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הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק



שבת קודש פרשת קדושים
Shabbos Parshas Kedoshim
כ"ו ניסן תשע"א, י"א בעומר - April 30, 2011

טיב התבלין

דבר אל כל עדת בני ישראל ואמרת אליהם קדושים תהיו כי קדוש אני ה' אלקיכם (ש-ב) – קדש עצמך במותר לך
אחד מוטלת החובה להתקדש ולהתעלות באותו מצב שהוא נמצא כל מה שימנע האדם מאיזה דבר גשמי, הרי קיים מצות עשה דאורייתא, ולהיפך אם ח'ו לא עמד בנסיון הרי עבר על מצות עשה של קדושים תהיו. אמנם ודאי שיש חילוק בין האחד למשנהו, כי לא כל הדרגות שוות, כי ודאי אצל אנשים גדולים הרי הדבר מתבטא בדקה מן הדקה, כמו שמעמתי מאבי מורי שליט"א על **החפץ חיים ז"ל** שמנע את עצמו שלא רצה להריח מן הטבק, כי הרגיש בעצמו שכלל בציווי של קדושים תהיו, כי מה צורך לו בכך, הרי אין זה אכילה ושתייה הנצרך לו לקיום הגוף. ושמעתי פעם לפרש בדרך צחות את סמיכות הפסוק של איש אמו ואביו תיראו לפרשה זו של קדש עצמך במותר לך, כי בשפת האדיש קורים לבאב 'פאטער' ולאמא 'מוטער', ורמזו לנו כאן להיחסר מאד מן הפטור ומן המותר, כי במה שברור לו לאדם שהדבר אסור הרי אין המכשול קרוב כל כך, לא כל בדברים המותרים הרי צריך האדם שמירה יתירה שלא יפול לבאר שחת על ידי ההיתרים הללו. יה"ר שנוכח ללכת בדרכיו ולהתקדש בקדושתו ויהיו כל מעשיו לרצון.

מאת הרב שלום פערל שליט"א
מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

(ש-ב) – כל יהודי הוא חלק מעצמותיו
פרושים מכל חומרות שאינה מביאה לידי תועלת לעם ישראל ועבדת ה', וכדביאר הרמב"ן. וענין זה מצטנן גם אצל ה', שברא את כל הברואה כולה ומשגיח עליה ומנהל אותה אל תכליתה, רק כדי להיטיב הטובה אמיתית לברואיו (וע' דרך ה' ח"א פ"ב), הרי שמייד את כל פעולותיו לזולתו. ולפ"ז כוונת הפסוק היא, 'קדושים תהיו', היינו שתייחדו את כל פעולותיכם למען הזולת-עם ישראל, ועבדת ה', כי קדוש אני ה' אלקיכם, היינו כיון שבכך תהיו כמוני ותוכלו להידבק בי. ומעתה הוא מבאר את דברי המדרש, 'כול כמוני', היינו שנצטוונו לבטל את עצמנו לגמרי עבור זולתנו וכל מעשיו יהיו אך ורק למען הזולת, וכמעשיו יתברך, ת"ל כי קדוש אני, קדושתו למעלה מקדושתכם, והיינו, שאין עליו חובה לבטל את עצמו לגמרי, אלא להשתמש בחלק העצמי שבו, שבו נכלל עצמותו יתברך וכנסת ישראל, כיון שהנשמה היהודית היא חלק מאתו יתברך, וכן כל נשמות ישראל מחלק אחד הם. והיינו, ע"ז ביטול האנוכיות יכול להחשיב את השני (הן את הקב"ה והן את ישראל) כחלק מעצמותו, כמו שמצטנן שהאדם מחשיב את שאר בשרו-מ'שפחתו' כחלק מעצמו.

נמשל: The Torah issues strict guidelines regarding our weights and measurements. A person must be honest in business; that is absolute. But the deeper message is that before we set out to judge others, we must first check that our own house is in order. No one is perfect and everyone has failings. Often we have the same failings that we accuse others of. It is important to remember the words of Chazal: *“Straighten yourself first and then straighten others.”*

הלכה למעשה
A SERIES IN HALACHA
LIVING A “TORAH” DAY

Laws and Customs that Merit a Good Parnassa (7)
Netilas Yadavim: Washing One’s Hands Properly Can Bring Good Parnassa. In conjunction with *Chag HaPesach*, we mentioned how the table of a *Torah* meal can merit good *parnassa*. This does not have to do just with eating which is done on the table, but with washing one’s hands before a bread meal. In fact, belittling the concept of לרחם דים לרחם - washing one’s hands for bread, brings poverty while washing correctly with a lot of water brings wealth. The **Shulchan Aruch** ⁽¹⁾ quotes as *halacha* a strong statement from the *Gemara Shabbos* ⁽²⁾. It says that, *“One who belittles (degrades) the mitzvah of washing hands before eating bread will become poor.”*

There are two opinions to understand these words of *Chazal*; if they are referring to one who does so on an ongoing basis, time after time, or even if one did so one time (and hasn’t yet done *teshuva*). Rashi and Tosfos ⁽³⁾ seem to argue about this as explained in **Kaf Hachaim** ⁽⁴⁾. It is not clear how the Shulchan Aruch rules and one must be vigilant, as well as teach his family members to be careful to always wash their hands properly.

Examples. The following cases are included:
1) One who doesn’t wash for bread at all.
2) One who washes and doesn’t cover the required area of the hand (preferably till the wrist and at least till the end of the

הוא היה אומר

Rabbeinu Aharon Berachiah ZT”L of Modena would say:
“If Hashem’s intention in giving the *mitzvos* was only that we perform them and not to allude to important lessons and hidden concepts that are contained within, then we would have very little left of the *Torah*. Fortunately, this is not the case. Besides the action that every *mitzvah* involves, each *mitzvah* also has a “*Torah*” - a teaching. Even if we cannot perform certain *mitzvos* (such as wearing the priestly garments), we still can learn the lessons they teach.”

Rabbi Joseph B. Soloveitchik ZT”L would say:
“*Kedushah* (holiness), under a halachic aspect is man-made; more accurately, it is a historical category. Man creates sanctity. A soil is sanctified by historical deeds performed by a sacred people, never by any primordial superiority. The halachic term ‘*kedushas ha’aretz*’ - the sanctity of the land, denotes the consequences of a human act of either conquest (heroic deeds) or the mere presence of the people in that land. *Kedushah* is identical with man’s association with Mother Earth.”

A Wise Man would say:
“If there is a rumor in the air about you, you’d better treat it as you would a wasp: either ignore it or kill it with the first blow. Anything else will just stir it up.”

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מעשה אבות סימן לבנים

כאזרח מכנס ידיו לכה הגר הגר אתכם ואהבת לו כמון כי גרים הייתם בארץ מצרים וגו' (ש-לד)

Six million Jews perished in the Holocaust. Their bodies were destroyed and their physical existences were snuffed out. Untold more were eradicated - not in a physical sense, but in a spiritual capacity. Survivors who had lost their families, their worldly possessions, their identities, truly lost everything when then they lost their faith as well. Traditions that they had lived with for generations were left in Europe and all they yearned for was a new life, a new beginning.

One such young man grew up in a *Torah*-true environment in a European *shtetl* about eighty years ago. Then the accursed Nazis came and destroyed the life he knew and loved. He survived; his family did not. His story of survival was no less miraculous than any other survivor, and he eventually came to America hoping to begin life anew.

Something was not right. He couldn't forget the horrors he witnessed. The destruction he had barely lived through. He decided he needed to escape. He needed to shed his past and become a new person. He ran as far away from Judaism as he could and he landed in a rural Midwest town where no one knew him and he didn't know anyone. No more beard and *peyos*, his Jewish name was lost. By all appearances, he was a good ole American boy, no longer a European Jew.

Life progressed. He married and raised a non-Jewish family. He operated a convenience store that provided an ample livelihood and he never looked back. He was as American as hot dogs, baseball and apple pie.

Decades passed. One day, this now-elderly man was sitting on his sofa flipping through the channels on his television set when a certain program caught his interest. It was a telethon, a Jewish program raising money for needy Jews all around the world. A very distinguished looking rabbi was speaking. The screen identified him as **R' Menachem Mendel Schneerson ZT"L**, the **Lubavitcher Rebbe**, and his speech was being simultaneously translated on television. But the elderly man didn't need the translation. He was fluent in *yiddish* from his youth. He couldn't tear himself away from the program. The rabbi was talking about how no Jew will be left behind when *Moshiach* comes, how G-d remembers every single Jew, no matter where he or she is, or how far away from Him a person has strayed.

A deeply-hidden and sensitive nerve was touched within this man. Years of denial were suddenly, unexpectedly, peeled away. After the program was over, the old man couldn't forget the message, "No Jew will be left behind."

The old man felt guilty and called in his non-Jewish children to explain to them who he was and where he came from. "I am a Jew and I will not be left behind. One day, my children, they are going to come for me. You'll see."

His children thought he had lost his mind. The man on television was in Brooklyn, thousands of miles away. He didn't look like their father. Who would be coming for him and where were they taking him? Senility was surely setting in.

Not long after, a group of Chabad Yeshiva students were traveling around the Midwest. As fate would have it, they found a convenience store and went inside looking for something to nosh on. At first, they tried to ignore the curious glances of the big man in the T-shirt and bulging muscles behind the counter. Was he planning on causing trouble? Anti-Semitism was a concern in these parts. Nevertheless, they continued shopping and made their way to the counter to pay.

Then a strange thing happened. The rough-looking storekeeper asked them to wait a minute. "Dad," he called to the back of the store, "I think they're here for you." He asked the students to join him in the rear of the store where his elderly father was sitting. The students greeted the elderly man and told him who they were. An emotional old man told them his story; how he had survived the Holocaust ... ran away to the midwest ... seen the telethon on TV. They put *Tefillin* on him for the first time in many years. They sat and discussed the meaning of being a Jew. The old man cried like he'd never cried before. The students visited him several times over the next few days and he was immensely grateful.

The day before they were ready to leave, they called on the old man to say goodbye. The old man had passed away. No Jew will be left behind.

משל' למה הדבר דומה

לא תעשו עול במשפט במדה במשקל ובמשורה וגו' (ש-לה)

משל' The baker used to buy butter from the milkman for his baking. One day he suspected that the lumps of butter that the milkman sold him were under a kilo - even though the milkman insisted that each was exactly one kilo. The baker weighed every lump of butter that he bought from the milkman and discovered that it was in fact less than a kilo. Sometimes it was 950g or 900g, and once even 850g.

Furious he called the milkman to court. The milkman was trembling the day he stood before the judge.

"I assume you have a very accurate scale in your dairy,"

said the Judge. "You don't just guess that it is one kilo, do you?" he chided, while the baker guffawed loudly.

"No G-d forbid, your honor," said the milkman. "I built myself a scale. Every morning when I come to weigh the butter for the baker, I place a kilo loaf of bread that he gives me on one side of the scale and this way I know that the butter that I will give back to him will be exactly one kilo."

"So the amount of butter that you give the baker is exactly the weight of the loaf of bread he supplies to you?"

"Yes, exactly!" said the milkman. The baker's face fell.

דבר אל כל עדת בני ישראל ואמרת
עלדום קדושים תהיו וכו' (ש-ב)

Heeding the *Torah* begins as a private obligation between *Hashem* and every Jew. But *Torah* and *mitzvos* go way beyond the individual. *Parshas Kedoshim* discusses the public and communal obligations of *mitzvah* observance. All the *mitzvos* discussed in this *parsha* relate in some way to the rules governing the conduct of the community.

From a technical point of view, notes **R' Yisroel Belsky Shlit'a**, it might seem that the fulfillment of many *mitzvos* depends exclusively on the individual. It is possible to fulfill one's *Torah* obligation as an individual, even in a hostile environment. An individual who left the old country for America a hundred and fifty years ago could very well have remained a true *tzaddik*, perfectly righteous. There were indeed such people who were not affected by their surroundings. There might even have been a thousand such people, each with a home dedicated to *Torah* and *mitzvos*, where they taught their children the proper values.

A thousand individuals, however, do not necessarily become a *tzibbur*, a community. The *gemara* (ראש השנה ב:) mentions that sailors "*who work in the great waters*," (תהלים קז-כג), are likened to individuals. Each vessel faces the storm alone. The number of individuals affected may be great in number, but they are unable to join together, even if they are on the same vessel, because their presence of mind is traumatized by the stormy wildness of the sea, as it is written (שם-כז): "*They swerve and sway as one who is drunk; their wisdom is gone from them*." Instead, each sailor is unique and prays as an individual.

When individuals band together, their conduct and attitudes can create a collective entity whose power and influence extends far beyond the limited reach of its individual members. This is a community, a true *tzibbur*.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תוכחה

Rebuking one's fellow man is a great *mitzvah* in the *Torah* - but like all *mitzvos* it must be carried out according to *halacha*. With this particular *mitzvah*, if one is not exacting in carrying out the laws properly, the damage can be so great that one can even be guilty of some of the worst sins לחבירו - between a person and his fellow man. *Moshe Rabbeinu* at the end of his life taught us the correct way in which one should give rebuke to another person. The words must be one hundred percent, completely and sincerely, spoken for the benefit of the other person. If there is any personal aggrandizement, the slightest feeling of selfish pride - even 1% - then the rebuke must not be said!

Criticism can only be administered when a person is feeling good about himself, as Moshe rebuked the people after their victory in war. When a person is criticized, he can be made to feel completely worthless and thus timing is of crucial importance. Moshe rebuked the nation at the very end of his life - his last 37 days. He waited until then for he knew that at this time, his words would be especially meaningful and accepted! Most importantly Moshe rebuked them with רמזים - hints. He did not tell them outright what their sins were. He was first and foremost concerned about their honor!

One who rebukes another with ulterior motives is in no way fulfilling the *mitzvah* of "הוכח תוכיח את עמיתך" but rather is guilty of causing pain and harm to a fellow Jew. One must be careful that after he has accomplished, "*You shall rebuke your friend*," he does not forget: "ולא תשא עליו חטא" - not to throw the sin on him and not to hurt his friend's feelings in any way.

לא תשנא את אחיך בלבבך
ולא תשא עליו חטא וגו' (ש-יז)

It is written in **Sefer HaBris** of the **Mekubel, R' Pinchos Eliyahu of Vilna ZT"L**: "*It is (human nature) that a professional in one field will dislike a professional in the same field, i.e. a tailor resents a competing tailor, as opposed to a peddler still the Torah is clear that it is not enough for a person to love his friend who is not in direct competition with him, but even if he is 'כמוך' - exactly like him, a professional in the same exact line of work, who may possibly take something away from his livelihood, he is required to love him with a full heart*." (ח"ב מאמר י"ג)

A Jew is enjoined to love his fellow Jew and "*not despise his brother in his heart*." Hatred is a terrible attribute, for hatred can cause a person's heart to sour on everyone and everything that he comes in contact with. One who constantly finds things to "hate" will become a bitter person, who will never know happiness. The **Michtav M'Eliyahu, R' Eliyahu Dessler ZT"L** writes in the name of the **Mahara'l M'Prague**, that a person who has a "*Lev Tov*" - a good heart is one who wishes good upon his friend. He is happy for him and hopes his friend succeeds in every aspect of life. However, one who has an "*Ayin Tov*" - a good eye, is not satisfied with merely wishing happiness and success upon his friend. He will do whatever it takes to ensure that his friend receives what he wants and will not rest until he makes it happen.

On the other hand, one who has a "*Lev Ra*" - an evil heart, is a mean-spirited person who wants to see another person fail. However, an "*Ayin Ra*" - is much worse. Such a person will stop at nothing to hurt another human being. His jealousy and hatred is so immense that he cannot sit still until he totally destroys his friend! We must strive to avoid hatred at all costs - for it is the bane of mankind.

דרגת יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

הוכח תוכיח את עמיתך ולא תשא עליו חטא וגו' (ש-יז)