

whY I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

ב' ח' ניסן ה'תשע"ח

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Tzav

צו

זמנים

Weekdays

Shachris	
Sunday	6:50 8 & 8:30
Weekdays	5:50, 6:50, 7:30 & 8:30
Weekday Rosh Chodesh	5:40, 6:40, 7:30 & 8:30
Sunday Rosh Chodesh	6:30, 8:00 & 8:30
Mincha	6:55
Maariv	after mincha

שבת הגדול צו

Candle Lighting	6:53 PM
Mincha	7:03 PM
Shachris	7:30, 8:50 & 9:00 AM
Mincha	1:45 6:30 & 7:45 PM
Maariv	7:55 PM
Shabos Ends	8:02 PM

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for all other zmanim

THESE ZMANIM ARE DETERMINED BY THE GABBOIM AND ARE SUBJECT TO CHANGE AT THEIR DISCRETION

Shabbat Hagadol

Why is the Shabbat preceding Pesach called "Shabbat Hagadol / "the Great Sabbath"? R' Zelig Reuven Bengis z"l (1864-1953; rabbi of Bodki and Kalvarija, Lithuania; later rabbi of the Eidah Ha'chareidis of Yerushalayim) suggests the following reason: Midrash Rabbah relates that Moshe Rabbeinu persuaded Pharaoh to give his slaves, Bnei Yisrael, one day of rest every week, and Moshe chose Shabbat as their day off. At that point, however, Shabbat was nothing more than a day of physical rest; it did not yet have a spiritual component. Indeed, our Sages teach that Bnei Yisrael were mired in idolatry like their Egyptian neighbors. Before the Exodus, Hashem commanded Bnei Yisrael to set aside lambs to offer as the korban Pesach. Lambs were holy to the Egyptians; thus, fulfilling this commandment meant breaking from

the idolatry of the Egyptians and expressing emunah / faith in Hashem. The day on which Bnei Yisrael set aside lambs to slaughter as offerings was the tenth of Nissan, which that year fell on Shabbat. That Shabbat was the first one on which Bnei Yisrael did more than rest physically; they experienced a day of spirituality. Thus, it was a "greater" Shabbat than any previous one. (L'flagot Reuven - Haggadah Shel Pesach)

Open Mind

"צו את בני ישראל - צו את אהרן ובניו" - אין צו אלא לשון זרוז. אמר ר' שמעון: ביותר צריך הכותב לזרוז במקום שיש חסרון כיס.

[תורת כהנים]

ושמעתי בשם הרבי מגור זצ"ל: דהנה לכל האיברים יש כיס: יש כיס ללשון, והן השפתיים, שלא ידבר מה שאסור, וכן יש כיס לעינים, לסגור ולעצום עיניו מראות ברעה, וכן לאזנים, כמו שאמרנו זצ"ל: שאם ישמע דבר שאינו הגון יכוף אליה לתוכה. אולם למחשבה - אין שום כיס, כי המחשבה שוטטת באדם בכל עת - וקרנן העולה מכפר על המחשבה, ולזה נאמר לגבי העולה "צו את בני ישראל - ו'צו את אהרן ובניו" שצריך זרוז מיוחד במקום שיש חסרון כיס... [פנינים יקרים]

R' Shlomo Kluger z"l (1784-1869:

rabbi of Brody, Galicia) offers an explanation for the fact that today is called "Shabbat Ha'gadol" / "The Great Shabbat." He writes: It is impossible for a ba'al teshuvah to greet the Shechinah unless he has first experienced Shabbat. This is learned from the midrash which states that the reason a brit milah takes place on the eighth day of a boy's life is so that he can first live through a Shabbat. This teaches that experiencing a Shabbat is a catalyst for achieving greatness. Why then is the Shabbat before Yom Kippur called "Shabbat Teshuvah" while the Shabbat before Pesach is called "Shabbat Ha'gadol"? R' Kluger explains: Pesach, like the High Holidays, is a time to sanctify and purify oneself. However, while the High Holidays is a time of teshuvah / repentance for past misdeeds, Pesach is a time to be forward-looking, focusing on the sanctity, purity and greatness that one can achieve. Hence, we call this Shabbat, which is a prelude to greatness, "Shabbat Ha'gadol." (Kohelet Yaakov: Shabbat Ha'gadol)

ולבש הכהן מזו בד ומכנסו בד ילבש על-בשר והרים את-הדשן אשר תאכל האש את-העלה

לכבוד האי גברא ובי"ב הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט יידישע נחת בעושר ואושר ואריכת ימים בבריאות בזה ובבא עבנצב"ב

על-המזבח ושמו אצל המזבח

"The kohen shall don his fitted linen tunic, and he shall don linen pants on his flesh; he shall separate the ash of what the fire consumed of the olah /

burnt-offering on the altar, and place it next to the altar. He shall remove his garments and don other garments, and he shall remove the ash to the outside of the camp, to a pure place." (6:3-4) Rashi z"l writes: Changing clothes is not compulsory; rather, it is a matter of derech erez / decency so that he should not, when removing the ashes, soil the garments in which he regularly serves at the altar. By analogy, the clothes one wears when he boils the pot for his master [a relatively menial task] should not be the same clothes he wears when he pours a glass for his master [a relatively honorable task]. Therefore, the verse states, "He shall don other garments," i.e., garments inferior to those in which he serves at the altar. R' Menachem Mendel Schneerson z"l (1902-1994; Lubavitcher Rebbe) asks: If removing the ashes to outside the camp is considered a menial task compared to removing the ashes from the altar, why is it performed by the same kohen? Usually, cooks do not wait tables, but rather a different group of people perform each task! He answers: There are two lessons here. First, serving Hashem involves not only the mitzvah-act, but also the preparation for the mitzvah. Thus, for example, the Gemara (Ketubot 103b) relates that the sage Rabbi Chiya, not only taught Torah, he planted the flax to make into clothing for his students and he hunted animals whose hides he made into parchments for the Torah scrolls from which his students would study. When it comes to negating one's own will in favor of the Divine Will, there is no difference between the mitzvah itself and the preparation if they are both done for the sake of fulfilling His Will. Second, a person may not be only like the finely-dressed servant who waits on

the table, i.e., he may not decide that he will influence only those Jews who are already "inside the Temple" (close to Torah), while leaving the work "outside the Temple" to another person. Rather, a person needs to learn how to "change his uniform" in order to reach more distant Jews. (Bei'urim Le'peirush Rashi) **On the same subject . . . R' Elazar M. Shach z"l** (1898-2001; rosh yeshiva of the Ponovezh Yeshiva in Bnei Brak) wrote to a yeshiva student in a letter dated 10 Adar 5736 [1976]: Regarding your question, it is understood that I cannot answer from a distance when I do not know you. Certainly the mashgiach / dean of students in your yeshiva knows you and your traits and can direct you precisely. In general, when a yeshiva student, who should be focusing on Torah study and fear of Heaven, engages in another activity--even a mitzvah--this necessarily will interfere with his growth. After you grow in learning and succeed and become a Torah scholar, then you will be able to influence others more than you can influence them now. In any case, it is difficult for me to write definitively and there are special cases where you know that you can make a difference, but these are the exceptions. (Michtavim U'ma'amarim)

And the Kohen shall don his fitted linen tunic ... and he shall remove the ashes (6:3) When a person sins, he brings a sacrifice and repents, and resolves to be better in the future. It is forbidden to remind a penitent of his past, so removing the ashes from a sacrifice teaches us that a person can start over with no remaining traces of his sin. (Iturei Torah)

UnderStudy

"וישחט ויקח משה את הדם ויתן על קרנות המזבח" [שם, ט"ו] - כל שבעת ימי המלוואים היה משה משמש בכהונה גדולה: הוא היה שוחט, הוא היה זורק, הוא היה מזה, הוא היה מחטא, הוא היה יוצק, והוא היה מכפר, שנאמר "ויקח משה". משל למה הדבר דומה? לבת מלכים שנשאה כשהיא קטנה ופסקו עם אמה שתהא משמשתה עד שתלמד. אף כך בתחילה אהרן לא היה אלא לוי, וכשנבחר לכהן גדול, אמר הקב"ה למשה: אתה תשמשני עד שילמד אהרן. היה משה שוחט, ואהרן רואה אותו. היה זורק, ואהרן רואה אותו. מזה, ואהרן רואה אותו. מחטא, ואהרן רואה אותו. יוצק, ואהרן רואה אותו. מכפר, ואהרן רואה אותו.

[תורת כהנים].

וואת תורת המנחה הקרב אתה בני-אהרן לפני

ה' אל-פני המזבח

This is the law of the meal-offering: The sons of Aharon shall bring it before Hashem, to the front of the Altar (6:7) There are two meal-offerings which can only be brought by a Kohein. One is offered the first time a Kohein performs a temple service, and when a Kohein Gadol assumes his new office. The other is offered everyday by the Kohein Gadol. It is noteworthy that the Kohein Gadol brings each day the identical offering, that of the day of his induction. This is because, although Hashem grants him a special position, is to be considered like a new gift each day. Although it was already given to him and to his descendants, it is theirs only if they deserve it. Hence, the position of Kohein Gadol is like a gift being granted anew. From here we learn that any blessing or appointment that Hashem gives must be continually deserved and the recipient must contemplate and appreciate it every day. (Darash Moshe)

זה קרבן אהרן ובניו אשר-יקריבו לה' ביום המשח אותו עשירת האפה סלת מנחה תמיד מחציתה בבקר ומחציתה בערב

"This (zeh) is the offering of Aharon and his sons, which each shall offer on the day when he is inaugurated ..." (6:13) The Midrash comments on this verse: Thus it is written (Tehilim 75:8), "He humbles this (zeh) one and elevates this (zeh) one." Aharon was humbled by the word "this" when he said (Shemos 32:24), "I threw it [the gold] into the fire and this (zeh) calf emerged." Likewise, Aharon was elevated by the word "this" [in our verse]. What is this Midrash teaching? **R' Chaim Zvi Teitelbaum z"l** (the Sigheter Rebbe; died 1926) explains: It is well known that the primary purpose of bringing a sacrifice is repentance. Specifically, the one bringing the offering is supposed to imagine that he is the sacrifice - that his blood is being sprinkled and his flesh is being burnt on the altar. Chazal teach that a person who causes others to sin is not permitted (by Heaven) to repent. How, then, could Aharon bring a sacrifice, an act of repentance, since he had made the Golden Calf? The answer is that Aharon's intentions were noble. He reasoned, "The people will sin anyway; let me accept all the blame." The Midrash quoted

above is proving that Aharon's intentions were pure. Not only was Aharon permitted to repent for making the idol, the command that he bring a sacrifice was introduced with the very same word that he used to describe the Golden Calf that he had made! (Atzei Chaim)

דבר אל-אהרן ואל-בניו לאמר זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת לפני ה' קדש קדשים הוא

"This is the Torah of the chatat-offering . . ." (6:18) **"This is the Torah of the asham-offering . . ."** (7:1) The Gemara (Menachot 110a) teaches: "If one studies the Torah (laws) of the chatat-offering, it is as if he offered a chatat. If one studies the Torah of the asham-offering, it is as if he offered an asham." **R' Yissachar Ber Eilenburg z"l** (Central Europe; 1570-1623) writes: Our predecessors considered the study of the sections of the Torah which have no practical application in our days to be more necessary than studying those sections which do have practical application. The reason for this is that attaining perfection requires studying and practicing all parts of the Torah. But, there are parts of the Torah that we cannot practice today; instead, if one toils in the study of those sections, that toil is considered the equivalent of performing the mitzvah in practice. Of course, one does not accomplish this by superficially reading the verses. (Be'er Sheva: Introduction) **R' Moshe ben Yosef Tirani z"l** (1505-1585; Greece and Eretz Yisrael) writes: If one studies Torah, it is as if he has fulfilled the commandments he is studying. It follows that, if one does *not* study a particular section of the Torah, it is as if he has transgressed those commandments. (Bet Elokim: Sha'ar Ha'teshuvah)

In the place where the burnt offering is slaughtered shall the sin offering be slaughtered (6:18) The Torah states that the two offerings should be slaughtered in the same place. A sin offering is brought for one who violated the Torah, while a burnt offering is brought as a contribution to the Holy Temple. If a person brings both at the same time, an observer won't realize that he sinned, but will think he is simply making a generous contribution. (Rabeinu Bachya)

This is the law of the chatat / sin-offering; in the place where the olah is slaughtered shall the chatat be slaughtered (6:18) Later we learn, "In the place where they shall slaughter the olah they shall slaughter the asham / guilt-offering ..." (7:2). Why? **R' Eliezer Zusia**

Portugal z"l (1897-1982; the "Skulener Rebbe") explains as follows: The first offering discussed in the book of Vayikra is the olah. Unlike the chatat and asham, which are mandatory offerings for people who have committed certain sins, the olah is a voluntary offering. As such, the olah is more beloved by G-d. Moreover, the spot in the Bet Hamikdash where the olah is slaughtered is a particularly holy place, for it "reminds" G-d of the voluntary offerings that were brought there. By slaughtering the mandatory chatat and asham at that same spot, we obtain favor from Hashem and increase the likelihood that our sacrifices will be accepted. R' Portugal quotes R' Chanoch Henach of Alesk z"l (1800-1884), who makes a similar point regarding the place where one stands for prayer. The gemara (Berachot 6b) states: "If one has a fixed place for prayer, the G-d of Avraham will come to his aid." Says the Rebbe of Alesk: A place where one has prayed a few times attains a level of holiness. By praying there on a regular basis, one joins the holiness of the earlier prayers to the later prayers and makes the later prayers more acceptable to Hashem. (Noam Eliezer)

הכהן המחטא אתה יאכלנה במקום קדש
תאכל בחצר אהל מועד

"The kohen who performs [the] sin-offering service shall eat it." (6:19) Rashi z"l comments: Only a kohen who was fit to perform the service, i.e., he was not tamei, at the time of the sprinkling of the blood, may eat from that particular sacrifice. However, the verse cannot mean that only the kohen who performs the service for a particular sacrifice may eat of the sacrifice, for we read below (verse 22), "Every male from among the kohanim may eat it." **R' Naftali Zvi Yehuda Berlin z"l** (1816-1893; Volozhin, Russia) asks: Why then does the Torah imply that only the kohen who sprinkled the blood may eat of the sacrifice? He answers: The Torah is teaching that that particular

kohen has a greater duty to eat from the sacrifice. Why? Because one who begins a mitzvah should see it through to its conclusion. And, since our Sages say that the one who brings a sacrifice attains atonement when the kohanim eat of it, the eating is an important part of the mitzvah. (Ha'emek Davar)

וכלי-חרש אשר תבשל-בו ישבר ואם-בכלי
נחשת בשלה ומרק ושטף במים

And any earthen vessel in which it may have been boiled shall be broken (6:21) An earthen vessel that has been used to cook non-kosher food and absorbed its flavor cannot be made kosher; it must be shattered. Similarly, the heart of a person who has become accustomed to sin must be "broken" before he can become pure. (Kli Yakar)

וכל-חטאת אשר יובא מדמה אל-אהל מועד
לכפר בקדש לא תאכל באש תשרף

Any sin-offering from which some blood has been brought to the Tent of Meeting, to effect

atonement within the Holy, shall not be eaten; it shall be burned in fire (6:23) There was no particular place specifically designated for bringing the sacrifice of the "Korbon Chatos" (the sin offering), in the Miskhan. This is significant. The Korbon Chatos was offered by one who had sinned and now wished to repent. If there was a specified location for these sacrifices, the sinners' identity would become readily known, and this might in itself discourage repentance. Because the Korbon Chatos was offered in the same place as the Korbon Olah, no one could be certain if the bearer of the Korbon had actually sinned. In this way, the matter would remain a private one between man and G-d, and the sinner would be spared public embarrassment. If Hashem's Torah laws deliberately avoid the shaming of others, then we should certainly be careful not to embarrass our fellow man. Chazal say that whoever insults his fellow man in public forfeits his place in the world to come. (Bava Metziah 59a). The reason is a simple one. One can kill a man only once with a knife, but he can slay him many times over with a shameful word. Rabbi Akiva Eiger once invited a poor man to his home on Friday night. At the meal, a beautiful white tablecloth covered the Shabbos table. When the poor man

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lifted his glass of wine, it slipped out of his hand, and the red liquid spilled over the pure white cloth, leaving an ugly blotch. Seeing the poor man squirm in embarrassment, Rabbi Eiger immediately lifted his own glass of wine, and also "accidentally" spilled it over the tablecloth. As the poor man looked on in great relief, Rabbi Eiger remarked, "it seems as if the table or the floor is shaking, doesn't it?" He had been willing to make himself look careless (and to soil a nice tablecloth) just to spare the shame of another. (Lil'Mode U'Lilamed)

וכל-מנחה בלולה-בשמן וחרבה לכל-בני אהרן
תהיה איש כאחיו

And every meal offering which is mixed with oil or that is dry, it shall belong to the sons of Aharon, to one as much as the other (7:10) The meal offering mixed

with oil was voluntary, but the dry one was brought by a person who had committed a transgression. The Torah says, "to one as much as the other." One must treat both individuals with the same respect, love and spirit of brotherhood, regardless of the reason why the offering was brought. (Rabbi Yitzchak of Vorka)

אם על תודה יקריבנו והקריב על זבח התודה חלות מצות בלולת בשמן ורקימי מצות משחים בשמן וסלת מרבכת חלת בלולת בשמן

"If he shall offer it for a todah / thanksgiving-offering . . ." (7:12)

Four individuals are obligated to bring a todah or, in the absence of the Bet Hamikdash, to recite the blessing known as birkat ha'gomel: one who crosses a sea, one who crosses a desert, one who is cured from an illness, and one who is released from prison. The question is asked: Why do we thank Hashem for saving us from dangerous situations, yet we do not thank Him when He does not place us in dangerous situations in the first place? **R' Yekutiel Yehuda Halberstam z"l** (1905-1994; the Klausenberger Rebbe) writes in the name of several authorities that being placed in danger is a sign that one is being judged for his sins. Thus, one thanks Hashem for saving him from danger despite his sins. (Shefa Chaim No. 222) **Another answer** is that a person should be more grateful when he is placed in danger and saved than if he never is in danger. The reason, according to Sefer Hayashar, is that a person who experiences danger is undergoing cleansing of his sins. In contrast, a person who never suffers either is a perfect tzaddik -- which is extremely unlikely -- or is being ignored by G-d. That is the worst possible fate. (Rabbi Shlomo Katz of Hamaayan heard from Rabbi Kalman Winter z"l)

ובשר זבח תודת שלמיו ביום קרבנו יאכל לא-יניח ממנו עד-בקר

And the flesh of the sacrifice of his thanksgiving- peace- offering shall be eaten the same day that it is offered (7:15) Why is eating this type of sacrifice limited to only one day?, asks **Rabbi Avraham Mordechai of Gur**. Because it is brought to thank G-d for a miracle He has wrought on our behalf; indeed, G-d performs new miracles every day. (Ma'ayanot HaNetzach)

And the flesh of the sacrifice of his thanksgiving peace- offerings; on the day of his offering it shall be eaten (7:15) The peace-offering is one of lesser holiness, yet it may be eaten for two days and one night, but the thanksgiving peace-offering is limited to one day and night. The thanksgiving peace-offering is brought in recognition of and thanks for a miracle that G-d has done. Miracles occur on a daily basis, and limiting the time that the offering may be eaten teaches us that each day we should see the miracles that G-d performs on our behalf. (Reb Avraham Mordechai M'Gur)

This is the law (Torah) of the burnt [offering], of the meal [offering], and of the sin [offering], and of the trespass [offering] (7:37) The Torah is an elixir of life for those who believe in it, but an elixir of death for those who pervert it. It can serve as a burnt offering or meal offering, or lead to sin and trespass. (Rabbi Yisrael of Ruzhin)

R' Meir of Narbonne z"l ("Ha'meili") born approx. 4950/1190 - died 8 Marcheshvan 5024/1263. R' Meir was a disciple of his father, **R' Shimon**; of his uncle, **R' Meshullam of Bezier**; and of **R' Natan ben Meir of Trinquetaille**. R' Meir was a contemporary of **Ramban**, and corresponded with him. (R' Meir, known as "Ha'meili," should not be confused with a slightly later sage from Provence known as "Ha'meiri." The latter's name was **R' Menachem**.) R' Meir wrote Sefer Ha'meorot on several tractates, and he also wrote a book of sermons and a Torah commentary, both of which have been lost. Another work by R' Meir, Milchemet Mitzvah ("An Obligatory War") appears to have been a defense against attacks on Judaism. Existing excerpts from this treatise indicate that it contained a letter from R' Meir to the French King (probably Louis IX) discussing the king's unfairness in promulgating anti-Jewish legislation. In the letter, R' Meir upbraids the king for his ingratitude, pointing out the many occasions when the taxes paid by Jewish subjects had saved their royal masters and that a Jewish soldier had risked his own life to save the life of the king's ancestor Charlemagne during the latter's siege of Narbonne.

R' Meir further reminded the king that he is only human and will have to answer for his deeds before the Heavenly Tribunal. Another part of the work Milchemet Mitzvah records a debate held between R' Meir and a representative of the Catholic church. It is recorded that this clergyman was so impressed with R' Meir that, when that clergyman was subsequently made a cardinal, he used his position to better the Jews' lot. (The ArtScroll Rishonim)

יהי רצון מלפניך ה' אלקי ואלקי אבותי שתשלח מהרה רפואה שלמה לנפשות רבות הנפש ורפואת הגוף לחולים

אליהו זאב בן בריינדל הרב משה יהודה בן שרה אברהם פנחס בן שרה עטל ישראל יוסף בן יוכבד דוד בן טובשין חיים משה בן שרה אלטע שרה גיטל בת חי בתיי בת שרה בריינדל בת פעשא לאה תמר אהובה בת גוטקע רייזל משה שלמה בן גאלדע רעכל חנינה בן גאלדע רעכל

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