

מאת הגאון מ"ר הרב ברוך הייזשעלד טליט"א,
ראש טל' עטרת חיים ברוך, קליבלנד הייטס

ביץ הריחיים – תבליץ מד

Chodesh Adar and the Four Parshiyos

Learning is Like Fulfilling. The week of *Parshas Shekalim*, it is proper to focus on the *mitzvah* of Talmud Torah. The **Mishna Berurah** (1) quotes from earlier *Poskim* that when we read *Parshas Shekalim* on *Shabbos*, it is as if have we fulfilled the *mitzvah* of donating to the *Bais HaMikdash*. He paraphrases the *posuk* (2): "ונשלמה פרים שפתינו" - "*Our lips shall substitute for bulls.*" This is one of the sources in *Chazal* that

הדר"ח" - The "חר"ם תכ"ה"א] *paskens* להרגו one is מחוייב to save the נרדף, first by t

and פיקוח נפשות the הלכה of רודף, an extension of the general הלכה of רודף, even at the expense of the נדף save the דין of *klers* (הל' רוצח פ' אט"ו ר' חיים) although we always say "אין דוחין נפש מפני נפש" and never kill one person to save another [מאי חזית דדמא דידך סומק טפי] here the גמרא teaches us that one must kill the רודף? Or is this a special דין that the רודף is חייב מיתה in order to save the נדף, but isn't a תוצאה of פיקוח' תוצאה? Or is this a separate הלכה. Since we learn this from גמרא במאורסה and that isn't a situation of פיקוח', we see this is a separate הלכה. *צד*. Since we learn this from *מסתבר* like the second ר' חיים says it is a separate הלכה.

Chachem Rebbeinu Chayim Ben Atter z"l (Ohr HaChayim) would say:

“וְיִקְחוּ לִי תְרוּמָה” - Very often, the grievance of a poor person is that he feels that *Hashem* takes care of everyone else, but not him. When someone gives charity to that poor person, he refutes the poor person’s complaint, but if someone refuses to give charity, he is confirming the poor man’s grievance.”

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Torah Tavlin Publications
34 Mariner Way, Monsey, NY
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מחבר **עורך**

טיב התבלין אמרו בשמים בזכות שמרדם על בעלי חיים כך נרדם גם עליו, ואז נפסק יסודיו

להשגת השכינה. המקום שבו היתה השגת השכינה בתוך המשכן, היה בבית הקדש מעל הארון מבין שני הכרובים. כדאיתא במדרש (שח"ט) על הקרא (א יא): "יצר חדר רודי" כל שדי יליך" ז"ל, "בין שדי יליך" זו השכינה שהיתה נתונה בין המשגשי הכרובים, ע"כ. הנה את כל הדרשים שהוצרכו לבניית המשכן, הביאו ר' שמואל בנאי גורן, ייחזקאל יצחקי על תרומה מאת כל איש אשר רדנו לבו". **הקשה** ר' ייחזקאל לענינישטיין (אור ייחזקאל דרכי העבודה, עמ' נ"ח) דמדוע הוצרכו כלל לגדבת בני, והלא לה' הארץ ומלואה, ומדוע לא יבנו המשכן בלא תרומתם? ויתרץ שהמשכן היה המקום של השגת השכינה, וכי שינוי כלל ישראל להשגת השכינה, הכל תלוי במעשי האדם ונמצא דגדבת המשכן לא היתה רק היכי תמצא ישידה להם את הדרשים שראוי לבנות בהם, אלא דזה גופא ערם להשגת השכינה, להשגת השכינה תלוי כפי השיעור שפונה להשגת, וזה גופא שוכנה שהשיג שפונה אליו. ועי' הגדבת כל ישראל פנה להשגת, ומזאת ק"ז זכו להשגת השכינה.

היתה והיו מעמידים אותה לשחיטה, וכיון שמאנה בשחיטתה הטמינה עצמה תחת רבי, והבחין בה רבי והבין את כוונתה, והורה לה להסכים לשחיטתה וללמול עצמה לכן, שודרי חיים כן נוצרה. שמשמע על כך בשמים תמחו על כך האריך הינו מלול בצעures של בעלי אדם ועל אותה עבירה נענש ביסוריו הקשים. וכשם שבאר המסכתות צער בעלי חיים כן גם הלכו מסיבה זו והיה זה כשהבחין רבי ארץ שאמרו מכבדת את הבית ומאשרת ב' חולדות, אמר לה רבי ירמיהו על כל מעשיו כתיב: 'אז

מאת הרב אברהם דניאל אבטטון שליט"א, בעמ'ס סד

וְכָל אֶלֶּל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְּחֻמָּה מֵאֵת כָּל אִישׁ אִשׁוֹ

יד ברב זממיו כל במסכדיהם זיל לזיווי דברא, מדיוני דפיקו "זוכה" דל"ל "

אמנם יש לבאר דברי ר' משה, מדוע הקפיד הקב"ה לקבל נדבת המשכן דוקא ממזי שהוא נותן הנדבה עם הכרה זה שהוא כנותן דבר שאינו שלו, ויש כאן "ויקחו"? וצ"ב.

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מעשה אבות סימן לבנים

דבר אל בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לב תתקו את תרומתי ... (כה-ב)

The **Baal Shem Tov זי"ל** notes that *Parshas Terumah*, containing the *mitzvah* of donating towards the building of the *Mishkan*, immediately follows *Parshas Mishpatim*, which concludes with receiving the *Torah*. The command to build the *Mishkan* was *Hashem's* way of telling *Klal Yisroel* to actualize their acceptance of the *Torah*. It wasn't enough to proclaim, “*We will do and we will hear,*” and then return to their normal lives as if nothing had transpired. One who is spiritually inspired, but doesn't continue grow in his *Avodas Hashem* will unfortunately remain spiritually stagnant. The effort one expends in immortalizing his moments of spiritual elevation will be reflected in his personal growth and development.

In May 1948, Jordan's Arab Legion overran the eastern part of Jerusalem and occupied the Old City and its holy places. Following the 1948 War, Jordan continued to occupy East Jerusalem and what is now commonly referred to as the West Bank. This included the area the UN partition decision had allotted for an Arab state.

During the nineteen years of Jordanian occupation, Jordan refused to honor its undertaking in the armistice agreement to accord free access to the holy places, to cultural institutions, and use of the Jewish cemetery on *Har Hazeisim*, the Mount of Olives. Jews were barred from the Old City and denied access to the *Kosel Hamaaravi* and other holy places. The Jewish Quarter in the Old City was destroyed; fifty-eight synagogues were also destroyed or desecrated. Thousands of tombstones in the Jewish cemetery on *Har Hazeisim* were destroyed to pave a road and build fences and latrines in Jordanian army camps.

During the Jordanian occupation, Jerusalem was bisected by barbed wire, concrete barriers and walls. On a number of occasions Jordanian soldiers opened fire on the Jewish sections of Jerusalem.

A wedding was planned for *Rosh Chodesh Tammuz*, 5714 (1954). Many people were gathering in the *Bnos Yerushalayim* hall, as it was then known, in Jerusalem near the Jordanian border. Among the guests were **R' Yechezkel Levenstein זי"ל** and **R' Aharon Kotler זי"ל** - who arrived from New York to serve as *mesader kiddushin* for his student, the groom.

Suddenly, a great noise could be heard. Artillery boomed from the direction of the Old City. The Jordanians were shaking up the entire area. All the guests fell flat on the floor, and the lights were doused. From the street, strangers poured into the building. Tables were overturned, food and drink fell and spilled. There was noise and terror, both inside and out. “We could hear the explosions clearly,” **R' Sholom Schwadron זי"ל**, another guest, related. “Everybody was lying on the ground. The man next to me asked fearfully, ‘What do we do now?’ “We say *viduy,*’ I answered.”

Those were very difficult moments. One man scanned the crowd with his eyes, trying to locate his father; another shouted that he had lost his wife. The element of surprise had caused a terrible panic. There were no Jewish soldiers patrolling that area. The feeling of danger and peril was palpable. Every new sound aroused further fear.

“R' Aharon Kotler was also lying on the ground,” R' Sholom continued to relate. “And what did R' Aharon Kotler say? What was the leader of the generation, the *Gadol Hador*, thinking about during the pandemonium and the terror?

“Ahhh, R' Aharon ... R' Aharon was pleading with *Hakadosh Baruch Hu* to spare his life. ‘*Ribbono Shel Olam*, I want to learn your holy *Torah!*’” One of his students was lying on the floor beside him; in fact, he was the one to later lift up R' Aharon. R' Sholom and others went to this student's house to ask what he had heard during those moments of prayer.

“After a long lull in the shooting,” said the *talmid*, “I bent down to the *Rosh Yeshivah*, R' Aharon, to help him to his feet. I heard him say, ‘*Tatteh*, I want to serve You and work for You.’ Then I heard a few more snatches, in which he seemed to be talking to *Hakadosh Baruch Hu* and saying that there was still work for him to do in this world.”

About an hour after the shooting had commenced, the all clear sounded. The crowd breathed a collective sigh of relief. Then, R' Sholom stepped into the picture. In his deep voice, he recited, “*Lamenatzeach bismzor l'Dovid yancha Hashem b'yom tzarah*” The others echoed him, word for word - and their prayers flew straight up to Heaven. (Heroes of Courage, Israel Bookshop).

שמחו את ירושלים ... שישו אתה מושו ... (ישעי' ס"ו-)

In the *Haftorah* of *Shabbos Rosh Chodesh*, *Yeshaya HaNavi* declares, “*Rejoice with Jerusalem and be glad for her, all you who love her! Join in her jubilation ...*” While it may seem like a simple platitude and generic statement proclaiming the beauty of the holy city, one might benefit from delving a bit deeper into it. What rejoicing is the *Navi* talking about? And join in what jubilation?

The Radomsker, R' Shloime Rabinowitz זי"ל, explains that there are those who *daven* for the coming of *Moshiach*, but their intentions are all selfish. They want the *galus* to end and *Moshiach* to come purely because they want their fortunes to change, or to put an end to a bad situation they find themselves in. But this is obviously not the correct

reasons to *daven* for *Moshiach*.

Explains the Radomsker, *Hashem* is a partner in our efforts to bring *Moshiach*. The Almighty sees our efforts and helps us along based on our intentions. By *davening* for *Moshiach* for the wrong reasons, *Hashem* looks at us and expresses that this is not the true peace and tranquility I intended for that time. As such, *Hashem* will withhold his support for our *tefillos* further hampering our efforts to actually bring *Moshiach* and end the *galus*.

The truly righteous individuals amongst us understand this and pray for the future arrival of *Moshiach* purely *L'shem Shamayim*, for the sake of heaven and upon them the *Navi* says, “*Rejoice! Join in her jubilation ...*”

ועשית מנרת זהב מהור מקשה תיעשה המנורה וירבה וקנה גביעה כפתורה ופזורה ממנה יהיו ... (כה-לא)

The *Menorah* was intricately ornamented and designed, all from one chunk of gold. What is the deeper message that lies therein? Why is this holy vessel from the others? There's a *pshat* said over from the **Chasam Sofer זי"ל** explaining this *posuk*. He says that even the way we attempt to explain the *Torah* and expound on it must be “ממנה” - originating and derived from *Torah* sources, and not from outside influences. Those years were extremely turbulent ones; with the different “isms” (conservative, reform, *haskala*, etc.) wreaking havoc on so many *Yidden*, who *nebech* fell prey to the negative ideologies of the times. This is perhaps the driving thought behind the *pshat* of the Chasam Sofer.

Another explanation can be as follows. The *Menorah* corresponds to the *Torah*. The פרחים and כפתרים can metaphorically be referring to all the other beautiful and enjoyable aspects of life. The *Torah* is teaching that even those “other” things in life must be “ממנה”. For example, the vacations, excursions, downtime we tend to busy ourselves with are not antithetical to a *Torah* life. Rather, they must be conjoined with the *ratzon Hashem* and the *Torah*. We must always be cognizant of the fact that *Hashem* resides even in the most obscure vacation spots.

This idea is an excellent complement to the *vort* said by *tzadikim* on the words of *Chazal*, לתורה עתים קבעת, They explain that this refers to the *posukim* in *Koheles* which list the famous 28 עתים: עת לעשות עת לעקור נטוע. עת להרוג ועת לרפוא עת לפרוץ ועת לבנות. עת לבכות ועת לשחוק עת ספוד ועת רקוד. עת להשליך אבנים ועת לנוס אבנים עת לחבוק ועת לרחק מחבק. עת לבקש ועת לאבד עת לשמור ועת להשליך. עת לקרוע ועת לתפור עת לחשות ועת לדבר. עת לאהב ועת לשנא עת מלחמה ועת שלום.”

After 120 years on this earth, we will be asked if all of our עתים were in sync with the *Torah's* way of life. Let us sincerely hope that in all our actions we can be שמים שם מקדש, living our lives as *Torah* true Jews 24/ 7.

משל למה הדבר דומה

דבר אל בני ישראל ויקחו לי תרומה ... (כה-ב)

משל: During the war years, **R' Avraham Kalmanovitz זי"ל**, *Mir Rosh Yeshivah*, was unceasing in his efforts to raise money for the Jews suffering in Europe. He was a talented orator, but even more than that, he was a gifted “fainter” - a skill he would employ to direct attention to the plight of the Jews. He didn't care that his *schnorring* (solicitation) during the war years made him unpopular, and he never missed an opportunity to make an appeal for life-saving funds.

At one synagogue function, he was spotted approaching the building, and measures were immediately taken to prevent him from entering. But they weren't quick enough. R' Kalmanovitz entered the building, and everyone knew that an appeal would soon follow. As they scrambled for a way to prevent him from reaching the podium, the rabbi put the

ועשית את הקרשים למשכן עצי שטים עמדים ... (כו-טו)

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOSEUA GOLD

Cedar wood was one of the materials used in building the *Mishkan*. The *Medrash* quotes Rav Chanina who said: “*The world was not fit to utilize cedar trees. They were created only for the Mishkan and the Bais Hamikdash.*” What makes cedar trees so profoundly unique that the world did not deserve them?

The *Seforim Hakedoshim* tell us that every physical thing in this world correlates to something *Ruchniyusdik*. A cedar tree is no different. Rabbi Elazar was once riding his donkey when an exceedingly ugly man approached him. Rabbi Elazar made a disparaging comment to him, and when the *Talmidim* found out, he said in regret, “*A person should always be soft like a reed and not stiff like a cedar.*” (*Taanis* 20). A cedar tree represents strength, resolve and firmness. Even today, cedar trees are known for their quality and resilience, and are often the source of solid wood products used in furniture. It is this *midah* that naturally has no place in this world, as Rabbi Elazar said, but for the *Mishkan* and *Bais Hamikdash*, it certainly did. Why is that?

There is a fascinating *Gemara* in *Yoma* (72). “Perhaps you will say, now that the *Mishkan* is no longer in use, their hope is lost and their chance is over. Therefore, the *posuk* states עומדים - to indicate that they “stand forever and ever.” The קרשים, like other parts of the *Mishkan*, were buried in the ground, and while the gold plate would naturally last, the wood should have become wormy and rotten. But it did not. Says the **Shem Mishmuel**, this idea is to give strength to us *Yidden*. The purpose of the *Mishkan* was to show how much *Hashem* loves us, and His desire to dwell amongst His children. One may have thought that today when we have no Home for *Hashem*, we should give up. Why would *Hashem* desire us even in such a morally low state? For this reason, *Hashem* chose cedars to be the source for the wood. To signify the lasting endurance of the bond we have with *Hashem*. Even today, we remain steadfast in our connection with *Hashem*, tough and undecayed, just like the cedar.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPMAN זי"ל

crowd at ease. “I don't want to speak,” he pledged to a swarm of unbelieving eyes. “All I want to do is say one word.”

One word? Why, even the greatest fund solicitors in history could not crack open wallets with just one word. It was a safe gamble, they reasoned, and he certainly had them intrigued!

R' Kalmanovitz ascended to the podium and waited for the crowd to fall silent. Then, in a terrifying shrill, he belted out: “AAAHHH!” and fell to the floor in a dead faint. “*Breng vasser!*” (bring water) they screamed as everyone looked on in anxious horror. R' Avraham regained conscious, lifted one eye and raised his voice: “*Vasser brengt mir? Breng gelt!*”

נמשל: The art of soliciting money for charity is quite old. *Hashem* himself solicited funds for the building of the *Mishkan*! So next time we are approached by an uncanny and unrelenting solicitor - give him the benefit of the doubt, because he is most likely a worthy individual!

הנחמדים מזהב