. Chazal tell us that it must be a plain aizov, not an 'אזוב רומל' (tall grass) nor an 'אזוב כוחלי' (colored grass), nor any other type of this grass. Why? Because the lowly 'aizov' grass represents humility and true humility has no conditions attached. It is not 'רומל' (high), i.e., a false humility, or 'כוחלי' (made up, like a type of eye shadow makeup) in other words, something that one 'puts on' for others to see. Real humility is just that - real!"

A Wise Man would say:

"People who are brutally honest get more satisfaction out of the brutality than out of the honesty."

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ואם בהרת לבנה היא בעור בשרו ועמק אין מראה מן העור ושערה לא הפך לבן וגו' (יג-ד)

The first symptom of *Tzaraas* (leprosy) mentioned in the *Torah*, is a white patch (בהרת) on the skin. Rashi seems to have a problem with two posukim that seem to contradict each other, concerning the depth of the white patch. As a result, in the second *posuk*, rather than attempting to explain it, he simply and humbly states, "I do not know its explanation."

Dr. Avraham S. Abraham is a world renowned physician who has lectured at medical conferences in many countries. In addition, he is one of the world's leading experts on the halachic ramifications of modern medicine. He was exceptionally close to the great gaon and posek, R' Shlomo Zalman Auerbach ZT"L. In his practice and extensive research, Dr. Abraham has come across virtually every instance where medical practice requires halachic opinion. Hundreds of doctors consult him and, when necessary, he in turn consults premier halachic authorities. In the mid-1980's, Dr. Abraham published his most famous book, *Nishmas Avraham*, in which he enumerated several opinions as to the reason why nowadays we do not make use of the medical treatments mentioned in the Talmud. Among them, he cites the opinions of Ray Sherira Gaon and Rabbeinu Avraham ben HaRambam that the Talmudic sages were merely repeating the advice of doctors of their time, and that today, a person must act in accordance with current and more advanced medical knowledge.

After the book came out, R' Shlomo Zalman wrote in a letter to Dr. Abraham that the opinions he quoted are not the

majority viewpoint, and that most halachic authorities say that the sages received their information by tradition from Sinai. Later, when a Talmid of R' Shlomo Zalman, R' Yosef Yitzchok Lerner, was in the process of publishing his own sefer. Shemiras Haguf Vehanefesh, he asked his Rebbi what the source of his letter to Dr. Abraham was, and specifically which Rishonim (medieval halachic authorities) disagreed with Ray Sherira Gaon and R' Avraham ben HaRambam. R' Shlomo Zalman looked for the source but could not locate it. He wrote a letter to his student telling him that he did not recall it there was anyone who explicitly disagreed with those opinions, but he knew that there were many authorities who have all agreed that various aspects of nature have changed since the times of the Talmud (see Tosafos Moed Katan 11a), thus implying that what Chazal said was definitely accurate at that time. Furthermore, wrote R' Shlomo Zalman, there are Acharonim (later authorities), namely the **Bach** (Orach Chaim 328) and the **Pri Megadim** (ibid. 2) who go so far as to rule that one must violate Shabbos for many conditions that today's doctors would not consider life-threatening. (In fact. they say explicitly that the Talmudic sages received their information from tradition, i.e. Sinai.) Though they are not on the same level to disagree with Rav Sherira Gaon and Rabbeinu Avraham, concluded R' Shlomo Zalman, we can be sure that if they said it, there must be earlier authorities who have handed this opinion down from previous generations.

R' Lerner received the letter from his *rebbi* and wished to publish it in his *sefer*, as a source. However, a noted authority advised him that it might appear disrespectful to publish a letter in which the *Posek Hador* and renowned *Rosh Yeshivah*. R' Shlomo Zalman Auerbach, admitted that he does not recall something. Feeling that it was worth bringing to his attention, R' Lerner went to R' Shlomo Zalman's home to discuss his letter.

To his surprise, R' Shlomo Zalman replied with incredulity. "I cannot understand the person who gave you that advice. What is he thinking? Look, you don't know the source and I don't know the source. Perhaps, if you publish my letter, it is likely that someone reading your sefer will be able to tell you the source, and then we will all know. And not only that, once you have the source, you can then publish it in the next edition, and then everyone will know! But if you don't publish the letter, not only will you and I not know, no one will know. So what do you gain by not publishing the letter?"

As it turns out, he published the letter (in the introduction), and within a few months, he received a letter from a scholar saying that the **Rivash** (447) is the source. Another scholar wrote that the **Rashba** (Mishmeres Habayis 4:1) also holds this way. R' Lerner told R' Shlomo Zalman, who was delighted. "You see," he said, "we have learned what we did not know before!" משר רמה הדבר דומה

זאת תורת נגע צרעת בגד הצמר או הפשתים או השתי"או הערב או כל כלי עור למהרו או לממאו וגו' (יג-נמ)

very much. However, this friend once rebelled against his beloved monarch, the king, and was caught. In truth, his sin was so severe that he deserved the death penalty, however, the king could not bring himself to kill his old and close friend - even if he did something so terrible.

The king decided on a different punishment. He had a special "collar of shame" created which his friend - and all future generations in his family - would be required to wear

משל: A king had a dear and close friend whom he loved although his crime was great and he really did deserve to die, his sentence was commuted due to the great affection that the king had - and will always have - for him and his family.

The man accepted his punishment and wore the collar in shame. His children and grandchildren wore it as well, however, they began to "dress it up." One had his collar made from silk; another grandchild went even further and made his out of silver. In a few generations, this collar became a fashion item and the family was proud of their designation. at all times, to remind him and the rest of the world that Only one old man remembered the purpose of the collar and

היה בעור בשרו לנגע צרעת והובא אל אהרן הכהן או אל אחד מבניו הכהנים וגו' (יג-ב)

The Mishna in Masechta Negaim (ג-א) learns out from the posuk in Parshas Tazria - "And he (the leper) shall brought to Aharon Hakohen or one of his sons" - that in fact any person can determine the status of a plague found on a person's body, however, only a kohen from the family of Aharon has the right to declare if one is *tahor* (pure) or tamei (impure). How so? The kohen is told to say tamei and he says *tamei*; he is told to say *tahor* and he says *tahor*.

Similarly, in *Toras Kohanim* we find that even if a kohen is a true ignoramus and has no idea what a pure or impure patch of skin looks like, nevertheless it is up to him to utter the words "tahor" or "tamei" - even if a non-kohen who is a *Talmid Chacham* is telling him what to say. In this regard, intent is less important than the status of the person upon whom the mantle of priesthood is bestowed.

In this vein, the Tolna Rebbe, R' Duvid Twersky ZT"L, writes a remarkable thing. The *Medrash* in the beginning of Tehillin relates that when Dovid Hamelech composed the posukim of Tehillim, he prayed to Hashem that "whoever will occupy himself (by reciting) the words of Tehillim, should be considered as if he is occupying himself in the laws of Negaim (plagues) and Ahalos (tents)." What does this mean? Explains the Tolna Rebbe, the purpose of *Tehillim* is for people to recite it and take comfort in its words. However, most people - especially when going through difficult times - cannot focus on the meaning of the words, nor understand its deep and significant undertones. They say the *posukim* and pray for Divine salvation.

This was Dovid's intent when he asked that saying Tehillim should be akin to the laws of *Negaim*. For just as an ignorant kohen, who has no understanding of the laws of purity, is required to say the words "tahor" or "tamei" to effect the status of a plague, a simple Jew's recital of the words of *Tehillim* should be enough to draw down Divine salvation.

כי תבאו אל ארץ כנען אשר אני נתן לכם לאחוה ונתתי נגע צרעת בבית ארץ אחוזתכם וגו' (ד-לד)

Sometimes what seems like misfortune, turns out to be fortuitous providence. When *Bnei Yisroel* were to enter the Holy Land, they were informed that the plague of *Tzaraas* would engulf their homes, forcing the afflicted structures to be torn down. Rashi explains that contrary to the notion that this was a calamitous disaster, it was a good tiding: "The Amoriyim hid their wealth in the walls of their homes... through the plague the house was demolished and the money was found.'

R' Binvamin Diskin ZT"L, the ray of Lomza, was buried in the cemetery of Lomza. A few years after his passing, the local authorities closed the cemetery because there was no more room. As a result, the Jewish community began using a different cemetery. When R' Noach Yitzchok Diskin went to pray at his father's grave a short time later, he noticed that one of the walls of the *ohel* (enclosure) was about to collapse. He wrote a letter to his brother, R' Yehoshua Leib Diskin **ZT"L**, chief rabbi of Jerusalem, and among other things, asked if the failing wall of the *ohel* should be repaired. In his response, R' Yehoshua Leib answered all the points in the letter except for the question of the *ohel*. In a follow-up letter, R' Noach Yitzchok again asked about the wall and in his reply, R' Yehoshua Leib again ignored the question about the grave. The wall was never fixed, but for years it did not collapse.

When R' Noach Yitzchok became ill and died, the chevra kadisha prepared his body for burial. Just then, a watchman from the old cemetery came running in to inform them that the wall of the old rav's ohel, R' Binyamin Diskin, had just collapsed. A relative with connections asked the mayor for permission to make an exception and bury the son next to his father, even though the cemetery had been closed for forty years. Since the wall had just fallen, there was now room for one more grave. Permission was granted, and they buried him there. Now, the Jews of Lomza understood why R' Yehoshua Leib had not answered the question.

### **EDITORIAL AND INSIGHTS** FROM THE WELLSPRINGS OF ON THE WEEKLY MIDDAH OF ... R' GUTTMAN - RAMAT SHLOMO 'ספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה .... (ויקרא כג-מו) מדריגות

Sefiras Haomer is the unique period of time when we have an opportunity to elevate ourselves spiritually. It is also when the tudents of Rabbi Akiva died because they failed to utilize this great power that Hashem sends to the world at this time. On their level, this was considered a grave sin. Rabbi Zev Leff Shlit'a points out a very interesting idea that emphasizes the loftiness of this period of Sefirah. The halacha tells us that if one fails to count even one night, the following night he can no longer continue to count with a blessing. All the days of Sefirah are cumulative. They are not individual days, individual blessings nor individual mitzvos. Each one is dependent on the one before. It is akin to railroad tracks on a bridge. Each piece of the track interlocks with the one before and the one after. If one piece of the track is missing when the train comes barreling onto the bridge, it will plummet down into the abyss below. Similarly, spiritual growth is built step-by-step, rung-by-rung, track-bytrack. And yes, it is true that we may fall and pick ourselves up, but we must also be aware that during this time we need to be even more careful. When we grow, the rewards are double, but when we fall - it's harder to get back to where we were. Why? Because we know that at this time the Jewish people went from the 49 gates of impurity to the 49th gate of holiness! In truth it should have taken them 98 days to go from -49 to +49! But no, the power of cumulative growth, where each consecutive day gives strength to the one before it, allowed them to reach great heights in half the time! This is the incredible power, the secret to spiritual success, and the reason behind the *halacha* of cumulative counting, So...keep climbing...more next week!