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שבת פרשת מצורע/שבת הגדול ... חז' ניסן תשע"ט SHABBOS PARSHAS METZORAH ... APRIL 13, 2019

הדלקת נרות שבת - 7:15 | זמן קריאת שמע / מ"א - 9:03 | זמן קריאת שמע / הגר"א - 9:39 | סוף זמן תפילה/להגרי"א - 10:45
זמן לתפילת מנחה גדולה - 1:30 | סקיעת החמה שבת קודש - 7:34 | מוצ"ש קצת הזכובים - 8:24 | צאו"כ / לרבינו זמס - 8:46

טיב התבלין

מאת ונדיר רב וגילאל חזן ומשפטן שלישא"ר שר השטת חז"לים עוזרי

זאת תהיה תורת המצרע כיום מהרתו ... (ד-ב) - מעשה עושה רשם
ג' תרגום אונקלוס: דא תהי אורימא דסגידיא בימא דהכונה ויתני לוח כהנא

מן הראוי להבין דברי התרגום המתאר את המצורע' בשם 'סגידיא' שמשמעותו 'סגור', שהרי לכאורה אין זה ממשמעותו של תיבת 'מצורע' המורה על מהותו של הנגוע' וכפי שביארנו חז"ל (ערכך טו): שמצורע הוא נוטריקן 'מוציא רע', שמוציא נגעים רעים מגופו, אך שם 'סגידיא' אינו מורה כלל על מהותו כי אם על חיובו להיות סגור, כפי שרואים אנו בפרשה הקודמת שיש כמה הסגרים החלים על המצורע, וצריך ביאר מדוע שניה התרגום את דרכו התלמודי לפרש משמעות התיבות, ובמקום לפרש את מהותו של המצורע כמשמעו של מקרא כינה אותו על שם ההסגר המוטל עליו.

ואפשר שמלבד מה שתיתב 'סגידיא' מורה על חיובו של המצורע הוא מורה גם כן על מהותו של המצורע, כי ענין הנגעים הלוא באים על עוון הגיאות כמשפ"ש' להלן (פסוק ד), ותיבת 'סגידיא' היא המורה על כך, כי המתנאה סוגר את עצמו מבלי להתחשב עם חוות דעתו של הוולת, ועושה רק ככל העולה על רוחו. והוא התרגום לנכון לכנות את המצורע בזה התואר דוקא בבואו לפרש מהו טהרתו כדי ליתן טעם מדוע עליו לבוא אל הכהן, ומדוע יש צורך בעסק טהרתו משך ימי חלוטו ע"י הכהן, ואין הוא ראוי להביא קרבנותיו תיכף אחר שנתרפא מנגעו כל זה הוא בסיבת היותו 'סגידיא' היינו 'אלע גיאה' ולא סגי לבעל גיאה להיטיר מפגמיו במה שמכיר הוא בגאותו בלבד, אבל בנוסף לכך מוטל עליו מעתה להכניע ולבטל את עצמו בפני הוולת ולהכיר שהוא בעצם בעל חסרון הוולת, והוטל עליו לבוא אל הכהן כדי שיוכיח את תשובתו ע"י שמראה שזקוק הוא לטהרת הכהן ומבלעדו א"א לו לכותב

מאוצרותיו של המגיד

מאת ונדיר רב וגילאל חזן ומשפטן שלישא"ר שר השטת חז"לים עוזרי

כי תבוא אל ארץ כנען אשר אני נתן לכם לאחיה ונתתי נגע צרעת בבית ארץ אחותכם (ד-לד) - בעניין 'כי תבואו אל ארץ...ונתתי וגו' (תב ושי', 'בשורה היא להם שהנגעים באים עליהם (דאם לא כן, 'כי תהיה נגע צרעת וגו' מיבעי ליה למימר, ולא ונתתי נגע צרעת וגו' (שהוא גם לשון 'בשורה טובה'). אלא שבשורה היא להם וגו' ('אדם וגו' איהו') דאם לא כן, הכיזד אמר השי"ת ונתתי נגע צרעת וגו' ויחס את נתינת נגע הצרעת הרעה לעצמו, הלא אין השי"ת הטוב ומטיב מיוחד שמו על הרעה' (ע' מדרש איכה רבה ב' ג) אלא שבשורה היא להם וכי (משכיל לדוד), לפי שהטמינו אמוריים מטמוניות של זהב בקדות בתים כל הארבעים שנה שהיו ישראל במדבר, וע"י הנגע נותץ הבית ומוצאן. ובדברי דוד' (לבעל הש"ס) כתב, 'יש מקשין, תינה בנגע החורר דינו בנתיצת הבית, בנגע שאינו חורר שאין דינו בנתיצת הבית מאי איכא למימר (ועל זה יש ליישב שגם בנגע שאינו חורר נאמר וזלצו את האבנים אשר בהן הנגע, ויכול להיות שבמקום הליצת האבנים נמצא המטמון), ועוד יש מקשין, הכיזד אפשר לומר שזו סיבת נגע בתים, הלא איתא בגמרא (ערכין ט"ז) ד'נגע בתים' באים על עוון 'צרות עין' שנגמ' לגביהם זבא אשר לו הבית-מי שביטו (מה שבתוכו) מיוחד (רק) לו, ונראה, דקושיה

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The Greatest Mitzvah of All (123) - ותלמוד תורה כנגד כולם"
Honoring a Talmid Chacham: Waiting in Line. If Jewish people are waiting in line to be seen by a doctor, serviced in a store, etc., is there any obligation to let a *Talmid Chacham* go first? This case is not mentioned clearly in *Shulchan Aruch*. However, a similar case is mentioned in *Choshen Mishpat* (1) regarding a number of litigants who are waiting in line for a *Beis Din* to hear and decide their case. Generally, there are "first come first serve" rules set in place in order to avoid arguments. If they all come at the same time, the *Talmid Chacham* goes first. If the *Talmid Chacham* comes later than the others, there are different opinions in the early *Poskim* if he goes first. The *Mechaber* (2) rules that even in such a case, a *Talmid Chacham* goes first. Some *Acharonim* feel that the other opinion is not completely pushed out of *halacha* and might even be relied upon, if we combine the possibility that this special preference in *Beis Din* might only apply to the old-time greater *Talmidei Chachamim*, as opposed to nowadays, as mentioned in SMA. (3) **Important Regulations.** In a comprehensive *Teshuva* in his *sefer Tzitz Eliezer* (4), **R' Eliezer Waldenberg ז"ל** rules based on the above and more, as follows.

- 1) The right of being first in line for a service is just for the sake of peace, and cannot push off a *Talmid Chacham*, even a "Heintiga" (nowadays) *Talmid Chacham*. Therefore, if by the time the service starts, the *Talmid Chacham* is already there, even if he wasn't there first, he should go first.
- 2) If a *Talmid Chacham* came after they began servicing other people, those before him in line do not have to let him go first.
- 3) If he is an outstanding *Talmid Chacham* (מופלג) and very few are like him, he even goes first if he came after they started with other people. This is based on the **Birkei Yosef** (5) who

הוא היה אומר ...

R' Meir Simcha of Dvinsk ז"ל (Meshech Chochma) would say:

Although a wealthy man should not bring the atonement sacrifices prescribed for a poor man, if he did, he still gets atonement. The *Gemara* (Yoma 41b) says that there is an exception by a *Metzora* where it does not atone. This is derived from the word 'את' indicating 'this' and no variation. Why is a rich *Metzora* different? Since *Chazal* tell us that one of the causes for *Tzaraas* is being stingy, if the wealthy man brings the less costly sacrifice that is designated for a poor man, he obviously has not repented his sin and is afforded no atonement - he is 'toveil v'sheretz b'yado.'

R' Shlomo Karliner ז"ל (Quoted in Vedibarta Bam) would say:

Mikveh (for men) is not a *mitzvah*, and *Atzvus* (sadness, melancholy) is not an actual sin. However, sadness can cause the individual more harm than some of the most serious *aveiros*, whereas *mikveh* can accomplish for the individual more than some of the greatest *mitzvos*. (The **Shelah Hakadosh** writes: "When one immerses in the *mikveh*, he should recite the *posuk*, (Psalms 51:12), because through immersion in the purified waters, one becomes a newly created person. The first letters of טהור ברא לי spell out the word 'טבל' - 'to immerse.')"

A Wise Man would say: "The eyes are useless when the mind is blind."

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מאת מוה"ר ברוך זירטפלד שליט"א ראש כולל עשרת חיים ברוך קלבלנד הי"טס

proves that all the opinions in the previous paragraph agree that in this case, the outstanding *Talmid Chacham* goes first. The **Ritva** (6) and **Rosh** (7) write that letting a *Talmid Chacham* go first is not just to honor him but also to give him more time to learn. **Talking.** Included in the *mitzvah* of "והדרת פני אקו" is to talk to a *Talmid Chacham* in an honorable way (8). This means that one should: **1.** Refer to him in third person and not say "you said" but rather "the *Rav/Rebbi/Rosh Yeshivah* said." **2.** Not interrupt him. **3.)** Not contradict him. If he said something in an area of *halacha* and one feels he must correct him, it must be done with the utmost respect like a student begging to differ with his *Rebbi*. **4.** Certainly it is prohibited to speak degrading talk about a *Talmid Chacham*. There are many *Gemaras* which speak of the severity of this sin (9).

בין הריחים - תבלין מדרף היומי

Chulin 133a - הצנועים מושבין את ידיהם והרגינים הולקים

Abaye, who was a *kohen*, refused to accept כהונה so as not to deprive other *kohanim* who were poor and needed it more than him. He did this even though he was an עני himself (ע' שבת לג).

rules: (אוי"ח ס' נג, רוב) **The Shulchan Aruch** says just like the צנועים refrained from taking a piece of the לחם הפנים because there wasn't enough for everyone, we should learn to not cause strife when trying to perform a *mitzvah*. However, he adds that if the *mitzvah* will be lost, like ארזות תורה or הכנסת אורחים and one should do everything in his power to make sure it gets done.

The **ערוך השולחן** brings all this down and adds that the above is not referring to a מצות עשה which is incumbent on an individual. For that, one should do his utmost (within reason) to complete his obligation.

(1) טו"א (2) שם (3) סו"ד. ענין ישועת ישראל (הגר"י קוטנא)
טו"א (4) יחיס"ט (5) בריכי יוסף שם (6) כחובות קו. (7) נדרים
ס"ב (8) ענין רש"י קידושין לג. ד"ה מה (9) ברכות יט. ואבות ב"י

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מעשה אבות ... סימן לבנים

וצוה הכהן ושהט את הצפור האחת אל בלי חרש על מים חיים וגו' (ד-ה)

The city of Poznan was once the capital of Poland and is still today, the capital of the Wielkopolska region. Poznan lies midway between Berlin and Warsaw, which has helped make it an important town for centuries. The Larger Poznan Metropolitan Area is inhabited by close to 1.4 million people and is still a center of trade and culture.

In “*Naflos Rav Akiva Eiger*,” a remarkable story is recorded. The King of Poland and his entourage were visiting the city of Poznan and there was a festive atmosphere in town. However, in the local hospital, a Jewish man was lying in bed wasting away. Doctors were hard-pressed to figure out the sickness he was suffering from and thus, they had no way to treat it. Their prognosis was grim and they gave the man a few short weeks to live.

The *Rav* of Poznan was the great **R’ Akiva Eiger ז”ל**, and he would visit the man in the hospital from time to time to cheer him up and give him *chizuk*. One day, the *Rav* heard that the royal physician of Poland was visiting the hospital, and as he was generally accepted as the top doctor in all of Poland, the *Rav* made an appearance there on the same day. The royal doctor was given a tour of the facility and he had a chance to look at the Jewish patient with the mysterious disease. He examined him and conferred with the attending physicians, and he too, concurred that there was no treatment and the man would die shortly. Suddenly, R’ Akiva Eiger came forward and asked to speak with the doctor. “Tell me, doctor,” began the *Rav*, “if the King of Poland was laying here in this bed, what type of treatment would you administer to him?”

The doctor was surprised with the question and remained silent for a minute. Then, he replied, “Honored Rabbi, you are asking a good question. To tell you the truth, I have heard that there is a treatment for this disease. It involves capturing a rare and exotic bird which lives in a faraway forest. The skin and innards of this bird carry the cure. If one will cook this bird and make a soup out of it and feed it to the patient, it can cure him. But,” the doctor said sharply to the rabbi, “it is almost impossible to locate this bird. It would require sending out legions of hunters to track and capture this exotic bird and bring it back. Knowing the hunters, they’d get it wrong the first few times and keep going back until they find the right bird. By that time, most likely, the patient would be dead. It might be worth a try for the king - but for a simple person, it can never happen!”

R’ Akiva Eiger thanked the doctor for his candor and went home. Once there, he took out a *sefer Tehillim* and poured out his heart to the Creator. With copious tears, the *Rav* was *mispallel* for close to an hour, before he paused and listened carefully. Together with his household, they were able to hear the sound of a bird flapping its wings - the sound was coming from the chimney on the top floor. Immediately, the *Rav* sent someone onto the roof and told him to look inside the opening of the chimney on the rooftop. The man went up and to his surprise, he saw a brightly-colored bird trapped inside the chimney, flapping its multi-colored wings, trying to extricate itself. The man carefully captured the bird and brought it into the house. R’ Akiva Eiger took one look at the unusual bird and he broke into a wide smile. Then, he took the bird and raced to the hospital where he told the sick man’s family to cook the skin and innards down into a soup and administer it to him. He also told them to save a few feathers from the colorful bird and give it to the hospital staff for safekeeping. The family did as the *Rav* said, and to everyone’s surprise, the soup worked and the man was healed. Not long afterwards, he was released.

Many months later, the royal physician found himself once again in the hospital in Poznan. Curious, he inquired about the Jewish patient with the rare disease and when he died. The staff told him that in fact, the man did not die but was cured with some mysterious soup. The doctor was shocked and went to the man’s house to see for himself. He could not believe his ears when he heard how the Rabbi came by with a special bird and told them to cook it and administer it as a soup. He needed to know which bird was used and the hospital staff conveniently produced a few feathers taken from the bird. They also told him how the rabbi prayed and this bird became trapped in his chimney. The doctor smiled and said, “This bird is rare indeed. But it is clear to me that the prayers of this great rabbi can do much more than an entire platoon of the king’s finest hunters!”

אשר בחר בנביאים טובים ...

הנה אנכי שלח לכם את אליה הנביא לפני בוא יום ה' הגדול ... (ג-ב)
Malachi HaNavi draws from the excitement of the Jewish Nation’s redemption from Egypt to demonstrate how much more joy will be felt in the (not too distant) future when *Eliyahu HaNavi* ushers in *Mashiach*. **Sefer HaBahir** explains that, “*Hashem called the light day, and the darkness He called night.*” Light was created for every day of the week; but for *Shabbos*, *Hashem* created an extra light, the *Ohr HaGanuz* - the hidden light. This special light was concealed specifically for *Tzaddikim* to tap into on select *Shabbosim*.

R’ Tzadok HaKohen Rabinowitz ז”ל (Pri Tzaddik) explains that each week on *Shabbos* there is an extra sense of

excitement and beauty that is felt, but there are some weeks when *Shabbos* is called “minor,” where the focus is on the sanctification and beauty of *Hashem* and His *Torah*, while on other weeks, *Shabbos* is characterized as “עבת הגדול” - the “great” *Shabbos*, where righteous *Tzaddikim* are given free rein to utilize the special *Ohr HaGanuz* reserved for them.

In the times of *Mashiach*, this *Ohr HaGanuz* will be available for use only to those who have the tools that allow them to tap into it. *Shabbos HaGadol* before *Pesach* (and metaphorically, in *Mashiach*’s time as well) gives the Jewish people a bit of time before the great night of redemption to prepare themselves to access this unique and special glow, and open their eyes to what *Hashem* has in store for them.

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN ZT”L

ובכם המטהר את בנגדו וגלה את כל שערו ורחץ במים ... וישב מחוץ לאהלו שבעת ימים וגו' (ד-ה)
The *Torah* enumerates the different stages a *Metzorah* must undergo to achieve his *tahara*. The first step is “בדד ישב” sitting alone in solitude. Another is “וגלה את כל שערו” - he must shave his head. He must also bring *korbanos* with an additional “לג שמן”. A long and tedious process. While we can perhaps understand the rationale behind these details, there is another step that would seem at first glance, somewhat perplexing. The *Torah* says “וישב מחוץ לאהלו שבעת ימים” - he must sit outside his tent for seven days. What is the significance of this? One would think that after such a thorough introspection and such a humiliating few days, all vestiges of the חטא he committed would be gone. So why must he now sit outside his tent?

My *machshava* here is that before returning to society, the *Metzorah* has one more message to internalize. Says the *Torah*: Stop! Pause outside your *Ohel*, your home. Reflect on all that your *Ohel*, your wife, does for you, for the children and for the home. Reflect on all the good *Hashem* showered on your *bayis*. Your beautiful children, your grandchildren, and yes, your *nachas*. An abundance of undeserved goodness! That realization should generate feelings of *hakaras hatov*, feelings of such gratitude that his עין רע will transform to an עין טוב. With that message learned, he is finally ready to rejoin civilization.

Yom Tov is the appropriate time to reflect on how much our spouses do for us, and reciprocate with a present, or, at the very least, a nice Thank You note, a warm smile, generating good feelings. With these feelings of *achdus* and unity and not, *chas v’shalom*, discord, may we be *zocheh* to sing *Hallel* as we bring the *Korban Pesach* all together in *Yerushalayim*.

For the Kofman family and for all who knew Zaida, as he was so fondly called by so many, our חרותי will be tinged with a touch of sadness as we vividly recall the beautiful seudos Zaida led till the wee hours of the morning with divrei Torah and song, knowing that this year he will not grace us with his physical presence. Our hakaras hatov to him for all he’s done for us in myriad ways is endless. We will forever cherish those memories, and attempt, with siyata dishmaya, both to emulate and articulate his ways, and perpetuate his legacy, bringing both Zaida, ז”ל, and Babbi, zol gezunt zein, much continued nachas.

משל למה הדבר דומה

כי תבאו אל ארץ כנען...ונתתי נגע צרעה בבית ארץ אוהבתם (ד-ה)
משל: A man who suffered numerous misfortunes in his life (childless for a number of years, after having a child who got sick and died) came to the **Gerrer Rebbe, R’ Pinchos Menachem Alter ז”ל** for encouragement. He cried before the *Rebbe* and asked why *Hashem* made him suffer so much.

The *Pnei Menachem* held the man’s hand in his and responded. “When I was very young, I went to a bank and saw someone give lots of money to the teller. I felt bad for this man because he was giving away an exorbitant amount of money. Soon, another man came in and received a good deal of cash from the teller. I felt happy for him. But apparently, he took the other man’s money. It wasn’t until I was older that I understood that the one giving money to the

teller was better off since it was his money and he was placing it in the bank for safekeeping and potential investments. On the other hand, the one receiving money from the teller was for a withdrawal and now he has less than he had before.”

The *Rebbe* looked at the man and said, “Life is the same way. Not everything that is taken from you is taken from you and not everything given to you is really given to you.”

משל: **Rashi** tells us that the *Amoriyim* would hide treasures of gold in the walls of their houses. As a result of the *Tzaraas*, one would demolish the house and find these treasures. The **Shomer Emunim** says if we realized what a kindness it is that *Hashem* sends us pain (יסורים) in this world, we would dance from *simcha*. This compares to parents cleaning up after a baby. The child screams and cries but if the baby would know what the mother is doing, he would kiss and hug her.

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

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Shabbos HaGadol is the preparation for *Pesach*. In order to do things well we need to prepare properly. All of the cleaning and organizing on *erev Pesach* is really an exercise in preparation for achieving the goals of *Pesach*. One of the major preparations for *Pesach* is watching the *matzos* - “וישמרתם את המצות”. There are those who watch the *matzos* from the very beginning of the process. They go to the field to cut the wheat, and are actively involved in every step of the *matzah* preparation. Many people go to the bakery and are involved in the actual baking. The key word here is “וישמרתם” - You shall watch. But hidden in these words is the goal of *Pesach* and that is “*Ushmartem es HaMitzvos.*” *Pesach* is the time to “Pass Over” our *mesorah* to the next generation. The *mesorah* of *Klal Yisroel* is *shmiras mitzvos*. Keeping *mitzvos* properly but not just going through the motions - watch what you’re doing, watch where you’re going. Watch what the *mitzvos* are doing to you.

Some people think that *Pesach* is only *Chag HaAviv*, the holiday of Spring. It is the time to shop and parade the family around in all the latest Spring fashions that the stores have to offer. (And don’t forget EVERYONE in the family must match, or at least be color coordinated.) Otherwise you have not fulfilled the *mitzvah* of celebrating *Pesach*. There are others who think that *Pesach* is *Zman Cheiruseinu*. It is the time to do all the things you would never do all year. *Chol HaMoed* trips must be action packed and everyone in the family has to be having fun even if it compromises on our level of *tznius*. We also must have kosher L’*Pesach* pizza and bagels, or our children will feel deprived ... (“Ma, there is NOTHING to eat in this house...”)

Actually, my dear friends, *Pesach* is *Chag HaMITZVOS* - It is the *Chag* of appreciating and loving all the *mitzvos* that we have. Give your children a *geshmack* and a love for *Hashem*’s *mitzvos* and WATCH the goals of *Pesach* come alive.