

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש אחרי מות / קדושים - פרק ג' דאבות - כ"ג בעומר
Shabbos Parshas Achrei Mos / Kedoshim - Third Perek
ח' אייר תשס"ו - May 6, 2006

1: 29 - מנחה גדולה / שבת -	(Monsey, NY)	6: 30 - פלג המנחה / ע"ש -
7: 58 - שקיעה של יום השבת -	~~~~~	* 7: 39 - הדלקת נרות של שבת -
8: 48 - צאת הכוכבים / מעריב -	~~~~~	זמן קריאת שמע / מ"א - 8: 45
9: 10 - צה"כ / לשיטת רבינו תם -	~~~~~	זמן קריאת שמע / הגר"א - 9: 21
* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")		



במציאות עבירה זו מכילה בתוכה חבילה של עבירות. ולכן אומר המדרש שאדם שעושה עבירה כזו, שיש בה חבילה של עבירות, יעשה כנגדן חבילה של מצות, דהיינו שתקנתו היא שישתדל לעשות חבילות של מצות. אם האדם עושה תעמולה למצוה - משכנע אחרים לא לדבר בעת התפילה, לא לדבר לשון הרע וכדומה, הרי כל התוצאות שתיגרמנה מכך יהיו על חשבוננו ולזכותנו. ועי"כ אפשר להגיע למצב זכאי.

לא תגנבו ולא תכחשו ולא תשקרו איש בעמיתו (יט-יא)
 איתא בגמ' (בבא מציעא סא :) : תניא, "לא תגנבו" -
 על מנת למיקט, על מנת לשלם תשלומי כפל ע"כ. ובספר
 המצות להרמב"ם ("ל"ת רמ"ד) כתב וז"ל : "לא תגנבו" -
 ע"מ למיקט, כלומר, לצער הבעלים ואח"כ תשיבהו לו
 עכ"ל. ונחלקו הראשונים אם איסור זה של "לא תגנבו"
 הוא איסור דאורייתא או דרבנן, וקרא אינה אלא
 אסמכתא בעלמא.

והנה מרן הגמון"ר אברהם יעקב הכהן פאם זצ"ל,
בס' עטרה למלך, מסביר את תוכן האיסור הזה באופן
שלפעמים יש אנשים הגונבים חפץ מחבריהם דרך שחוק

בזאת יבא אהרן אל הקדש וכו' (טז-ג)
באמת יש לנו להתבונן, כיצד יכול האדם להגיע למצב שבו תהייה לו רוב זכויות? הרי כולנו מלאים בעוונות ובחטאים ר"ל, ואין אתנו יודע עד מה. וא"כ, האם קיימת אפשרות שגם אנחנו, בדור שפל כזה, נגיע לדרגה רמה כזו?

לפי הביאור המופלא של החכם הספרדי, **כמוהר"ר בן ציון אבא שאול זצ"ל, בס' אור לציון**, בשיחתו לבני הישיבה פורת יוסף, אפשרות זו קיימת בהחלט. דהנה מבואר במדרש: "בזאת יבא אהרן אל הקדש" - זהו שאמר הכתוב (משלי כד-ו) "כי בתחבולות תעשה לך מלחמה". רבי נתן ורבי אחא בשם רבי סימון אמר, אם עשית חבילות של עבירות, עשה כנגדן חבילות של מצות ע"כ עייש. פירוש, יש מצוה שהיא מכילה חבילה גדולה של מצות, ומי שעושה אותה מצוה, זוכה ברגע קט למזווזה עצומה בממדיה, עד שאי אפשר להעריך את שוויה וערכה. והיינו חבילות של מצות שנכלל הכל לתוך מצוה אחת.

והה"נ חלילה להיפך, שיש עבירות שבמבט שיטחי מצטיירת בעינינו כדבר שאינו חמור כלל וכלל, אך

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN YESHIVAH (22) - RECORDINGS III

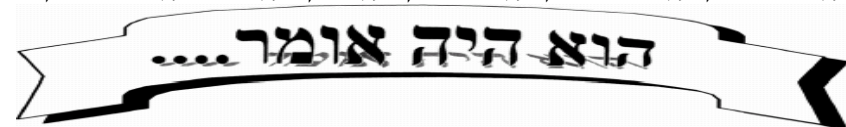
Tapes in a Bathroom

A person may not bring a *sefer* or other *Divrei Torah* into a bathroom. However, a tape or CD that contains words of *Torah*, *shiurim*, *berachos*, etc, is permitted to be brought inside. The reason is because the actual words of *Torah* are in no way visible (1) when recorded on tape and thus there is no problem. Nevertheless, some individuals still feel strongly about this and make sure to keep the recording in their pocket and out of sight. Similar to the *halachah* by a *sefer*, where a double covering is required before it can be brought into a restroom (2), the outer casing of the tape as well as the pocket it is inside serve as a double covering to preserve the words of *Torah*.

Traveling with Tapes

It is praiseworthy for a person to listen to tapes of *Torah* and *shiurim*, while traveling in a car, train or plane. It is a fulfillment of the *mitzvah* of "ידברת בם בשבתך בביתך" *"You shall speak of it (Torah) when you are sitting in your home and when you are going on your way."*⁽³⁾ This, of course, should only be done if it will not affect a driver's concentration on the road. If there is any chance that due to the depth of the topic or the nature of the driver to lose his focus, his safety and that of his passengers may be compromised, he should definitely not

(1) באר משה ז:ב:קיא (2) שרגא המאיר ו:קסז (3) פרשת ואתחנן ו:ז (4) עירובין יג: (5) או"ח מז:ד (6) באר משה ז:ב:קיא



R' Menachem Mendel Morgenstern ZT"L (Kotzker Rebbe) would say:

"*Parshs Kedoshim* begins with the command, 'קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם' - '*Be holy for I, Hashem, your G-d, is holy.*' The end of the *parsha* concludes with the words, 'וְדַמְיָהּ בָּם' - '*Their blood shall be upon them.*' From this we learn that the *Torah* commands *Bnei Yisroel*: Be holy, even if it costs you your blood, your soul and your very lives!"

R' Chaim Vital ZT"l would say:

"See how great the power of love among mankind is. The word אהבה - *love*, has a *gematria* of 13. When two people show each other true אהבה, the total is doubled to equal 26, which is equivalent to the *gematria* of the Name of *Hashem*. Thus, it is clear that when people share true love for one another, *Hashem* reigns His Divine Presence between them!"

A Wise Man would say:

"All of us could take a lesson from the weather. It pays no attention to undue criticism!"

DEDICATED BY REB ZALMAN BASS לעי"נ אמי מורתי חנה רחל בת יצחק יעקב ע"ה

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he laughed. "I didn't want to offend the fellow by just walking out. That's why I asked about soup. This way he'll understand that there was no problem with his restaurant. He won't be offended that an old man didn't stay and eat because there was no soup!" TORAH GEMS וכל אדם לא יהיה באהל מועד בבואו לכפר בקודש עד צאתו וכו' (טז-יז) Strictness and stern rigidity was always revered as the Lithuanian mentality of education and discipline, where intellect was venerated and emotions barely acknowledged. Parents perpetually sought perfection from their children and love was not shown in action or even praise due to a conviction that praise might invest one with undue pride. There is a rationale for this approach, claimed R' Joseph B. Soloveitchik ZT"L, while delivering a memorial tribute to his father, R' Moshe Soloveitchik ZT"L. "My beloved father used to say that our innermost thoughts are like the קודש קודשים - <i>holy of holies</i>, of the <i>Bais Hamikdosh</i>, and the holier and more intimate the emotion, the less it can be verbalized or revealed. For an emotion that is truly deep and sanctified cannot be shared with another human being; it is preserved for the יודע מחשבות' - <i>'Knower of thoughts,' - Hakodosh Boruch Hu.</i>" We find an analogy to this in our <i>parsha</i>: The <i>Torah</i> dictates that a curtain shall separate between the sanctuary and the holy of holies. On <i>Yom Kippur</i>, "<i>No man shall be permitted in the Tabernacle from the time he (the Kohen Gadol) comes to atone in the sanctuary, until he departs.</i>" Only one man was permitted to closet himself with his Maker and confess in the holy of holies, to the exclusion of all others. Similarly our emotional holy of holies, that innermost chamber which contains our most profound sentiments - our love, our pain, our deepest-seated emotions - requires a curtain to separate it from the outside world; otherwise its secrets might be revealed and its purity intruded upon, defiling its sanctity. <td> לא תקם ולא תטר את בני עמך וכו' (יט-יח) The <i>gemara</i> poses an apparent contradiction: "<i>Any Talmid Chacham that does not resent or take revenge like a snake, is not a Talmid Chacham. But the Torah states, 'Do not bear a grudge or take revenge'?</i> <i>That is by monetary issues.</i>" (יומא כג.) The concept of likening a <i>Torah</i> scholar to a snake can be understood with the following story: When the Sanzer Rebbe, R' Chaim Halberstam ZT"L, was a young man, one of the wealthy and influential patrons of the city engendered a certain dislike for him and would habitually debase and dishonor the young scholar. Later, when R' Chaim became world-renowned as the saintly <i>tzaddik</i> of Sanz, this man changed his tune and hoped that his previous indiscretions might be forgotten. Unfortunately, his personal wheel of fortune altered dramatically, and in a short time, he lost his vast wealth, critically injured himself when he fell off a tall building, and eventually died destitute. In fact, his widow was forced to come to the <i>Sanzer Rebbe</i> to collect alms just to feed her family. R' Chaim once commented on this unique manifestation of Divine judgement. When a person comes face to face with a snake, the snake does not move and even allows a person to lower his guard and think that it means him no harm, that it may even be friendly. At that point, the beast pounces on his prey and is unmerciful in its attack. "So too, with a <i>Talmid Chacham</i>," noted the <i>tzaddik</i>. "Although he may be scorned and publicly ridiculed, he sits still and absorbs the abuse, all the while the offender thinks that nothing will happen to him. But <i>Hashem</i> will yet take the scholar's revenge for him and He lets it be known: If you start up with My scholars prepare to deal with Me!" </td>		לא תקם ולא תטר את בני עמך וכו' (יט-יח) The <i>gemara</i> poses an apparent contradiction: "<i>Any Talmid Chacham that does not resent or take revenge like a snake, is not a Talmid Chacham. But the Torah states, 'Do not bear a grudge or take revenge'?</i> <i>That is by monetary issues.</i>" (יומא כג.) The concept of likening a <i>Torah</i> scholar to a snake can be understood with the following story: When the Sanzer Rebbe, R' Chaim Halberstam ZT"L, was a young man, one of the wealthy and influential patrons of the city engendered a certain dislike for him and would habitually debase and dishonor the young scholar. 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ומטמינים את הגניבה לפי שעה, ומתענגים לראות את בעל החפץ בהול ומבוהל כשמחפש את החפץ אנה ואנה ואינו מוצאו. והעושה כן אין עולה על דעתו כלל שיש בזה איזה סרך איסור כי הלא משחק הוא, ומילתא דבדיחותא בעלמא הוא. אולם צריך לדעת, שלאמיתו של דבר, מגונה מעשה זה מאד מאד, ויש בזה כמה איסורים שנכלל בכלל של "לא תגנבו". ונראה בתו"ח שלא רק הגונב ע"מ למיקט עובר בלאו, מעשה אבות סימן לבנים וכי יגור אתך גר בארצכם לא תונו אותו וגו' (יט-לג), ופרש"י אונאת דברים עכ"ל. R' Simcha Wasserman ZT"L was a leader of 20th century Jewry, educating thousands in France, the U.S. and Israel. Son of the great <i>Baranovich Rosh Yeshiva</i>, R' Elchonon Wasserman ZT"L HY"D, his sagely wisdom was legendary, and he was known for his impeccable character and <i>middos</i>, particularly his sensitivity toward others. R' Simcha once visited a former student who was learning in the Mir Yeshivah in Brooklyn. He dropped in early one afternoon when the students were on their break - בין הסדרים - between learning sessions. After a warm welcome from the grateful young man, R' Simcha suggested that they have lunch while they talk. "I wouldn't want you to be hungry when you return to your learning," he explained. "I wouldn't want you to miss your lunch just because of me." The student agreed, and while they strolled in the neighborhood near the <i>yeshivah</i>, they became so engrossed in their discussion that the young man automatically made his way to a local pizza shop, without thinking that the noisy and smoky place would not be an appropriate venue to enter with this venerable rabbi. Into the amplified music and the tightly-crowded rows of customers standing around with their orders, walked the stately R' Wasserman and his suddenly embarrassed companion. Realizing that this was probably not the most appropriate place to bring his <i>Rebbe</i>, the young man tugged at R' Simcha's sleeve and stammered, "I ... I ... I think I made a mistake. We're in the wrong place!" R' Simcha motioned for him to relax. All at once, the voices in the room settled and eyes turned toward the elderly rabbinic figure parting the crowd like <i>Moshe Rabbeinu</i> walking through the walls of water at the Red Sea. He walked straight up to the crowded counter which immediately cleared a place for him and asked the Israeli proprietor, "Excuse me, do you serve soup?" The bewildered man shook his head and apologized that they had no soup in his pizza shop. Who orders soup in a pizza shop? R' Simcha looked genuinely sorry, and he too apologized, stating that he would have liked to stay there for lunch but that his doctor had advised him, "to stick to things like hot soup when you have lunch." The Israeli nodded sympathetically and commiserated with the rabbi. Smiling, they bid each other "Shalom" as R' Simcha left with his mystified student. The young <i>yeshivah bochur</i> began to apologize that he hadn't stopped to think that a "hangout" might not be the place to bring his rabbi. But R' Simcha waved this off. He consoled him and told him no harm was done. "It was no problem!"		