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פסקי דאגות

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שבת קודש פרשת תזריע מצורע - י"ח בעומר - ג' אייר תשע"ג
Shabbos Parshas Tazria Metzora - April 13, 2013

לקחי חיים ודברי התעוררות צנדרו עפ"י פרישיות השבוע מאת הרב שלום פערל שליט"א מגיד מישירים בק"ק בית שמש

מאצרוותנו של המגיד

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

לש' להבין, דלכאורה דברי הכתוב סותרים זה את זה, שאם 'הובא אל הכהן', מדוע 'יצא הכהן אל מחוץ למחנה'? וישב החוקוני, 'הובא אל הכהן - והובא דבר וסדרתו אל הכהן, אבל המצורע עצמו אסור ליכנס למחנה, וכן כתיב בסמוך 'יצא וכוהן אל מחוץ למחנה'. ד"א. 'הובא אל הכהן', שהרי משבו מחוץ למחנה, וביום סדרתו מביאין אותו אל קצה המחנה, והכהן יוצא לקראתו' (וכן פירשו ה'ספורנו' ו'דבי יוסף בכור שור', ו'הכתב והקבלה').

אבל ה'חתי' (בספרו 'תורת משה', ריש הפרשה) ביאר ע"ד הרמז, 'רומז לנו על החוטא המרוחק מהקב"ה, וכששב אל ה', השית' חותר חניניה ויורד אליו, ע"ד 'אני אשכח את דכא' (ע' סוטה ה), ועל ידי זה באור פני מלך נגמרת תשובתו בלב שלם, וזה 'המצורע ביום סדרתו', שנותן אל לבו לטהר ולקדש עצמו, ואין יכולת בידו כי הוא משוקע בטומאת, 'הובא אל הכהן', מחשבתו הטוהרה הזאת מובאת אל הכהן - ה' (שהוא כהן) (ע' סנהדרין ל"ט - אלוקים כהן הוא וכו') היודע מחשבתו, 'ויצא הכהן אל מחוץ למחנה', שלח לו עזרתו מקודש, גילוי שכינתו 'השוכן אתם בתוך טומאתם', וזארוהו הכהן והנה נרפא נגע הצרעת מן הצרוע, נגמרה רפואתו ונתקבלה תשובתו, כי 'באור פני מלך חיים' עיי"ש ובוה יש ליישב, מה דמבואר בסוגיא ריש פרק מי שהיה טמא (פ"ט דמסכת פסחים), דמי שהוא מן המודיעים ולחץ בחצי היום בערב הפסת, אין חיוב הפסת חל עליו, ולא הטריוויום החמאנ' ב' שבועות קודם, ליסע מביתו להיות מוכן ליום מועד, ודרך רחוקה פטור, ואילו משום עולת ראייה, מחוייבים כל ישראל לשאת הגלם מקצה אחד, ועיקר המצוה להיות בראיית פנים ביום הראשון של הרגל, והרי פסח חמור, ולא החמירה תורה עליו, ומשום ראיית מחוייבים.

אלא וזה הדבר אשר דברנו, כי ישירא שהם בבחינת צדיקים גמורים, הבאים לראות פני השכינה, ונוסעים ממקום רחוק ועולים מעלה מעלה, 'זדא 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 - 'זיאמן העם', והקב"ה קירב עצמו לנו, ע"ד 'אני אשכח את דכא' (שם), על כן, לומר זה, אינו מחוייב לעקור עצמו מביתו, אלא סמוך לזמן פסח בחצות וכו'. והיינו, שההתעלות הרחוקה של בני" ביציאת מצרים, היתה מכוח 'אתערותא דלעילא'.

ויש להוסיף, שענין זה מתחדש כל שנה ושנה בחג הפסח, (ע' באוה"ח הק' [במדרם כ"ג כ"ב], ו'בני ששכר' [מאמרי חודש תשרי, מאמר י"ג, אות ד]), ובכך יכולים אנחנו להבין את עצמנו כראוי בימי ספירת העומר, כדי שנהיה ראויים לקבלת התורה בחג השבועות.

commented, "What fools! This collar was instituted to bring shame to this family and they make it into a badge of honor!"

צמשל: 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
LIVING A "TORAH" DAY
הלכה למעשה
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 (עמוד האמת), 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 and your predispositions, enabling you to realize truth. Truth gives you a clear and objective picture of your needs and the

הוא היה אומר

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:

"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 רומי' (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 'רומי' (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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מעשה אבות... סימן לבנים

ואם בחרת 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 **Rav 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 Rav 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 if 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!"

משל למת הדבר דומה

ואת תורת נגע צרעת בנגד הצמר או הפשתים או השתי או הקרב או כל בלי עור למהרו או לממאו וגו' (יג-נט)

משל: A king had a dear and close friend whom he loved 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 at all times, to remind him and the rest of the world that

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. Only one old man remembered the purpose of the collar and

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

TORAH GEMS

כי תבאו אל ארץ כנען אשר אני נתן לכם לאחרי ונתתי נגע צרעת בבית ארץ אדמתכם וגו' (ד-ל)

The *Mishna* in *Masechta Negaim* (א-ג) 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 "tahir" 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 "tahir" 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.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרכת יצירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

מדרגות (ויקרא כג-טז)
Sefiras Haomer is the unique period of time when we have an opportunity to elevate ourselves spiritually. It is also when the students 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-by-track. 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!

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