

TO SUBSCRIBE  
AND RECEIVE THIS  
TORAH SHEET WEEKLY.  
WWW.TORAH.TAVLIN.COM  
OR SEND AN EMAIL TO  
TORAH.TAVLIN@  
YAHOO.COM



לעילוי נשמת  
ר' אברהם  
יוסף שמואל  
אלטר בן ר'  
טובי זיל  
ורעינו וישא  
החל בת ר'  
אברהם  
שלמה ע"ה

# שבת פרשת ויקרא/פרשת זכור ... ט' אדר ב' תשע"ט

## SHABBOS PARSHAS VAYIKRAH ... MARCH 16. 2019

הדלקת נרות שבת - 6:45 | זמן קריאת שמע / פ"א - 9:30 | זמן קריאת שמע / הגר"א - 10:06 | סוף זמן תפילה/להגר"א - 11:06  
זמן לתפילת פנחה גדולה - 1:35 | סקיעת החמה שבת קודש - 7:04 | פוצש"ק צאת הכוכבים - 7:54 | צאה"כ / לרבינו תם - 8:16

### טיב התבלין

מאת הנדב"ר רב גמליאל חזק ונבטצין שליט"א ר"ר שר השמש יחזקאל עוזרי

וערכו בני אהרן הכהנים את הנתחים את הראש ואת הפדר על העצים אשר על האש אשר על המזבח (א-ה) - הכתר והכבוד לוח העולמים פ"ש: ואת הפדר: למה נאמר? ללמדך שמעלה עם הראש ומכסה בו את בית השחיטה, והוה דרך כבוד של מעלה. מצוי זה למידים אנו כי חובתנו בכבוד שמים אינו רק ע"י שמירת התורה והמצוות, אלא גם בנימוסי הכבוד הנהוגים בינינו, וכיון שהנחת בית הצאור מגולה אינו מנימוסי הכבוד בתחנות, נאסר הדבר גם כלפי מעלה, ומוזהרים אנו בה בגירות הכתוב. ומן הראוי להתבונן מהו ענין הכבוד הנימוסי כלפי הש"ת, כי ההדרים מובנים שלברואי מטה צדיק לכבודם כפי נימוסיהם. אבל הקב"ה הלא הוא כולו רוחני, ומה שייך לכבוד באופנים גשמיים, והלא לאמיתו של דבר מתגלה כבודו רק בקיום מצוותיו, שהם מורים על ענינים רוחניים, ועל ידם ממשכיים את אלוקותו בתחנות, וכמו שאנו רואים בהרבה מקומות בחז"ל, שמצווה הבא בעבירה, אינו לרצון הש"ת, והם בכלל מאמר הכתוב (מלאכי א, ח) הקריבונו נא לפתח וגו', ונמצא שדימו מצווה שאינה כראוי לפחיתות בכבוד שמים, כי בהם תלוי כבודו, אבל מה שייך לכבוד בנימוסים גשמיים?

ואפשר לומר כי אף אם לאמיתו של דבר לא שייך ענין הכבוד הגשמי אל הש"ת, מכל מקום נצטוונו בכך מפני ועולתה לאדם, כי על ידה יהיה ביכולתו להמחיש את חובתו ולקיימה. שכן הברוא יתברך הוא טמדי ונעלם, ואף אחד בעולם לא יכול להשיגו כלל, וממתת מיעוט ההשגה בו, נחלש איכות הדיאה והש"ת, ונבצר ח"ו מן האדם לקיים מאמר הכתוב (תהלים טז, ח) "שויתי ה' לנגדי תמיד", והעצה לזה היא שינסה להשוות מעט את כבוד הברוא לכבודו של מלך בשר ודם ויתנהג כלפיו יתברך

### מאוצרותיו של המגיד

מאת רובי שלום פריד שליט"א פוד שישום בריק בית שמש

זכור את אשר עשה לך עמלק...תמחה את זכר עמלק מתחת השמים לא תשכח (פרשת זכור) - קליפת עמלק 'נאה ושכחה' ויש להבין, מהו הכפילות 'זכור-לא תשכח' ובימכתם 'לוד' (מהדוד שפרס וציל פרשת זכור עמ' תכ"ג ר"ה מהה תמחה) השכיני בביאר, "יש לבאר את הכפילות על דרך מה שנאמר (דברים ח' י"ד) ודם לבבך ותסתלק השכינה ממך, (ובכך ושכחת את ה' אלוךך, שזה יתבאר בהקדם הגמ' (פסחים ס"ז:) שכל המתיד, אם חכם הוא, חכמתו מסתלקת ממנו, שזאת משום, דהנה לעולם השכחה מצויה בכל האנשים 'שוכני בתי (גופי) חומר' העלולים להפסד, והיא מצודה פרושה על כל החיים, (ע' בשו"ת חוט השני תשובה כ') שכתב שהשכחה היא טבע אנושית הכוללת את כל האישים), כי כל דבר אשר האדם רואה בעיניו או שומע באוזניו או משיג בשכלו הוא מותרשם על כח הווכר שבמוחו באותיותיו ותיבותיו ככתב אשר על הלוח, וברוב עיתים וימים נמחה הדבר הרושם מעט מעט אם לא יחזור עליו כפעם בפעם, עד כי הדף הלך לו כולו.

אלא, שמה שיעשה הומון במשך זמן רב, תעשה הגאון בפתע פתאום, והכל מצד מה שהשכינה מסתלקת ממנו, שרדי מבורא דלכל חכם איכא קצת השראת השכינה כרא' (כ"ב יב.) ש'חכם עדיף מנביא', וכל זמן שהשכינה שרויה עליו אינו שוכח את חכמתו

courtesy of myzanim.com

לפחות כמו שהיה מתנהג לפני מלך בשר ודם.

וכעין מה שכתב הרמ"א בתחילת השו"ע: "שויתי ה' לנגדי תמיד, הוא כלל גדול בתורה, ובמעלות הצדיקים אשר הולכים לפני האלהים, כי אין שיבת האדם ותנועותיו ועסקיו והוא לבדו בביתו, כשיבתו ותנועותיו ועסקיו והוא לפני מלך גדול, ולא דיבורו והרחבת פיו כרצונו, והוא עם אנשי ביתו וקרוביו, כדיבורו במושב המלך. כ"ש כשישים האדם אל לבו שהמלך הגדול הקב"ה, אשר מלא כל הארץ כבודו, עומד עליו ורואה במעשיו, כמו שנאמר: אם יסתר איש במסתרים ואני לא אראנו נאם ה' (דמיה כג, כד), מיד יגיע אליו הדיאה וההכרעה בפחד הש"ת ובחששו ממנו תמיד", עכ"ל הרמ"א.

הרי לנו, שכדי לעודד הדיאה, ולקיים ענין שויתי ה' לנגדי תמיד, צריך האדם להמחיש במחשבתו כאילו עומד הוא לפני מלך בשר ודם, ומכך יעשה ק"ו למלך מלכי המלכים, ועל ידי זה יגיע אל הדיאה, לכן, נצטוונו בתורה להתנהג כלפי מעלה בדרך כבוד הנהוג בתחנות, הן באופן הקרבת הקרבנות, והן באופן עשיית המנורה, ועל ידי זה יוכל האדם לקבל אישורו מושג בכבוד הברוא, ולא יוכל האדם לומר: אינו מביך בכבוד הברוא, כי יתבונן ויראה אף הוא כבוד השמים ומלכים בעולם ועל ידי זה יקבל מושג כלשהו בכבוד הברוא. יעודר הש"ת שנוכה לדיאה אותו, ולהטות לבביו אליו, וללכת בדרך הישר כל ימי חייו.

ולכן נפסק גם בשו"ע שצריך האדם להלביש בשעת התפילה וברכת המזון את מלבושו העליון (עיי' שו"ע אור"ח צאת-ובמ"ש שם ס"ק י"א) כדי להדגיש כעומד לפני שר השמים, וכך ידמה לו הברוא בעת תפילתו. וכן בכל פעולה שהולך לעשות, ובפרט בעשיית מצוה, ידמה מלכותא דארעא קעץ מלכותא דרקיע, וע"י הדמיון תבוא אליו הדיאה בפועל, וידע אף לקבל עליו את דיאת הברוא.

הרוחנית גם כ' אין שכחה לפני כסא כבודך, וממילא כפי מדרגת השראת השכינה עליו כן הוא מדרגת כח זכרונו, אולם במקום שיש גאווה אין שם השראת השכינה, וכדאיתא (סוטה ה) שלגבי בעל הגאווה אמר הש"ת 'אין אני והוא יכולים לזוד במקום אחד', וממילא לפי ערך מידת ענוותנותו כן הוא ערך השראת השכינה עליו, וכל המתיד, שכינה מסתלקת ממנו' במידה מדובה, וממילא גם השכחה אצלו הוא בשטף רב, דהנה וזכרן דברים והתרשמות אותיות רוחניות שאינן בפועל כי אם בכת, אינו ענין טבעי, כי אף יתרשם הרוחני על הגשמי ויתלכד עמו ויעמדו ימים רבים יחדיו, אלא ע"כ דוה רק כח אלוךך כהדרכת הצורה בחומר התלוי על בלימה ובכח אלוךך, וכל זמן שה' עמו נשדוד דלעילא עליה לבל יתפרדו זה מזה הרוחני מהגשמי, ורושם אותיות רוחניות נשאר בו, ובסתלקו ית' מעמו ממילא נתפרדה החבילה וטוּכח (במיוחד את חכמתו הרוחנית).

ואילו לא היה לאדם שום שמוץ גאווה הסגלק את השכינה ממנו, או לא היה שוכח כלל וכנתבאר, אלא משום דרוב המון בני אדם על כל פנים יש להם קצת ממידת הגאווה על כן השכחה מצויה בהם, והאותיות רוחניות מתשטשות מעט מעט, אשר לוא אמר הכתוב ודם לבבך ושכחת וגו', והנה עמלק הוא בנימוסיה ר"ם והוא הגאון הנורמת לשכחה, והיינו 'זכור את אשר לך עמלק' (כדי לשנא אותו ולמחותו) תמחה את זכר עמלק (וזכר קליפתו 'הגאווה ושכחה' וכנתבאר, ובכך לא תשכח".

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

### הלכה למעשה

**The Greatest Mitzvah of All (119) - "תלמוד תורה כנגד כולם"**  
**Learning Between Megillah Lainings.** The Chasam Sofer ז"ל in his *derashos* (1) brings a *segulah* in the name of the Shev Yaakov: One who learns *Torah* between the night-time *Megillah* reading and the day-time reading is assured that he will be a "בן" "הבן". It probably does not refer to one who learns the whole night, but to one who does serious learning during that time. It is not clear why this big reward is given (possibly because very few people learn at that time), but it is a good idea to keep this *segulah*.

**Learning Before the Purim Seudah.** The RM'A (2) writes that one should do some learning before he begins his festive *Purim* meal. He brings a hint from the *posuk* in the *Megillah* (8-16): "*For the Jews there there was light and joy.*" The *Gemara* (3) says that "light" refers to *Torah* study. Since it precedes "joy" which refers to *Seudas Purim*, one should learn first. Once one starts the meal, especially after drinking wine or other alcohol, his head might not be clear enough for him to learn. Of course, during the *Purim* meal one is supposed to give special thanks to *Hashem* for the miracles He performed and the salvation of the Jewish people (4), which inevitably ends up being words of *Torah* about the *Megillah*.

**Hilchos Pesach.** The famous dictum of *Chazal* (5): "שאלים" "*Thirty days before Pesach one is supposed to start learning and expounding the laws of Pesach,*" is well known. What is less known, or not always fully realized, is that thirty days before *Pesach* is exactly the day of *Purim*! Although people are consumed with "*Purim Torah*" and *divrei Torah* on the *Megillah*, one should make some time during the day to learn a bit of *Hilchos Pesach*. Past and current *Gedolim* have had a custom to learn the first *siman*

### הוא היה אומר ...

**R' Shraga Feivel Schiff shlit'a (Menahel Mesivta Bais Shraga)** would say:

In every battle, there are two tactics: offense or defense. In war, there is also 'Jihad' which refers to fighting for religious purposes. In the case of Amalek, they had none of the above. They fought out of hatred for *Hashem* and His chosen Nation. The *Torah* tell us clearly, that Amalek did not go on the offensive but rather it was, 'As we were on our way when we left Egypt.' They were not on the defensive as, 'They happened upon us on our way,' and there was no religious zeal since, 'They did not fear G-d.' For this reason, Amalek is so evil and must be eradicated physically, and from our minds and hearts as well."

**R' Yonason Eibenschutz ז"ל (Quoted in Birchas Chaim)** would say:

When Mordechai told Esther to go and plead before the king, she told him "לך כנוס את כל היהודים" - "penalize) the Jewish people. Why did she want him to קנס the people? Why did they deserve such a penalty? The answer is that we hold like *Rav Meir* (כתובות כט.) who rules: שיש קנס שיש - whenever a fine is imposed, the sale is invalid. Thus, since Achashverosh had planned to sell the Jewish people to the wicked Haman, Esther imposed a קנס in order to invalidate the sale!"

**A Wise Man would say:** "The other day I held the door open for a clown. I thought it was a nice jester."  
Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)  
Dedicated in Memory of Moshe Spilman z"l לעיני ר' משה ז"ל בן מנחם שפילמן \* כב אב \* וזעזב"ה

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

of *Hilchos Pesach* in *Shulchan Aruch*, at the *Purim* meal.  
**Megillah as Talmud Torah.** The *Gemara* (6) says that we are supposed to "abandon *Torah* study" (מבטלין תלמוד תורה) to go hear the *Megillah* read publicly. Why is it called abandoning *Torah* study when the *Megillah* itself is *Torah* study, as it is one of the 24 "תורה" (The *Baal HaTanya* (7) writes that even reading קודש" without understanding is called learning.) One answer is from the *Nefesh Chaya* (8) who says that apart from the general obligation to learn *Torah*, there is an obligation to set aside time for deeper learning, according to the abilities of each person. If people are in the middle of learning deeply and interrupt for a "non in-depth" reading of the *Megillah*, there is a certain element of abandoning deep *Torah* study. For more answers see **Rashash** and **Beis Yitzchok** (9) and **Teshuvos Beis Efraim** (10).

### בין הריחים - תבלין מדרף הוי"ו Chulin 109b - כל האמר רחמנא שרא לו בוותיה

The *Gemara* tell us that whatever is forbidden *Min HaTorah*, has a similar counterpart that is permitted. The *Maharsha* explains that this is meant to teach us that things are prohibited only because *Hashem* says so (מאוס) and not because they are intrinsically bad or disgusting (מאוס). R' Yitzchok Silberstein *shlit'a* was once asked if a person may eat Kosher Pork - a "knock-off" of *Chazer*? It even has a *hechsher*! R' Silberstein quoted a *Chid'a* in *Shemos* who writes that it was permitted for a Jew in the *Midbar* while eating the *mann*, to have in mind a non-kosher food. Since ultimately the *mann* was kosher, in truth he was not committing any sort of sin. So too, said the *Rav*, when it comes to Kosher Pork - it should be permitted. However, when he discussed this with his father-in-law, **Rav Elyashiv ז"ל** he was told that to eat a counterpart that *Hashem* created is one thing, but to go out and create a counterpart should not be done.

(1) חת"ס בדרשה לערב ר"ח אדר (2) אור"ח תרצה"ב (3) מגילה טו; (4) שאילתת ס"ו, העמק שאלה שם (5) פסחים ו, (6) מגילה ה' (7) שו"ע הרב הל' ת"ת ב"ב, יג, (8) מגילה ג, (9) שם (10) אור"ח סו-סח

Sponsored by **Moishe and Chevie Davis** in honor of the **Bris & Pidyon Haben** of our dear grandson, **Shlomo Yaakov Hoffman** & wishing **Mazel Tov** to our wonderful **mechutanim Dovid & Estee Hoffman**. May we share in **simchos** together for many years to come!

**Sincere & Respectful Tfila has AND always will work**  
2,130+ verifiable signatures \* 855.400.5184 \* www.kvodshomayim.org

On behalf of thousands of Shomer Shabbos Jews - The charity that simply helps families of Melachim, Agunos and Grushos in Eretz Yisroel at ZEDCO expense - www.clickstonsforshabbos.com

# מעשה אבות ... סימן לבנים

תמוה את זכר עמלק מתורת השמים לא תשכח וגו' (פרשת זכור - דברים כה-יז)

An amazing story is quoted in a number of *seforim*, most notably **Sefer Chut HaMeshulash**, written by a grandson of the **Chasam Sofer**. He relates that when his grandfather, **R' Moshe Sofer ז"ל**, was sixteen years old, he finished *Shas* in depth. In his great humility, he asked his *Rebbe*, **R' Nosson Adler ז"ל** what he should do to mark this auspicious occasion. Should he make a *siyum* and thank the *Ribbono shel Olam* for allowing him to reach this milestone in his young life, and invite his friends and fellow students? R' Nosson told him, "Just the opposite! You should fast for three straight days and contemplate the seriousness and responsibility that *Hashem* has placed upon you. It is not a time for a party."

R' Moshe accepted his *Rebbe's* words and began his three days of fasting. Although he was a healthy and strong youth, three days of not eating weakened him and at one point during the third day of his self-imposed fast, he felt the need to go outside and take in some fresh air. A number of his friends were taking a walk along the streets of Frankfurt am Main, and he decided to join them. The group headed toward the outskirts of town and passed numerous orchards and fields.

At one point, the group decided to duck into one of the nearby fields in order to *daven Mincha*. They began to pray and R' Moshe joined them. It was well-known in the *Yeshivah* that Moshe Sofer *davened* a very long *Shemona Esrai*. Some of his friends would joke and say, "In the time it takes you to say *Shemona Esrai*, we could learn a *daf* of *Gemara*!" Moshe had a sharp mind and would quip back, "Yes, of course. But *Chazal* tell us: 'Anyone who *davens* a lengthy *tefillah*, will have his days and years lengthened.' So, don't worry, I'll make up in years what you will accomplish while I'm *davening*!"

Here, too, as the group of *bochurim davened Mincha* in a field outside of Frankfurt am Main, young Moshe Sofer *davened* a very long *Shemona Esrai*. Deep in thought, with total and unwavering concentration on the meaning of the words, he did not realize that something was happening behind him. Apparently, the owner of the field noticed a few boys standing on his property and he thought they were there to pilfer his produce. He was a non-Jew and not a person who particularly liked Jews, and he came running out with a large wooden club, ready to attack the boys who were praying in his field. They saw him coming and scattered to all sides. He chased a few here and there but was unable to catch anyone with his stick. Then, he noticed one young man standing ramrod straight in the center of his field, eyes closed, lips moving soundlessly - and he knew he found his victim. He walked over to Moshe Sofer and called out, "Hey! What are you doing on my property?"

Of course, there was no response. There wasn't even a slight movement that would indicate that the person even heard or acknowledged his presence. This enraged the non-Jew even more and he once again called out in a louder voice, "You there! Get off my field!" The young man continued to pray and the non-Jew lifted his stick and dealt a blow to the young man's back. Moshe Sofer heaved forward and now he opened his eyes. The non-Jew lifted his stick and hit him again. The boy concluded his *Shemona Esrai* and stepped back three paces. Then, he turned to face his attacker.

The non-Jew's face was a mask of hate and anger and he was preparing to hit his victim yet again. This time, though, sixteen-year-old Moshe Sofer, a *Torah* scholar who spent his days in the confines of the *Beis Medrash* learning *Torah*, and was at the end of three straight days of fasting, beat him to the punch! Literally. With all the strength he had in his skinny frame, he smashed the non-Jew upside the head with his bare hand and knocked the surprised man over. With a mighty thud, the non-Jew fell and hit the ground hard. Groaning in pain, the man lay on the ground for a few moments until he fell silent. It appeared as if he was unconscious - or worse - perhaps he was dead. Moshe and the remaining friends who had witnessed the scene didn't wait around to find out. They turned on their heels and ran off as fast as their legs could carry them.

The story became legend in the *Yeshivah* and soon the entire city was talking about it. But the future *Gadol Hador* did not enjoy the attention. He was unhappy and went to his *Rebbe* to inquire why a non-Jew had possibly died at his hand. R' Nosson closed his eyes and said, "Don't be concerned. This man was a descendant of Amalek and you were correct to hit him!"

## אשר בחר בנביאים טובים ...

והחמל שאול והעם על אגג ועל כריש הצנן ... (שמאל' א' טו-טז)

*Shaul HaMelech* was exceedingly humble and compassionate. Upon the direct command of *Hashem*, he was to set aside his sympathy and eradicate the tyrannical nation of Amalek. He waged a successful war, but in his misdirected righteousness, he allowed the best of the cattle to remain, which ultimately caused him to lose his kingdom.

**R' Ahron Leib Shteinman ז"ל** (*Ayeles Hashachar*) asks that *Chazal* teach us: "He who is merciful to the cruel will end up being cruel to the merciful." If a person can find a way to be compassionate to a cruel person, how much more compassion might he feel for someone who is merciful?

He explains that the *Torah* clearly identifies Amalek as the epitome of cruelty and evil. The battle between the Jewish Nation and Amalek was not just between two warring factions, but rather a symbolic fight between good and bad. When battling evil, one must never lend credence to it, for once evil is legitimized, the good becomes affected as well. Amalek was so malevolently wicked, that any interaction with them at all would weaken *Klal Yisroel* irreversibly.

Each individual has an internal battle raging inside of him between his *יצר טוב* – good inclination, and *יצר הרע* – evil inclination, and although the evil may be masked with good intentions, a person needs to learn to separate the two and thereby not allow the evil to have a voice at all.

Join in and listen to a 5 minute daily shiur in Kechushas Emayim. Call 718-450-9990. Your eyes are precious - Turning one's eyes away from evil is the ultimate goal

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

ואם מן העוף עלה קרבנו לה' והקריב מן התורים או מן בני היונה את-קרבנו (א-ד)

If one brings a *Korban Olah* to *Hashem* he may only bring it from two types of birds; turtle doves and young doves. **Rashi** quotes the *Toras Kohanim* that, "The word 'מן' (*from*) occurring twice in this *posuk* comes to exclude birds whose feathers have just begun to become reddish in both species, to teach us that they are unfit for *korbanos* (sacrifices), for they are too old to be qualified as 'young doves,' and they are too young to be qualified as old (adult) 'turtle-doves.'"

The **Ramban** tells us that these birds were chosen because they clearly mirror the relationship between *Hashem* and *Klal Yisroel*. Turtle doves are monogamous and have only one mate, whereas most birds are not loyal to their mates. They are so loyal that if one partner dies the other partner will remain alone for the rest of its life. The *Ramban* continues to say that the same is true of *Klal Yisroel*. They cling to *Hashem* exclusively, and they will never forsake him. They also have another quality of loyalty to the nest in which they hatched, while other birds will abandon their nest and never return.

My *machshava* here is this; *Klal Yisroel* is loyal to *Hashem*. And also to His *Torah*, the nest in which we were nurtured by our parents and grandparents. Therefore, *Hashem* designated them as the only birds to be brought as a *Korban*.

In this same vein, we may learn a lesson that applies to life in general. A young man grows and matures in *yeshivah* and at home, but one can only see his level of loyalty when he leaves the warmth and comfort of that protective "nest." A true *yeshivah bochur*, a young man who learns *Torah* and absorbs its everlasting codes of conduct, would never forget the nest in which he was raised by his parents and always show proper *hakaras hatov* to them by remaining loyal to the source of his upbringing throughout their lives and affording them the respect and *nachas* which they so richly deserve.

## משל למה הדבר דומה

כל הפרשמי יד ליבול נתנים לו ... (ירושלמי מגילה א-ד)

**משל**: One year at his *Purim Seudah*, the *Rebbe* of *Boynhad* (Hungary), **R' Dovid Moskowitz ז"ל**, was drinking with his *Chassidim* and in a heightened state of intoxication, he told over the following unusual tale: It was the day after *Purim*, *Shushan Purim*, and two bedraggled paupers were comparing the amount of money they collected from the previous day. One beggar pulls out a wad of cash and says, "To tell you the truth, I don't think the *goyim* are too bad after all!" His friend looked at him strangely.

"What I mean," said the first pauper is that thanks to *Haman Harasha*, I have all this money. What a great favor that evil guy did for us! Look at all this money I made just from *Matanos L'evyonim* alone, not to mention all the money people gave me when I went around all day collecting in *shuls* and people's homes!"

But the second pauer was none too thrilled. He, too, had

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... נפשיות

## דרגה יתירה

ונפש בני תקריב קרבן מנחה לה' ... (ב-נ)

"When a soul will bring a *korban mincha*..." Since when does a soul bring a *korban*? A human being brings a *korban*! **Rashi** tells us that a *korban mincha* is a "קרבן עני" - a simple sacrifice made out of flour. It is very different than the big expensive ox that is brought as a *korban* שלמים or an עולה. Only by this simple *mincha* does the *Torah* write: "ונפש כי תקריב" because it is as if he sacrificed his SOUL! When one learns *Torah* and does *mitzvos* it is very easy to get caught up in the superficiality. How brilliant are his *chiddushei Torah*, or how expensive is his silver *menorah*? All this is NOT the point. The question is how much did you sacrifice your *neshama* - how much effort and heart did you put in - to learn *Torah* or to perform a *mitzvah*?

Unfortunately we are living in a generation called "Survival of the Fittest." But the reality is that not all boys excel in *yeshivah* equally - and if he can't than he falls. Today, it doesn't matter how much *hasmada* he has, it depends on how "muchshar" (talented) he is. If he is blessed with a phenomenal mind then he can succeed; if not then he will have a difficult time being accepted to a "top" *yeshivah*. Is every single boy given the same intellectual capabilities that they are forced to perform on a level that they are not on? Is this fair? The *Torah* tells us so clearly that the main aspect of *avodas Hashem*, either in *Torah* or *mitzvos*, is NOT the result but rather the effort! When a boy of lesser capabilities puts his NEFESH into his learning - even if the result is simple flour - that is MORE beloved to *Hashem* than a boy who comes up with brilliant *chiddushei Torah* without putting in his heart and soul into it. *Hashem* WANTS our *nefesh*. It is the simple *korban ani*, the self sacrifice of a true *oved Hashem* that is most beloved in the eyes of the Creator and we, the parents and *mechanchim* of the "jungle" (the *Mosdos* according to some) would be wise if we would get our priorities straight so that we can give every *neshama* a chance to shine.