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שבת קודש פרשת קדושים ... ו' אייר תשע"ט SHABBOS PARSHAS KEDOSHIM ... MAY 11, 2019

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טיב התבלין

באתר ועדית רב גמליאל חזק ושבזון שלט"א ר' שר' חשמיס יחזקאל עוזרי

הוכח תוכיח את עמיתך ... (יש-ו) - את אשר יאהב חבירו יוכיחו

אזנה, אם נתבונן קצת על המשך הפרשה, אנו רואים שהלק גדול מוסב על ענינים שבין אדם לחבירו, ללמדך, שכדי להגיע לדרגת הקדושה לא די במה שישלים האדם את עצמו במצוות שבין אדם למקום בלבד, אלא גם שצריך להיות מושלם בענינים בין אדם לחבירו. ואכן כל המתבונן בתולדות עם ישראל לדורותיהם, יראה ויווכח שכל גדולי ישראל שהיו מפורסמים בגדלותם בתורה ובעבודתה, היו גדולים במידותיהם הטובות והנעלות, כי זהו עיקר הקיום לכל התורה כולה, וזהו רכז המהותיק את כל הקדושה.

למה תואמים הדברים לימינו? אנו ימי הספידה הקדושים, שבהם אנו עושים הכנה דרובה לקבלת התורה בחג מן תורתנו הבא לקראתנו לשלום. הן ידועים רמה דבריו הק' של ר' חיים וויטאל ז"ע שכתב בספרו שערי קדושה למה לא נגמנו המידות בכלל התרי"ג מצוות, והרי אחז"ל קשה עונשן של מידות וכו', ומצינו כמה מאמרי חז"ל שהאריכו בנגות המידות הרעות - כל הכועס כאילו עובר ע"ז, וכל המתנאה כאילו בא על עריות וכו', ואם כן תגדל התמיהה ביותר על מה שלא בא האורחה בתורה בפידוש, וביאר שם הטעם מפני שהמידות הם השורש שעליהם עומדים כל המצוות, והוא שורש לכל התורה כולה, ולכן, קודם שירצה האדם לקנות את התורה כבר צריך הוא לשבר את מידותיו הרעות, כי מבלעדי זה אין מציאות וקיום לתורתו.

ואין צריך לומר שיהיה זהו מאוד שלא להלבין את תבוי, וכמו שדרשו חז"ל (ערכין טז): על אלו התבובות 'הוכיח תוכיח את עמיתך ולא תשא עליו חטא'. כי יהיה זהו שלא יבוא ע"י תוכחתו לידי חטא חמור זה של הלבנת פנים ח"ו, כי אז יצא שכרו בהפסדו, כמוכא בגמ' (סנהדרין צט.) כי מפיסד חלקו לעולם הבא רחמנא ליצילן.

מאוצרותיו של המגיד

באתר ועדית רב גמליאל חזק ושבזון שלט"א ר' שר' חשמיס יחזקאל עוזרי

וכי תבואו אל הארץ ונטעתם כל עץ מאכל וערלתם ערלתו את פרו (ששתשבו את פרו כעדרה המיוותרת ואינה מועלת ואף מוקת, כעדרת שפה ואופן וערלת בשר, כי הפרי בתוך שלוש שנים מויק מאד לגוף מפני שיש בו לחות המושפעת מכה יניקת הארץ, ועדיין לא עבר עליו מספיק, ומן שבו יתחכם בכח השמש והאוויר ויתיישב קצת, ועל כן הוא כולו מימי ותגבר עליו הליחה מאוד ותניק לאוכלו), **שלוש שנים יהיה לכם ערלים לא יאכל, ובשנה הרביעית יהיה כל פרו קודש הילולים לה'** (יש-בג. כד) (תב רש"י, 'וערלתם ערלתו, ואטמתם אטימתו, היא אטום ונסתם מליהנות ממנו, (וכתב **הדמב"ן**, 'זיפה פירש, וא"כ, יהיה 'ערל לב', סגור לב, וכמו שנאמר 'זאקרק סגור לבם, וכן 'ערלה אונם', שהיא סגורה ואטומה ואין הקול נכנס בה וכו', והוסיף, 'והוכיח הכתוב 'אטימות' בפרי הבא בתוך שלוש שנים לאסור בהנאה, ולא יאמר כן בשאר איסורי הנאה, כי ביאת הפרי בתחילתו ייקרא פתיחה, וכמו שאמר 'פיתח הסמדר', ולכן אמר 'שלוש שנים יהיה לכם ערלים' כאילו הפירות סגורים באילנות ולא הוציאו פרח ולא פתחו סמדר ואין אתם יכולים ליהנות מהם). 'שלוש שנים יהיה לכם ערלים, מאימתי? מנהג לו, משעת נטיעתו (ולא משעת הוצאת פרי, וכיון שהאיסור אינו תלוי בהוצאת פרי אלא בזמן שלוש שנים 'משעת נטיעתו' [ע' בשפתי חכמים' אות טז]) יכול

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A SERIES IN HALACHA LIVING A 'TORAH' DAY

הלכה למעשה

The Greatest Mitzvah of All (126) - ותלמוד תורה כנגד כולם
Honoring Seforim. We have gone through many of the halachos regarding honoring *Talmidei Chachamim*. A related topic is that of honoring *Sifrei Kodesh*.

Introduction. A person is obligated to honor *seforim* (1). The source of this can be found in the *Mishna* in Avos (2): "Whoever honors the Torah will be honored by people." **Rashi** and **Rabbeinu Yonah** both explain that this includes honoring *seforim*, especially placing them in an honorable place and in an honorable manner. The **Tiferes Yisroel** (3) adds that one should bind his *seforim* well so that they do not fall apart and he should cover them in a manner of beauty.

Words of the Gedolei Hadoros. The **Shelah Hakadosh** (4) writes that included in honoring the *Torah* is a *mitzvah* to honor *seforim*, and even if part of a single page tears off, it must be put away honorably. The **Pele Yoetz** (5) writes that one is obligated from time to time to dust off his *seforim*, handle them with honor, and not act or do anything dishonorable in front of them. If he "shames them" in any way, he has transgressed the *posuk*, "He has scorned the word of Hashem," (6) because they are considered like garments of the king. By honoring *seforim* properly, one will merit the "Crown of Torah" (*Kesser Torah*) and will be honored by people. The **Chasid Yavetz** (7) says that when one carries *seforim* in his arms, he should do it as if he is carrying the King's garments in front of the King Himself, and he should only touch them with clean hands.

Top Side Up. One should be careful to put *seforim* in their place with the top side up. The **Maharil** (8) writes that if **Mahri Segel zt"l** would see a *sefer* upside down, he would kiss it and turn it right side up. One *segulah* that is mentioned for a baby who is breeched (upside down in the womb) is to go to the bookcases

הוא היה אומר ...

R' Nosson Tzvi Finkel zt"l (Alter from Slabodka) would say:

"People think that the *Torah* wants a person to love his friend the same way he loves himself, the same way he pampers and takes care of himself. But this is not what the *Torah* means. The *Torah* wants a Jew, who is careful to fulfill the *halacha* of 'חייך קודמין' - your life comes first, to treat others the same way. Thus, 'ואהבת לרעך כמוך' does not mean that you must love your friend the same way you love yourself, but rather, you should love your friend the same way you are *halacha* to love yourself. What is required by *halacha* for yourself, that is what you must do for your friend."

Mezeritcher Maggid, R' Dov Ber zt"l (Quoted in Vedibarta Bam) would say:

"The title consists of 'א' and 'דס'. The *Alef* refers to *Hashem* Who is 'Alufo Shel Olam' - Master of the World, and 'dam' refers to blood which is the life-source of all living beings. Before a person *davens* in the morning, he is merely 'dam' - 'blood.' Once he prays and becomes attached to *Hashem*, the 'Alufo Shel Olam' he earns the title 'Adam.' Thus, the *posuk* says 'You shall not eat at hadam' - the Sages derived that one should not eat before he prays, while he still only 'dam' - blood, not 'adam' - man."

A Wise Man would say: "Silence is the best reply for a fool."

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מאת מו"ר ברוך זירטפלד שליט"א ראש כולל עשרת חיים ברוך קלבלר חייטס

of the parents and make sure all the *seforim* are placed there correctly, right side up. (For more information on this, see *sefer Leshichno Sidreshu* vol. 1 p. 234.) If gentile help (i.e. a cleaning lady) cleans and/or dusts bookshelves filled with *seforim*, and will remove and replace the *seforim*, one should check to ensure that all the *seforim* are put back the right way.

Carrying a Sefer. The **Maharil** maintained the following conduct: Whenever he would enter or exit a doorway and someone else who was carrying a *sefer* (not even a *Sefer Torah* but any printed *sefer*) was also about to enter or exit that doorway, he would stop and tell the other person to enter or exit ahead of him because he was holding a *davar shebekedusha*.

Note: This section of *halachos* we are starting is not about a *Sefer Torah*, which has its own stricter *halachos*.

בין הריחים - תבלין מרף היומי

Bechoros 20a - רובא דתליא במעשה

Shulchan Aruch (או"ח-ח-ט) says that one should check his *Tzitzis* on his *Talis* and make sure they are kosher before making a *beracha*, so it shouldn't be a ברכה לבטלה. The **Mishna Berurah** writes in the name of the **Magen Avraham** that even though there is a זיקה that they were originally put on properly, in a case where it easy to clarify, we do not rely on זיקה. He quotes the **Rosh** that the *Minhag* is not to check our *Tzitzis* because we rely on the *chazaka*.

The **Bach** argues on the *svara* of the *Rosh* and says that our *Gemara* in *Bechoros* tells us that we don't rely on זיקה if there has to be an action with it. So too, here, we are presuming that the action of putting on *Tzitzis* was done correctly, and this is relying on an outside action and זיקה would not apply, so one must check his *Tzitzis*.

The M"A argues on the **Bach** but ultimately agrees that one should check his *Tzitzis* for 2 reasons: since it is easy to do, we don't rely on זיקה, and it is a weak זיקה since it is common for the strings to rip.

(1) ספר חסידים תתקט"ז (2) פרקי אבות ד' (3) שם (4) שבעות נר מצוה נ' (5) בערך ספר' (6) במדב' טו-לא' (7) שם אבות פרק ד' (8) ליקוטים בשוף הספר

Mazel Tov to Mr & Mrs P.D. Katz and Mr & Mrs Uri Shoshana on the chasuna of their children Yosef & Esti. May they be zoche to build a bayis ne'eman b'Yisroel

מעשה אבות ... סימן לבנים

והתקדשתם והייתם קדושים כי אני ה' אלקיכם וגו' (ב-ז)

The mitzvah of Kiddush Shem Shamayim is one that is ingrained in the heart and mind of every Jew. But as the Rabbinic saying goes, “It is often easier to die *al Kiddush Hashem* - then to live *al Kiddush Hashem*.”

Rabbi Elazar Meisels is the founder of Lidrosh Institute for Jewish education. He is a renowned lecturer, who is invited to speak all over the world. He was once invited to speak in Melbourne, Australia, and he arranged his schedule that he should depart for the long twenty-hour flight from Los Angeles International airport.

On the day of his flight, he arrived at the airport early and there he met a Jew from *Eretz Yisroel* who would be on his twenty-hour flight. The two struck up a conversation and Rabbi Meisels learned that this man, an Israeli who spoke limited English, was flying to Australia to raise money he needed to marry off his eleventh child. Rabbi Meisels was instantly impressed with the man’s character and demeanor. He didn’t seem like a typical “*meshulach*” and as Rabbi Meisels, his fellow passengers, and the rest of the airport staff soon learned, he clearly wasn’t.

As the two Jewish men passed through security at LAX, they were instructed to place their bags on the conveyor, as well as their jackets, belts and other electronic items. They were also reminded to remove their shoes and put them through the conveyor belt, in accordance with standard security measures. After passing through the metal detector, the two men went to retrieve their items on the other side of the conveyor. While Rabbi Meisels found his shoes and other items immediately, his counterpart unfortunately did not. His shoes were not there. He looked up and down but could not find them. Serving as an interpreter, Rabbi Meisels asked the security personnel if they could check if the shoes perhaps got stuck or taken off the belt. The security staff looked around but did not see the shoes. They searched all about and finally noticed a pair of shoes in a corner - but it was two sizes too small! The man in charge shook his head and told them, “Apparently there was a mix-up and someone mistakenly took your shoes.”

The *meshulach* was unsure how to proceed. The airport staff offered him a \$100 voucher to buy new shoes in Melbourne - which was great except he still needed to walk quite a bit until he arrived in Melbourne. Rabbi Meisels was watching the man from Israel and could not get over how composed he was. The man remained calm and never lost his temper - or the perpetual smile on his lips. He accepted the voucher from the contrite security officer with a gracious thank you and without any other choice, continued to the gate without shoes. Rabbi Meisels walked the whole way with him and the man never complained even once about the unfortunate turn of events.

Once on the plane, Rabbi Meisels found his seat which was not far the *meshulach*. A non-Jewish man was sitting nearby and began to talk to the Israeli man. He told him, “My friend, I was just behind you in the security line and I watched the whole saga of your shoes going missing. I must tell you, I have never seen such self-control. If it was me, I would have been screaming, ‘Get me shoes!’ I couldn’t believe you just accepted going to Australia barefoot, along with a smile.”

Since this Jew didn’t speak English very well, Rabbi Meisels served as the translator. The *meshulach* continued to smile and thanked the man for his kind words. There was nothing he could do about it at this point, so why get excited?

The non-Jewish passenger was impressed and inquired as to why this man from the Holy Land was traveling so far from home. When he discovered it was to raise money for his daughter’s wedding, the non-Jew was shocked. He insisted that such a refined individual should not be forced to go knocking on doors asking for money for himself and his family.

How much does he need, was his next question. Upon being told \$25,000, the non-Jew took out his checkbook and on the spot, wrote out a check for €25,000 (Euros), the equivalent of \$33,000! The *meshulach* could not believe his good fortune and again thanked the man profusely. When they arrived in Melbourne, Rabbi Meisels went with the *Yid* to the bank to cash the check, which was entirely covered! After thanking Hashem, he took the next flight home to *Eretz Yisroel*.

אשר בחר בנביאים טובים ...

לא השמר את בית יעקב ... בחרם ימותו כל המאי עמי (קמ"ט-ה.)

The actual *Haftorah* of *Kedoshim* is the infamous prophecy from *Yechezkel*, in which he reveals the “תועבת ירושלים” - abomination of Jerusalem; referring to the terrible events that will befall *Klal Yisroel* due to their woeful spiritual state. **R’ Akiva Eiger ז”ל** says that because of its harsh condemning nature, *Ashkenazim* try to avoid reading this *Haftorah* at all cost and read the *Haftorah* for *Acharei Mos* instead.

R’ Meir Simcha of Dvinsk ז”ל (Meshech Chochma) asks: the *Navi* says that Hashem will, “*Not destroy the house of Yaakov... by the sword shall the sinners die.*” What is the difference if they die by the sword or if Hashem wipes them

out? Either way they will no longer be alive!

Chazal (Sanhedrin 47b) explain that normally death is an atonement for sins; however, one who is executed by capital punishment does not receive atonement for his misdeeds as a result of his death. Even though *Klal Yisroel* was deserving of major punishment, Hashem always looks out for His children and wished to give them atonement for their various sins.

Therefore, Hashem declared that He Himself will not destroy them - even though they are very much deserving of it - rather, they will die by the sword of someone else and thereby be granted atonement. While one may easily despair and say that he stands no chance of doing a proper *Teshuvah*, always know that Hashem has not given up on you!

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מחשבת הלב

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

לא תקום ולא תטר את בני עמך ואהבת לרעך כמוך אני ה' (יש-ה.)

On the *posuk* of “לא תקום ולא תטר את בני עמך ואהבת לרעך כמוך”, the *helige Tanna* Rabbi Akiva gives over his famous dictum: “זה כלל גדול בתורה” - This is a great rule of the *Torah*. Perhaps the greatest rule. As we know, this *halacha* is applicable at all times and to all people. But specifically during the days of *Sefirah*, it becomes extremely relevant.

I had two revelations in the *posuk* that are worth sharing. The first is that the juxtaposition of the two halves of the *posuk* seem to teach us an important lesson. “לא תקום ולא תטר את בני עמך” - do not take revenge or hold a grudge against another *Yid*, is quickly followed by “ואהבת לרעך כמוך” - love every *Yid*. The *Torah* is teaching us that the real test of a human being is when you have someone you’d like to take revenge on, perhaps an enemy or a שונא who may have wronged you - don’t hate him; rather “ואהבת לרעך כמוך” - love him. Because it’s not a *kuntz* to love a *tzaddik*. The *kuntz* is to love an enemy!

A second idea is based on the **Baal Rokeach** who writes: “ואהבת לרעך כמוך - זו אשתו כגופו” as *Shlomo HaMelech* says in *Mishlei*, “אל תחרש על רעך רעה”, which refers to a wife as “רעך” - a friend (see *Gittin 90a*). In the footnote there, it states that perhaps the Rokeach means “ואהבת לרעך כמוך” is the same *gematria* (820) as “אשתו כגופו” (when you include 2 more for him and his wife - total of 822). The lesson is that if we recognize that our wives are truly our best friends, our *shalom bayis* would greatly improve, the *Shechina* would reside in our homes and our children would give us great *nachas*.

Thus, “ואהבת לרעך כמוך” means to love your not-such-good friends and neighbors like you love yourself, because it’s a bigger *kuntz* to love them over your dear friends, and treat your wife - your “רעך” - as you would like to be treated. By doing that, we will *B’ezras Hashem* be *zocheh* to the *binyan Beis HaMikdash* which was destroyed because of *sinas chinam*.

משל למה הדבר דומה

ואהבת לו כמוך כי גרים הייתם בארץ מצרים ... (יש-לד.)

משל: The *Beis Din* of **R’ Yisroel Belsky ז”ל** once conducted the *geirus* (conversion) of a young woman who eventually married and settled with her husband in the Philippines. When this couple was planning their daughter’s *Bas Mitzvah* party, they called *Rav* and *Rebbeitzin* Belsky to invite and personally request that they fly to the Philippines to join them for the celebration. The Belsky’s graciously agreed.

A week before the *Bas Mitzvah*, R’ Belsky’s daughter gave birth to quadruplets - three boys and one girl - in *Eretz Yisroel*. The next day, R’ Belsky’s daughter-in-law gave birth to a boy, also in *Eretz Yisroel*. The *Rav* now had the opportunity to serve as *mohel* for four grandsons within a span of two days. However, these *simchos* conflicted with the *Bas Mitzvah* in the Philippines for which a grand celebration had been planned and which could not be postponed.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - לביבד

דרגה יתירה

איש אמו ואביו תיראו ואת שבתתי תשמרו ... (יש-ג.)

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

The *Torah* tells us that the *mitzvah* of honoring one’s parents is applicable at every stage of life, even after one’s parents have passed on. In fact, the **Zohar** writes that the main *mitzvah* of honoring parents applies only after they’ve left this world. There is only so much a child can do for his parents in this world; in the next world the reward they receive from their children is limitless.

This is certainly not to minimize the greatness of this *mitzvah* here. The **Ksav Sofer** explains that the word “*Ish*” is used to describe one who performs this *mitzvah* because one should know that even when he grows up and becomes an adult, the *mitzvah* of honoring parents is not diminished. If anything it should be more, because as we grow and parent our own children, we must realize how much our parents did for us throughout the years and this should help us appreciate them more. Unfortunately this is not the way it goes. People often feel that because they are now adults, they do not need their parents so much. They have their own opinions and feelings about things, which often clash with their parents’ view. They have become rich or successful and don’t necessarily feel dependent on their parents. This might cause one to honor his parents less.

The *Ksav Sofer* is teaching us that no matter how much of a “self-made MAN” you’ve become, it is specifically at the time that you feel like such a big “*Gavra*” that you must show honor and respect to your parents. *Kibbud Av V'em* is increasingly more challenging as the technological changes in the world are causing our young children to feel more “advanced” and “ahead” of their parents. This is causing a terrible breakdown in our *frum* society. We as adults must remember and teach our children that the premise of *Kibbud Av V'em* is *Hakaras HaTov*; appreciation to your parents for bringing you into this world! No matter how big you are, you could not have done that by yourself! You do not have to agree with everything your parents say, but you must respect their opinion. The way you talk about and treat your parents is the way your children will talk about and treat you.