

# תבלין

בראתי יצר הרע ובראתי לו

TORAH TAVLIN IS ALSO AVAILABLE ONLINE TO VIEW ARCHIVES, STORIES, ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS TORAH SHEET WEEKLY.

WWW.TORAH TAVLIN.ORG  
ORSENDANEMAILTO  
SUBSCRIBE@TORAH TAVLIN.ORG

Torah Tavlin Publications  
34 Mariner Way, Monsey, NY  
© All Rights Reserved

## שבת קודש פרשת ויקרא – ז' ניסן תשפ"ה Shabbos Kodesh Parshas Vayikrah - April 5, 2025

### טיב התבלין

מאת הרשב"א רב בגמלא חסן ובסמך שליט"א, רבי ששון חזקיהו  
ויקרא אל משה וידבר ה' אליו מאהל מועד  
לאמר... (א-א) - דברי חיבה בדרך להצלתה בתורה

פ"ש: לכל הדבות ולכל אמדות ולכל צוים קדמה קריאה, לשון חבה, לשון שמלאכי השדת משתמשים בו, שנאמר: וקרא זה אל זה, אבל לנביאי אומות העולם נגלה עליהן בלשון קרא וטומאה, שנאמר: ויקרא אלהים אל בלעם הנה דיבור זה הוא הדיבור הראשון הכתובה בתורה אחד הקמת המשכן, ולכן ציינ בו הכתוב 'הקריאה' אל משה קודם הדיבור, כדי להקיש אליו את כל הדבות והאמדות הבאים אחריו שכולם היו מתוך 'קריאה' תחילה, וביקש רש"י להבין למאי נפ"מ אם קדמה קריאה או לא? והשיב, שהקריאה הוא לשון חיבה, ורצה הכתוב לגלות שכל הצוים נאמרו למשה מתוך גילוי חיבתו, כדי שגם אני נתבונן בברכו של הש"ת ונלמד ממנו את הדרך בה נצליח בהרצת תורה לתלמידים, שתהיה מתוך גילוי חיבתו, כי אין דברי תורה מתיישבים על לב התלמידים אלא אם האוהבים הם לפני רבם, או מכירים הם שרם מלמדם תורה כדי להטיב עמם, ומתמצים להטות אוננים לדבריו. חיבה זו צריכה חיווק מידי יום ביזמו, תמיד מוטל על הרב לגלות שאהבתו לתלמידיו עומדת בתקופה, וכמו שנתגה הקב"ה בכל הדבות והאמדות, תמיד הקדים קריאה של חיבה למשה.

בנוסף עלינו לדעת שחיבה זו צריכה להינתן לכל תלמיד ותלמיד, ואין זה אמצעי רק לעודד את החלשים או הבינוניים, אלא גם המצטיינים שדעתם יפה צדיקים לקריאה של חיבה כדי לדרבן אותם לתורה, שכן מי לנו גדול ממשו רעימי מהימנא, שנאמר עליו (דברים יז): ולא קם נביא עוד בישראל כמשה אשר ידעו ה' פנים אל פנים, ואע"פ כן ראה הקב"ה לנכון להקדים לו קריאה של חיבתו, דבר זה יכול לשמש גם כן כטעם למנהג ישראל שמתחילים עם תשכ"ד ללמוד בפרשת ויקרא, כי בה

### עדותך אתבונן

לשנים מאת הרב אברהם ודניאל אבטמן שליט"א, בעמ"ס טוה אברהם  
ואם לא תשיג ידו לשהי תריים או לשני בני יונה והביא את קרבנו אשר הטא עשירת האפה... (ה-א) - המצה הוא להם של אמונה  
(תב האבן עזרא ששעורו זה על 'עשירת האיפה' הוא - 'מאכל לאיש אחד ביום אחד'. והנה שיעור של קרבנו של עני ומצניו שיעורו זה גם גבי המן, שנפל המן, עשירת האיפה לכל אחד ואחד. וצ"ב במהותו של שיעור זה, מרודו זהו השיעור של קרבן עני, וגם איזה קשר יש עם המן שנפל מן השמים?

ונראה לומר בעזרת הש"ת, דיש כאן לימוד נפלא, שהתורה הקדושה בא ללמד העני יסוד גדול, שהרי אין לעני זה פרנסה בהרחבה, ועל זה אנו אומרים להעני שיתחוק עצמו בהלימוד של ידידת המן, והיינו לבטוח באמת בהש"ת, שהגם שאין לו יותר מפרנסת היום, מכל מקום יבטח בהש"ת שיפרנסו, בפרנסת מרה. וכמו שאמר חז"ל, "מי שברא יום - ברא פרנסתו". ומטעם זה השיעור של קרבן עני הוא השיעור של המן ללמדו לימוד זה.

ויש להוסיף עוד על זה, והנה הלימוד של 'המצה'. דפי' רש"י (בהגדה של פסח) הא להמא עניא - למח קרו לה עני, לפי שהיא עשירת האיפה דגממי לה מעומר שהוא עשירת האיפה, דכתיב ביה שמות טז, לוי: 'והעומר עשירת האיפה היא', והוא מנחת

On behalf of thousands of Shomer Shabbos Jews - The charity that simply helps families of Melamedim, Agunos and Crushos in Eretz Yisroel at ZEDCO expense

### A SERIES IN HALACHA LIVING A "TORAH" DAY

#### Tips for Pesach Preparations (6)

**Special Circumstances Next Shabbos.** This year, 5785, Erev Pesach coincides with Shabbos Parshas Tzav. The following is a list of suggestions for this unique time-period:

- 1) Next Friday, the day before Erev Pesach, one should open all bottles, boxes, containers, etc. that the household will need for the three days of Shabbos and Yom Tov. It is not a real Erev Pesach so one can take a haircut and cut nails the whole day.
- 2) Before Shabbos, one should select all the full and broken matzos that he will need for the Seder in order to save time on the Seder night and be able to start promptly. This is important so the children should not get tired, etc.
- 3) If one is eating the Shabbos meals at a different table other than the Seder table, he should prepare the actual Seder table with cushions for Haseiba before Shabbos.
- 4) Before Shabbos, calculate carefully how much challah will be needed for the Shabbos meals and dispose of the rest. If someone miscalculated and on Shabbos finds himself with too much challah there are a few options. One can break it into small pieces or crumbs [there is no prohibition of Tochen - grinding - on bread made from grain that has already been ground] and flush it away. One should consult his Rav if the

### בין הריחיים – תבלין מדף היומי – סנהדרין קד.

The Gemara says that ברא מוכי אבא, a (righteous) son can be a merit for the father, but אבא לא מוכי ברא, a (righteous) father cannot be a merit to save a son. The Gemara expounds from a pasuk that אברהם can't save ישמעאל and עשו can't save יצחק. רשע, usually the parent wants better for his son. So, if the father turns out to be a צדיק it is because the father was מרוחק ממנו, so he is rewarded. However, if a father is a רשע, the father's זכות can't help the son, and is still rewarded. The son had a צדיק as a role model yet still chose to be a רשע. The Gemara asks: why does ישמעאל need saving? The Gemara [ב"ב טו:] tells us that he did [משלי יג:] "עטרת זקנים בני בנים מניח. This is what is meant up to his father's father, עד, אבותיו in his מתפאר. אבא לא מוכי ברא, means a father is not מגיץ on his בן and is not an עטרת for them, rather the בן is only מתפאר in his מוכי אביו. אבא לא מוכי ברא, means a father is not מגיץ on his בן and is not an עטרת for them, rather the בן is only מתפאר in his מוכי אביו. אבא לא מוכי ברא, means a father is not מגיץ on his בן and is not an עטרת for them, rather the בן is only מתפאר in his מוכי אביו. אבא לא מוכי ברא, means a father is not מגיץ on his בן and is not an עטרת for them, rather the בן is only מתפאר in his מוכי אביו.

### הלכה למעשה

local way of selling Chometz would permit him to just put the challah away with the chometz that was sold to the gentile. One could also put it into a public garbage can if available.

- 5) On Shabbos, it is better to break the challah by hand than cut it with a regular challah knife because it leaves less crumbs.
- 6) After finishing with all the Chometz, all the men and ladies should say the Bitul Chometz in a language they understand. If they don't understand each word but they know that they are annulling the Chometz and making it ownerless, it is valid.
- 7) Even if one split up his morning bread meal into two to fulfill Shalosh Seudos [according to a minority opinion], one should still eat again after the time for Mincha arrives, to fulfill the mitzvah according to more opinions. Meat, fish, or at least fruit and vegetables, is fine. Just as one should preferably eat a bit more than an egg volume or at least half-an-egg volume by regular bread Shabbos meals, the same would be true when eating these foods. Shehakol cakes are like fruit and vegetables for this seuda shlishis.
- 8) When Shabbos is over and the men are still in shul, ladies can say "ברוך המבדיל בין קודש לקודש" and start Yom Tov preparations.
- 9) The first of the four cups of wine at the Seder is not only used for Kiddush like we do all other years; it is also used for Havdalah and the YAKNEHAZ Kiddush - Havdalah is recited.

### הוא היה אימר

He was granted longer life to complete his new mission. The Gemara explains the reason a father is not מוכה ברא is because if a son would know that his father passed away as a צדיק, he would not be inclined to do טוב, but rather rely on this father's זכות. In contrast, since the norm is that a father dies before his son, he won't rely on his son remaining אחר, so he will continue to do his own טובים. Another reason, is that a father is usually מוכיח his son, so he shares in his זכותם, but a son is not מוכיח a father. [שאלה תי"ב] ש"ת תורה לשמה. was asked by someone who lost both his parents within the same year and wanted to know if his saying קדיש can be a זכות for both, or should he say קדיש which would be for one parent and hire a stranger to also say קדיש and that would be for the other parent. He answers that since we say ברא מוכה אבא there would be no children available to say קדיש it would be better for the children to pay someone to say קדיש rather than have someone say it for free. Because being paid by the children could be considered as if they said it themselves.

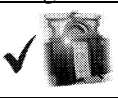
The Gemara says: when a person completes his תפקיד in life, his days are complete. If he now has more children, since he is needed to be מתוך them, he will remain alive longer. Some say this explains why the pasuk that's said after Hallel את, ויאברכה בא בימים וה' ברך את, since he was now בא בימים and had fulfilled his תפקיד, since he granted longer life to complete his new mission.

#### R' Naftali Tzvi Yehudah Berlin z"l (Ha'amek Davar) would say:

"When a person brings a female goat sacrifice, he causes himself embarrassment for all who see know that he is doing it to atone for his sins (סוטה לב:). Although he has an alternative - he can offer a lamb - he accepts the shame. On this, the Torah says, 'He shall be forgiven' - for all his sins. His added shame causes that all his sins are now forgiven."

#### A Wise Man would say: "Strong minds discuss ideas, average minds converse about events, weak minds talk about people."

To place an ad or to dedicate in your city for a simcha, yahrzeit or any reason, please send an email to: TorahTavlin@yahoo.com



104,095 already signed Sign too!

BE HAPPY With the Special Relationship That תפילה Brings ... Be M'Kabel to Protect It!  
855.400.5164 / Text 323.376.7607 / kvodshomayim.org

לע"ג האשה החשובה שבתי  
מתת רחל לאה בת ר' אריה  
זאב ע"ה חופני' נפ"ו ניסן  
תשס"ח \* ונצב"ח

# מעשה אבות .... סימן לבנים

הקריב מזבח השלמים וכו' והקמירו הבהן המזבחה לחם אשה לה' ... (ג-מ"א)

The major difference between the *korban olah* and the *korban shelamim* is the fact that the *olah* is offered totally to *Hashem* while the *shelamim* is shared by all parties involved. The *olah* stresses the gap between *Hashem* and man, is burned entirely on the altar, and rises to the heavens. Man has no part in it; he cannot partake of it. It belongs to the divine. The *olah* atones for man's imperfections. Man's faults and shortcomings distance him from the Almighty. He senses his many faults and weaknesses and realizes his minuteness when standing before *Hashem*. He approaches *Hashem* in total submission, with a sense of awe and fear. The *olah* represents the worship of *Hashem* with *Yirah* - with awe and fear. The *shelamim*, by contrast, represent closeness between man and *Hashem*. It is a banquet, a shared meal in which *Hashem*, the *kohen* and the one offering the sacrifice each partake in a part of the animal. The *Torah* calls this "Lechem Isheh" - a food offering, the food of *Hashem* since man also partakes in this special feast. Man can achieve this sense of closeness with *Hashem* only when he is in an elevated spiritual state. When he is "Shalem" - complete and perfect, he is worthy of sitting at *Hashem's* table. Through man's cleaving to *Hashem*, he achieves this state of perfection. The *shelamim* represents serving *Hashem* with *Ahava* - with love.

In this vein, **R' Shlomo Price ז"ל** recalled a beautiful parable with an inspiring message for life. One bright day, a woman walked out of her house and saw three men with long white beards sitting in her front yard. She didn't recognize them.

"I don't think I know you," she said to the men, "but you must be hungry. Please come in and have something to eat."

"Is the man of the house home?" they asked. "No," she replied

"Then we cannot come in," they replied. "It would be inappropriate."

In the evening when her husband came home, she told him what had happened.

Her husband was surprised. "Please go tell them I am home and invite them in."

The woman went out and invited the men in.

"We do not go into a house together," they replied.

"Why is that?" she asked. She was truly confused now.

One of the old men explained, "His name is Wealth," pointing to his friend, "and he is Success," pointing to another one, "and I am Love."

Then the old man added, "We want to make you and your husband an offer. So please go in and discuss with your husband which one of us you want in your home."

The woman went inside and told her husband what was said. Her husband was overjoyed.

"How nice," he said. "Since that is the case, let us invite Wealth. Let him come in and fill our home with wealth!"

His wife disagreed. "My dear, why don't we invite Success?"

Their daughter-in-law was listening from the other corner of the house. She jumped in with her own suggestion.

"Would it not be better to invite Love? The entire home will then be filled with love!"

"Let us heed our daughter-in-law's advice," said the husband to his wife. "Go out and invite Love to be our guest."

The woman went out and asked the three old men, "Which one of you is Love? Please come in and be our guest."

All three old men smiled. Then, the one called Love got up and starting walking towards the house. The other two also got up and followed him inside.

Surprised, the lady of the house asked Wealth and Success, "I only invited Love; why are you all coming in?"

The old men replied together, "If you had invited Wealth or Success, the other two of us would have stayed out, but since you invited Love, wherever he goes, we go with him. Wherever there is Love, there is also Wealth and Success!"

עלתך ובהתך לא כבודתני לא העברתך במנחה ולא הויעתיד ... (ישעי' מ"ג-כ"ג)

## תורת הצבי על הפטרות A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

Until this point in *Sefer Yeshaya*, the *Navi* discussed various unique methods *Hashem* intends to deploy to redeem *Klal Yisroel* from exile when the time is right. But now, he confronts the nation with a different issue - accusing the Jewish people of failing to be consistent in their sacrificial service. But surely if the nation stopped bringing sacrifices altogether, *Hashem* would be quite angry. Yet, the words of *Yeshaya HaNavi* don't seem so harsh.

**R' Hersh Mizrachi *shlita*** explains that **Rashi** gives us a deeper insight into this. While the nation never willingly stopped bringing *korbanos*, there definitely was a lack of enthusiasm amongst the people. They did not entirely believe in the institution and saw it as merely a burden. Instead of getting angry and destroying His nation, *Hashem* lowered the bar to a lesser degree. In fact, *Hashem* declared, "I have not burdened you with grain offerings, nor wearied you about frankincense." This was a direct result of *Hashem* lowering the standards and it finally reached a critical point where *Hashem* was willing to change the entire institution of *korbanos* from it being an obligation to that of a free-will offering.

Sadly, even after lowering the standards to a much lower degree, the Nation still could not be brought to understand the importance of sacrifices and how it affected their relationship with the Almighty. Indeed, how careful must we be to always maintain high standards and not force *Hashem* to lower these standards just so His children can meet them.

וכל קרבן מנחתך במלח המלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל קרבנך תקריב מלח ... (ב-ג-ג)

One of the required components of each *korban* is salt. **Rashi** cites *Chazal* who said that as early as during creation, when *Hashem* separated the upper and lower waters, He promised then that salt would again return to the heavens, via the *korbanos*. Nothing is coincidental. There must be a lesson to be derived from salt - a sacrifice correlation.

Sorrowfully, the notion of *korbanos* is foreign to us, but according to many *Rishonim*, conceptually, its purpose is to bring us closer (קרבה = קרבו) and restore our relationship with *Hashem*. Sometimes, due to the הסתר פנים, we have become complacent living without that bond. The מלח teaches us how important and priceless that connection really is.

Before ששת ימי בראשית, salt was in close proximity to *HaKadosh Baruch Hu*. Then, *Hashem* formed the waters below distancing it from Him. The salt was really sad to now have a somewhat diminished G-dly relationship, and in the way of consolation, *Hashem* promised the salt that they would once again be reunited. "על כל קרבנך תקריב מלח" was instituted all because of the *ratzon* to be closer to *Hashem*. Thus, *korbanos* and מלח are in sync and harmoniously impart this concept.

There's another *machshava* to be learned from מלח. Salt, by nature, has the innate trait to act as a food preservative. At times we have a fleeting inspiration, and before we know it, it's gone. The *avodah* is to retain, preserve, and hold on to that התעוררות. Perhaps that's what מלח teaches us. Your *korban*, your desire to be close, must be accompanied by salt, with the strength and conviction of preservation and perpetuation. Even today, *Chazal* were מתקן to use salt during our *seudos*, because this principle is timeless.

*Bezras Hashem*, may we very soon be *zoche* to be מקריב *korbanos* with מלח and until that time, let us keep our התעוררות and our strong inspiration intense and strong, while constantly striving to improve.

## משל למה הדבר דומה

אדם כי יקריב מכם קרבן לה' ... (א-ב)

**משל**: A man once came to the **Amshinover Rebbe ז"ל** and began to cry. "I left Auschwitz," hes said, "but Auschwitz has never left me!" As the *Rebbe* mulled over how to respond, **R' Yisroel Alter ז"ל**, otherwise known as the **Beis Yisroel** of Ger, walked into the room. The *Amshinover Rebbe* turned to him and repeated, "This *Yid* says he left Auschwitz, but Auschwitz has never left him."

The *Beis Yisroel*, known for his sharp and keen understanding of every fellow *Yid*, nodded softly. "I also lost my family in Auschwitz," he said. Then suddenly, he turned to the man and in a stern voice demanded, "Give me your hat." "My hat?" asked the man cautiously.

"Yes, give me your hat," said the *Rebbe*.

The man, a bit taken aback, hesitated but then handed it

over. The *Beis Yisroel* took the hat, threw it on the floor, and pronounced, "This hat is in Auschwitz. Leave the hat here. Walk out of the room and start your life anew!"

"But ... I need my hat!?" the man retorted.

"No, you don't! Your hat stays in Auschwitz!" The man walked out without his hat - and into a brand new life.

**משל**: The idea of *korbanos* is similar. A person committed an sin, an offense to *Hashem* and feels awful about it. Says the **Yismach Moshe**, this individual is now commanded to bring an animal to the *Bais HaMikdash* and observe its offering. He needs to examine how this animal is being slaughtered and burned for his sins. When the reality sinks in, he will come to tearful sincere *teshuvah*, the ultimate goal of the *korban*. Then he will be able to leave the *korban* behind in the *Bais HaMikdash* and walk out with a clean conscious and continue life "anew." May we merit this opportunity again soon!

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

## INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

## הנפש ....

In *Parshas Vayikrah*, we are introduced to the concept of *korbanos*. The question is, what is the purpose of bringing animal sacrifices? *Hashem* definitely does not gain anything from it, as it says, "אם צדקת מה תתן לו" (*Iyov* 35:7). So, what is the point?

Explains the **Ramban**, that in truth, it is the one who sins who deserves to be punished and burned for his crime. Only, that *Hashem*, in His infinite mercy, allows the man to bring an animal instead and burn it in effigy. Thus, says the **Ramban**, as his *korban* is being sacrificed, the sinner should contemplate that it is he who should have been slaughtered, whose body should be cut up and burned, his blood sprinkled to atone for his sins! In this way, the person will come to full *teshuvah*, and merit forgiveness.

Now, we say in *davening*, "ושם נעבדך ביראה" - that the *Bais HaMikdash* should be rebuilt, and the *Avodah*, restored. However, the *tefillah* describes the *avodah* as being related to *yirah*, to fear. According to the **Ramban**, that makes sense, as indeed, the whole purpose of the *korbanos* was to evoke one's fear of judgment and repentance. However, elsewhere, by *Mussaf*, we *daven* and say the words: "ואת מוסף יום ... היה נעשה ונקריב לפניך באהבה" - describing the *avodah* as one of *ahavah*, of love, rather than fear. This seems to contradict the previous *tefillah* which seems to indicate the opposite.

But the truth is that there is no contradiction at all. When it comes to the *avodah* of the *korbanos* in general, certainly the underlying purpose to all of them is *yirah* and *teshuvah*. But when it comes to the *Korban Mussaf* in particular, writes the **Sefer HaChinuch**, we bring this special *korban* on *Shabbosos* and *Yamim Tovim* for another purpose: to inspire us to remember all the kindness that *Hashem* performed for us on those days - on *Shabbos*, we are reminded of the double portion of *mann* that *Bnei Yisroel* received; on *Sukkos*, of the *ananei hakavod*, the clouds of glory; on *Pesach*, we remember the magnificence of *Yetzias Mitzrayim* - and so on and so forth. This, then, is certainly an *avodah* of *ahavah*.