

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

(Monsey, NY)

*** פלג המנחה עש"ק - 6:37**

הדלקת נרות לשבת - 7:48

זמן קריאת שמע/המ"א - 8:40

זמן קריאת שמע/הגר"א - 9:16

סוף זמן תפילה/להגר"א - 10:28

שקיעת החמה שבת קודש - 8:07

מוצש"ק צאת הכוכבים - 8:57

צאה"כ / לרבעו תם - 9:19

ימי שמדליקמוקדם אין לאחד מזמן עצם קבלת השבת (משיאמר "בואי כלה")

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שבת קודש פרשת קדושים – ו' אייר תשע"ו

Shabbos Parshas Kedoshim – May 14, 2016

טיב התבלין

כ"א בעומר
פרק ב'
דאבות

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים עה"ק

דבר אל כל עדת בני ישראל ואמרת אלהם קדשים תהיו כי קדוש אני ה' אליכם (ו-ב) - קדש עצמך במותר לך

אָנה, בכדי לבאר ענין מצוה זו ראוי לנו להוכיח מקורם את תמצית דבריו של **הרבמ"ן** על מאמר הכתוב הזה, כי אין המכוון בציווי הזה על הפרשיות מן האיסורים המפורשים בתורה, כי אם להזהיר את האדם לקדש עצמו גם בהחלק המותר לו, והיינו גם באלו הדברים שלא נאסרו במפורש בתורה, עיין לשונו בארוכה בריש פרשתו.

וענין קדושה זו היא להביא את האדם לידי דבקות בהש"ת, וזו תלוי רבות בענין שמדית עינים, וכדאיתא בספד"ק על הכת' (בראשית לח, כא) איה הקדושה הוא בעינים על הדרך, שכתוב שואל 'איה הקדושה' איפוא היא הקדושה, והאידך הוא ביכולת האדם להשיגה, ומשיב הכתוב 'היא בעינים על הדרך' תלויה היא בשמדת העינים בעת ההליכה בדרך, אם והדי הוא באותה שעה שלא להיכשל בראיה אסורה, ממילא ביכולתו להתקדש, ואכן זוכה הוא לקדושה, אך אם אינו והדי בדבר, ומפקיד את עניו שייחוו מכל הנקרה בדרכם, בכח"ג הלאו מגיה הוא יצר הרע על נפשו ח"ו, וזה האחרון הנקרא 'כסיל' משכיחו לתענגיו החומריים המדומים והנבונים, וכדאיתא בידושלמי (ברכות א, ה) עין רואה והלב חומד וגו' ומוכן מאליו שמדת הקדושה הוא ממנו והלאה, ואכן, היו צדיקים שהעידו על עצמם שוכי לכל מדרגותיהם רק בזכות היותם זהירים בקדושת הראיה, בין אלו הצדיקים נמנה **הרה"ק רבי אהרלה בעל השומר אמונים** שכינוי עולמו היה מקום מושבו בעיר הבריה פעסט, והיתה עיר מלאה נכרים פרוצים, וכשהוצרך ללכת לבית הטבילה ולבהכ"נ להתפלל, הוכרח לעבור על פני הרחובות העיד שהיתה כמוכן מלאה פריצות, והשגיח מאוד לכל יכשל בראיה אסורה, לימים העיד ע"צ כי זכות זה עמד לו והתעלה וזכה למדרגות רמות בעבודת הש"ת, וכל כך תלה את התעלותו בסיבת זהירותו באלו הימים עד שלפעמים היו יכולים לשמוע כשמבטא זאת באמרו בלשון קדוש: ווי ויזעק ווי די פעסטער גאסן, [תרגום: איכן יכולים למצוא דוגמתן של אלו הרחובות מעיד פעסט] מובן מאליו שלא היה בכוונתו למצוא רחובות כעין אלו כדי להלך בהן, שהרי אסור לו לאדם להביא את עצמו לידי נסיון, אך כיוון לבטא בזה את גודל התועלת שזוכה בזכות עמידתו באותו נסיון.

גם על **מרן החזון איש** מסופר כי שאלוהו כיצד זכה למדרגתו הגדולים בהשגת התורה, וענה, שזוכה לכל זה בזכות שמדית עיניו בקדושה, והוסיף שעל אף שהיו מבין בני גילוי שלמדו יותר טוב ממנו, אבל מאחר שהללו לא שמדו ראייתם כמותו, לכן לא זכו כמותו בכתרה של תורה, כי רק מי ששומד את עיניו יכול לזכות לפנימיות התורה. ולאור הדברים מובן מה שמבואר בענין גודל ההפסד מתמת ראיה אסורה, וכמסופר על **הרה"ק בעל הבית אהרן מקארלין**, שפעם ישבו אנשי שלומי ודברו ביניהם אודות מעלת הנסיעה לשהות בצל הצדיק, והוכיחו בתוך הדברים שכשמתגבר האדם על קשייו בכדי לנסוע אל הצדיק, או בבוא יום הדין וישקלו את מעשיו על המשקל זכויותיו מול חובותיו, יתנו על כף הזכייתם גם את עצם הדרכים המובילים אל מקום מושבו של הצדיק, ומובן שאלו לכריעו את הכף לזכות, נענה הבית אהרן ואמר: אך דעו לכם, שכל זאת מאבדים על ידי ראיה אחת. הש"ת יהיה בעזרינו ונקדש ש"ש בראיה.

נמשל R' Chaim Kanievski shlita (Orchos Yosher) relates this story and concludes with the words of *Ayos d'Rebbi Nosson* (פרק כג) "Who is the true hero? One who turns his enemy into his friend." A Jew is forbidden from "hating his brother in his heart" and it has

A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (81)
Wearing Clothing of the Other Gender (cont.): Plucking White Hair. The *Gemara* ⁽¹⁾ teaches that if a man pulls out a white hair (or hairs) from among his black hair, which is an act of beautifying oneself commonly done by women to look younger, he transgresses the *Torah* prohibition of "לא לבש". Even though he doesn't actually look like a lady when doing this, it is still prohibited. The **Rambam** ⁽²⁾ adds that this is not just applicable to hair of the head, which ladies actually do, but it is prohibited even to the hair on a man's beard, which does not apply to ladies, since this type of act is done by ladies. Even if a man only removes one white hair, leaving many others, it is still prohibited.

Dying Hair. It is prohibited for a man to dye his white hair black ⁽³⁾. Even if he uses dye that will fade away soon after, which on *Shabbos* is only a Rabbinical *issur*, in this case it is a *Torah* prohibition. The reason is because the nature of the prohibition is for a man not to do acts of beauty that ladies do. Since ladies are in the habit of using dye for their hair, even dye that fades, it remains a *Torah* prohibition for a man.
With Medicine. R' Moshe Feinstein **zt"l** ⁽⁴⁾ rules that even through the use of medication, it is prohibited. He explains that the *issur* is not the act of changing the color of one's hair, which

always been the conviction of *Bnei Yisroel* that we are all responsible for one another. If we see a Jew sinning or acting improperly, we must attempt to correct his errant path. Rather than allowing him to become a "שונא" through sin, we must make him a "אהוב" - beloved in the eyes of *Hashem* and man.

הלכה למעשה
מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
would deem this to be a *grama* - an indirect action. Rather, he proves from different sources that the *issur* is the achievement of the result of looking younger and no matter how one causes this to come about, it is prohibited. **R' Nissan Karelitz shlit'a** is quoted ⁽⁵⁾ as permitting the use of medicine to look younger.
Plucking Black Hair. The *Bais Yosef* ⁽⁶⁾ writes that if an aging man, whose hair has turned almost completely white, plucks the remaining black hair from his head (or dyes them white), it is permitted. Even though the man might be doing this to make himself look more regal, since this is not an action that ladies commonly do for beauty, there is no *issur*.
Through a Gentile. If one instructs a gentile barber to pluck some of his white hairs out for him, it is at the very least a Rabbinic *issur*, because the well-known prohibition of "אמירה לעכו"ם" - telling a gentile to perform an act that is forbidden for a Jew, does not just apply to the *halachos* of *Shabbos*, but to all prohibitions, as stated in the *Gemara* ⁽⁷⁾ and *halacha* ⁽⁸⁾. Based on the logic of the *Igros Moshe* mentioned earlier, it might even be prohibited by *Torah* law since the *issur* is not the actual act, but rather causing the result. Similar logic is found in **Maharsham** ⁽⁹⁾.
Note: Next week we will *IY"H* discuss the case of a young man whose hair starts to turn white very early which causes him shame and other embarrassing circumstances.

הוא היה אומר

Rabbeinu Don Yitzchok Abarbanel ZT"l would say:

“Do not conduct yourself as a tale-bearer among your nation, do not stand idly over the blood of your brother ... do not hate your brother in your heart ... do not bear a sin over him.” The order in which the *Torah* warns us to interact with our fellow man is definite. First, there is a prohibition against causing the embarrassment of another, followed by spilling of blood. And even should the tale-bearer himself violate this prohibition, and tell someone that another spoke wrongly about him, the victim should not hate him. Rather, he should approach him peacefully and clarify the issue, and more often than not he will find that the rumors had distorted the facts.”

The Gerrer Rebbe, R' Yehuda Aryeh Leib Alter **zt"l** (Sefas Emes) would say:

“You shall love your fellow as yourself, I am Hashem.” True observance of the *mitzvah* to love one's fellow Jew is quite difficult and requires a great deal of effort. Can a person be commanded to love another person? That is why the *Torah* follows this commandment with the words, *I am Hashem* - meaning to say, *Hashem* is ready and willing to help us perform this *mitzvah*, if our desire is sincere.”

A Wise Man would say:

“If you think it is your alarm clock that woke you up this morning, try putting that clock beside a sick and unconscious body in the hospital and you will realize that it is the Grace of Hashem that woke you up.”

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בירת עולם בקנין השלם זה הבנין *** עניני הגוף ענני הגוף דברי נאח ומתקבל

Mazel Tov to Mr. & Mrs. Yitzy and Yaffa Gluck on their Chasunah, and to the Gluck and Wygoda (Baltimore) families. May the young couple be zoche to build a Bayis Neeman B'Yisroel and become an everlasting source of nachas.

(1) מכות כ (2) הל' עבודה זרה יבי (3) רמב"ם שם (4) אגרות משה י"ד אפב (5) הובא בספר לבושי בנימין פ"ה (6) בית יוסף י"ד ד קפב (7) בבא מציעא ח (8) רמ"א י"ד רצוד (9) ברמג

מעשה אבות סימן לבנים

לא תננבו ולא תבזו ולא תשקרו איש בעמיתו וגו' (יז-יא)

R’ Avraham Abish Lissa zt”l, one of the outstanding scholars of his generation, was the Chief Rabbi of Frankfurt-au-Main until his passing on 11 *Tishrei* 5529 (1768). Aside from the many hours he spent occupied with rabbinical duties and scholarship, he was greatly involved with deeds of kindness, especially helping to provide food and clothing for the poor. It was his custom to make the rounds of the wealthy citizens of the city, as well as successful merchants who came to Frankfurt to conduct business, to solicit charity which he later distributed to the poor, to widows and to orphans. One day as he made his rounds he stopped in one of the local inns and approached a visiting merchant who was in Frankfurt on business.

“Excuse me, sir,” began the Rabbi. “Can you please make a contribution to help the poor with food and clothing?”

The merchant didn’t so much as raise his eyes to gaze at the supplicant standing before him. R’ Abish, for his part, was too unassuming to announce his name, and stood before the merchant patiently waiting. He made his request one more time. The merchant was in no mood to be troubled by solicitors and ordered, “Get out of here and stop bothering busy people.”

Without another word, R’ Abish turned and left the inn, never insisting and never imagining to use his identity to coerce the unwilling donor. A few minutes later, the merchant rose to leave and reached for his cane, but to his surprise it was not there. His stick, with its silver embossed handle, was his prized possession, and he was quite upset to find it missing.

It didn’t take him long to link the pauper who had been collecting to his missing stick. The man must have stolen it out of revenge. He dashed out of the inn in hot pursuit of the thief. A few hundred yards away he caught up to the thieving collector.

“Hey,” he yelled, “How dare you? Give me back my walking stick, you no good thief!”

R’ Abish looked at the man and answered truthfully, “I’m sorry, but I have not seen your cane. I would certainly never take anything from you.” But the merchant’s anger, rather than being assuaged, only grew in ferocity. He continued to harangue the man he mistook for a thief and when R’ Abish continued to calmly deny everything, he began to beat the elderly *Rav*. Still, the chief rabbi of Frankfurt did not respond with anger; despite the pain, R’ Abish remained steadfast in his humble demeanor. “Please believe me. I did not steal your cane!” Finally, the man realized he was getting nowhere and left R’ Abish in disgust. The *Rav*, bruised and beaten, picked himself up, dusted himself off, and continued on his mission.

The following *Shabbos*, as was customary in Frankfurt, the chief rabbi delivered a *Torah* lecture in the afternoon before a large crowd of Jews. The merchant decided to join the *shiur*, finding a seat in the back of the large hall, for he had heard that the famous scholar, R’ Avraham Abish would be speaking and he was interested in hearing the great man in person.

Indeed, the *Rav*’s two-hour complex dissertation was quite impressive. Yet the man could not shake the feeling that this awesome scholar’s voice sounded familiar. At the rabbi’s concluding words he stood and raised his eyes to the podium to catch a clear glimpse of the great man. To his great shock and dismay, he recognized him at once - here was the impudent beggar that he had beaten a few days before! The episode flashed before him in a horrible new light.

Horried, he cringed in his seat, panic-stricken at the unspeakable way he had treated the man. “What shall I do? Can the *Rav* ever forgive me for what I did?” he thought. Unable to bear the shame, he attempted to sneak out of the *shul*. But then he realized that his sin was too great to ignore. “I doubt if the great Rabbi will ever forgive me for treating him the way I did,” he thought, sadly. Nevertheless, the merchant realized that he had no choice but to make an attempt.

When R’ Abish had finished speaking, he walked through the crowd, greeting everyone graciously. The quaking merchant stood off to the side, speechless with embarrassment. Just then, R’ Abish approached.

The great *Rav* looked up and recognized the man instantly. Although he was in the midst of an admiring audience of hundreds, most of whom were still overcome by his erudition, he gave no thought to his own dignity. Before the merchant could stutter an apology, R’ Abish cried out to his former persecutor, “Please, believe me. I didn’t take your cane. I promise you on my word of honor!”

משל למח הדבר דומה

לא תשנא את אחד בלבבך הוכח תוכיח את עמיתך ולא תשא עליו חטא וגו' (יז-יא)

משל: There is a well-known story about the noted *askan*, **Rabbeinu Shmuel HaNagid zt”l** (993-1056/4753-4816), who was a close confidant of the Caliph of Granada, Habbus al-Muzaffar, and served as Vizier for him and his son.

Once, as he was strolling in the street with the Caliph, a non-Jew unwisely hurled epithets about Jews and the *Nagid*, R’ Shmuel, in particular. The Caliph, shocked and angered, commanded the *Nagid* to cut the offender’s tongue out. *Shmuel HaNagid* did not respond but instead, he spoke to the offender and even sent him gifts, until after

a short while, the non-Jew became friendly and even grew to respect and love the Jewish Vizier.

Some time later, the Caliph was once again walking with his close advisor, the Vizier, when the former non-Jewish offender appeared and began to bless *Shmuel HaNagid*. The Caliph turned to Rabbeinu Shmuel and said, “Did I not order you to cut out this man’s impudent tongue?”

Rabbeinu Shmuel responded, “My Caliph, I followed your orders and more - I cut out his evil tongue, and replaced it with a tongue of goodness!”

Adapted from Ascent of
Safed: R’ Yerachmiel Tilles

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לא תקם ולא תנר את בני עמך ואהבת לרעך כמוך אני וגו' (יז-יא)

Rashi quotes the *Medrash*: “אמר רבי עקיבא זה כלל גדול בתורה”. The *Gemara* (ב”מ סב) mentions two opinions in a situation where two people are walking in the desert and one has a pitcher of water with only enough for one person to live. *Ben Peturah* says that both should share the drink, even if this will cause both to die, so that one will not witness the death of the other. Rabbi Akiva disagrees and exclaims: “חייך קודמין” - your own life comes first, ahead of your friend’s, and the one with the pitcher should drink while the other will die. Rabbi Akiva’s position seems to be at odds with his original rule of “ואהבת לרעך כמוך”. How can Rabbi Akiva say that to love your neighbor as you love yourself is a “*Klal Gadol B’Torah*” only to seemingly contradict this “*Klal*” by upholding his position that “חייך קודמין” - one’s own life comes before his friend’s?

The **Chasam Sofer zt”l** explains that a person lives two lives; a physical life and a *Torah* life. “חייך קודמין” according to Rabbi Akiva refers to a person’s physical life. One’s health and well-being come before the health of another, even if it means watching that friend perish. With regard to *Torah* life, however, Rabbi Akiva felt that there is no greater ideal than giving of one’s time to teach and explain *Torah* to friends and students. One cannot grow in *Torah* at the expense of others.

Perhaps this is the meaning of “כלל גדול בתורה” - in other words, with regard to “*Torah*” the most important rule to remember is to love and do for another like you would do for yourself. To share *Torah* with students. Perhaps this is why only the 24,000 students of Rabbi Akiva perished during *Sefira*. Because they didn’t follow the teachings of their own *Rebbi* - ולא נהרגו כבוד זה בזה. The Maharal says that כבוד is gematria 32 and that is why they continued to die for 32 days and stopped on Lag B’omer.

DRUSH V’CHIDDUSH

ולא תלכו בחקת הגוי ... כי את כל אלה עשו ואמין בם וגו' (כ-כג)

The *Gemara* (כתובות נד) makes the following statement: “*If a woman paints her eyes and dyes her hair, she is not entitled to sustenance.*” *Chazal* are opening up a window into the mind of a woman who has lost her spouse. A widow is supported from the inheritance of her children, the orphans, only as long she remains a widow. However, once she begins to use cosmetics and shows an effort to better her appearance in public, she forfeits this source of support since she thereby demonstrates that she is no longer obsessed with the memory of her late husband and intends to remarry.

In the city of Slutzk, the Jewish educational system was split into two factions. The religious *yeshivos* were under the auspices of the chief rabbinate, and the children were taught the values of *Torah Yiddishket*, while the *Haskala*

EDITORIAL AND INSIGHTS ON
THE MIDDAH OF קדושה

דרגת יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

את שבתתי תשמרו ומקדש תיראו אני ה' (יז-ל)

Can you imagine what it will be like to enter the *Bais HaMikdash*, the *Bayis Hashlishi*? The House of *Hashem* will *iy”H* come down from the sky in a burst of spiritual fire; the *Kohanim* will perform the *Avoda* and the *Leviim* will sing. What an awesome experience it will be! The *Yiras Hakavod* - the fear, the honor and respect we will feel in our hearts will be tangible!

R’ Avraham Pam zt”l writes that the *kedusha* of a *Beis HaKnesses* has the *kedusha* of the *Bais HaMikdash*. The way we feel and how we conduct ourselves when we walk into a *shul* will be the same when we have our future *Mikdash*. R’ Pam once described to his *talmidim* his first experience at the *Kosel Hamaaravi* on the only trip he ever made to *Eretz Yisroel*. He walked to the *Kosel* to daven on Friday night, but only after a great deal of reflection, contemplation and preparation for this lofty and awesome experience. However, he was completely shocked when he arrived and heard people casually discussing mundane matters. “So, when did you come? Where are you staying? What airline did you take?” R’ Pam said he felt like he was standing in the middle of Boro Park! He could not believe that people could *shmooze* freely at the holiest site in the world! For the duration of his trip, he davened in a *shul* in Kiryat Sanz on Friday night, near where he was staying. Later, he told his *talmidim*, “If we continue to act like this, we will take with us the same ‘shmattes’ right into the *Bayis Shlishi*! If we don’t train ourselves to properly honor a *Beis HaKnesses* then we will have no understanding of what the *kedusha* of the *Mikdash* really is!”

The **Sma”k** (ו) writes that nowadays, a *shul* is a miniature *Bais HaMikdash*, and the **Kav HaYashar** (נ) adds that the walls of a *shul* are so holy that the light of the *Shechina* hovers above them constantly! This is the source of the custom to kiss the walls of a *Beis HaKnesses* due to its extreme *kedusha*. We MUST demonstrate that we know how to honor and respect a holy place. In the *zechus* of “מקדש תיראו” let us bring an end to this *galus* and go together to meet *Mashiach Tzidkeinu, bb”a*.