

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

6:22 - פלג המצוה עש"ק

הדלקת נרות לשבת - 7:29

זמן קריאת שמע/המ"א - 8:52

זמן קריאת שמע/הגר"א - 9:28

סוף זמן תפילה/הגר"א - 10:37

שקיעת החמה ליום השבת - 7:48

מוצש"ק צאת הכוכבים - 8:38

צאת"כ / לרביע"ת - 9:00

* משמליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"ב באי"ה)

מברכים חודש אייר
מולד: יום ג' דינסטאג
4:38PM מיט 10 חלקים

טורא טאבלין

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י"א בעומר
פרק א'
דאבות

שבת קודש פרשת קדושים - כ"ז ניסן תשע"ד
Shabbos Parshas Kedoshim - April 26, 2014

לקחי חיים ודברי התעוררות צטדירו עפ"י פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

דבר אל כל עדת בני ישראל ואמרת אלהם קדשים תהיו כי קדוש אני ה' אלקיכם (יב-כ) - על היהודי לקדש את עצמו ללא כל גבול כתב באו"ח הק' (ד"ה עוד ירצה על זה הדרך וכו'), "עוד ירצה, על זה הדרך, קדושים תהיו-לשון עתיד, פירוש, שאין הפסק למצוה זו, כי כל שער מהקדושה אשר יכנס בו, עדיין ישנו בגדר הכנסה לשער אשר למעלה ממנו, כי אין שיעור לדרגות הקדושה המומנת לכל הרוצה לישוט את האדם.

וצא ולמד ממדרגות הנביאים זו למעלה מזו. (וכשכ"י הדברים) התורה (ה"ב) "הנביאים מעלות מעלות הן, שכמו שיש בחכמה חכם גדול מחבירו, כך בנבואה נביא גדול מנביא וכו'". ומשה עולה על גביהן (היינו, שאף שדרגות כל הנביאים היו זו למעלה מזו כנ"ל מ"מ, הן היו שייכות זו לזו, שכולן, אין רואין מראה הנבואה אלא בחולם בחוץ לילה או ביום אור שתפול עליהן תרדמה וכו' [רמב"ם שם], לא כן לגבי דרגת נבואת משה, שלא היתה שייכת כלל לדרגות כל הנביאים, וכמו שהמשיך הרמב"ם שם [ה"ן] "כל הדברים שאמרו, הם דרך נבואה לכל הנביאים הראשונים והאחרונים, חוץ ממשה רבינו רבן של כל הנביאים וכו'". ואולי שיכול להיות דרגה גדולה ממשה, והוא מדרגת מלכנו משיחנו המעוטר בעטרי עטרות, כמובן מפסוק ונחה עליו רוח ה' וגו', ולדברי רבותינו ז"ל כי משה שהיה הוא שיהיה הגואל העתיד וכו', אם כן אין שיעור וגבול לדרגות הקדושה (היינו, שולול דבריהם היה מקום לומר, שמשה הגיע לקדושה העליונה ביותר ששייך להגיע אליה בכוח ההתקדשות, ומה שנאמר במשית, אלו הן דרגות מיוחדות שיינתנו מן השמים לעתיד לבוא למי שיהיה משיח, גם ללא תהליך ההדרגה, אבל מכיון שלפי דבריהם המשיח הוא משה, נמצאנו אומרים, שבכוח התקדשותו, יתעלה עוד ועוד מהדרגה שהגיע אליה לפני מותו, ויגיע לדרגות האמורות שם, ואם כן, אין שיעור וגבול לדרגות הקדושה). לזה אמר 'תהיו', כי מצוה זו לא הפסק, ותמיד ישנו בגדר מצוה זו להיות קדושים, ונתן טעם לדבריו 'כי קדוש אני ה' אלקיכם, שאין שיעור אל קדושתו יתברך, והפך הן בבניו ידדיו להידמות לקונם בהפלגת הקדושה, ומעתה, דון בדרעתך הדרגות אשר תבוא בהם'. והוסיף האור החיים הק' בכונת 'כי קדוש אני ה' אלקיכם' (ד"ה עוד ירצה בנתינת הטעם וכו'), "פירוש, ולפי ערך גדולת קדושתו יתברך, צריכים להתקדש, כי לצד שאנו מכינים עצמינו להשגת השכינה על ראשינו, צריכים לשער גודל קדושתו יתברך, כדי לעשות המוכן לדבר וכו'".

וממשיך (ד"ה ותמצא שאמרו וכו'), "ותמצא שאמרו ז"ל אם הראשונים כמלאכים, אנו כבני אדם, ואם הראשונים כבני אדם, אנו כחמורים וכו', הנה הראית לדעת כמה צריך אדם עשות בהתקדשותו. צא, ולמד, כמה היו משתדלים בעבודתו ה', הראשונים במצוה דרבי אלעזר בן עזריה, ש"צתה פרת שכנתו ברצועה שבין קרניה שלא ברצון הכהמים", הנם כי כפי ידעו היה מועד ואעפ"כ אמרו בירושלמי, ש'הוחרשו שיניו בתעניות על הדבר ההוא' וכו'".

צמשל: In *Iyov* (יב-יב), it states: “*With the elderly is wisdom and in length of days is understanding.*” Similarly, the *gemara* (מדרים מ) teaches us: “*R’ Shimon ben Elazar said: If the young tell you to build, and the old to destroy, hearken to the elders, but hearken not to the young, for the building of*

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY** **Keeping the Jewish Camp Holy (1)** **Introduction.** Due to the holiness of the words of *Torah*, *Tefillah*, *Krias Shema*, *Berachos* and possibly even *Zemiros*, there are many *Torah*-based restrictions regarding when and where these holy words may be recited. There are numerous factors involved, including where one is (surroundings), what he sees (view), how he is dressed or undressed, as well as his personal cleanliness. These factors can prohibit one from reciting and sometimes even thinking about words of *kedusha*. Plus, there are a number of additional Rabbinical prohibitions. **The Reward.** *Chazal* tell us ⁽¹⁾ that one who is careful to not speak words of *kedusha* in inappropriate places will merit a long life. Additionally, one who keeps these *halachos*, builds within himself a positive “awe” to the sanctity of these words, and when he utters them in the right place at the right time, he is greatly inspired knowing the far-reaching effects of his words. **Source.** The *Torah* discusses the atmosphere of a Jewish camp of soldiers who are required to designate a spot outside the camp for a latrine, where their bodily needs are met. The *posuk* ⁽²⁾ finishes off and says (based on a loose translation), “*Because Hashem your G-d goes along with your camp, (because words of Torah are spoken and contemplated upon) to protect you and*

הוא היה עמר **R’ Mordechai HaKohen ZT”L (Sifsei Kohen, Talmid of Ariza’l)** would say: “‘*A person, his mother and father you shall fear, and My Shabbos you shall observe.*’ The word ‘*Ish*’ (person) seems superfluous, but it alludes to an important reminder to every parent of every child. The *Torah* is warning that you have been given a precious soul, a son or a daughter, to nurture and raise properly. Do not relate to the child as just a child. Realize that in just a few years he/she will grow into an ‘*Ish*’ - a person, an adult. You thus bear the responsibility to educate your children so that they observe *Shabbos* and become connected to their heritage. Since *Shabbos* is equal to all the *mitzvos* in the *Torah*, ensuring that they observe it correctly will guide them on the path of fulfillment for all *mitzvos*.”

Tzemach Tzedek, R’ Menachem Mendel Schneerson ZT”L would say: “‘*And when you come into the land.*’ Certain commandments only pertain to the Land of Israel, and are not applicable outside of its borders. Therefore, even though the *seforim hakedoshim* instruct us to seek out the holiness of the Land and ‘create *Eretz Yisroel* here - in *golus*,’ nevertheless, we should never become complacent and feel that it is acceptable to languish in exile for even one minute longer than necessary. Our goal remains reaching the physical Land of Israel and ushering in the Messianic era through the coming of *Moshiach*.”

A Wise Man would say:

“The road to success is dotted with many tempting parking spaces.”

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Mazel Tov to Pepi Hoffman and Avrumi Ebstein on their Engagement, and to the entire Hoffman/Ebstein family. May the young couple bring them al much nachas and be zoche to build a Bayis Ne'eman B'Yisroel

מעשה אבות... סימן לבנים

ולא תשקצו את נפשותיכם וגו' (ב-כה)

The custom to bake “*Shlissel Challa*” (literally “key bread”) on the *Shabbos* after *Pesach*, is attributed as a *segulah* for *parnassa* - a key to livelihood! Some add a key made out of dough onto the *challlos*. Others indent the shape of a key into the *challah* by placing a key into the *challah* and taking it out before baking it. All of this is to commemorate the *mann* that fell for our ancestors in the desert, and to remind us Who is really in charge of our *parnassa* and sustenance.

There are numerous esoteric reasons given for the “*Shlissel Challa*” but one reason is based on an incident that occurred in the time of the **Maharal of Prague, R’ Yehuda Loewy ZT”L**. One year, on the first night of *Pesach*, when the *kehillah* finished davening *Maariv* and everyone had already gone home, the *shamash* (caretaker) of the Great Synagogue walked into his house and went to hang up his large key ring. Now, the *shamash* had many keys on one string, including the key to the gate of the courtyard, front door of the *shul*, *Aron Kodesh*, etc., and he always hung the large key ring on a nail in its appointed place in his home. This night, however, after hanging the keys, when he reached the table to begin the *Seder* and recited *Kadesh* (the first section of the *Hagadah*), he heard a crash as the keys fell to the ground. He looked over to find the keys on the floor, and he hung them up on the nail again, making sure that they were secure and tight. But once again, as he tried to begin the *Seder*, the keys fell down - and then again and again. The *shamash* was frightened, as he was sure that this was a significant omen. He had no idea, though, what this could indicate. Thus, he ran, with tremendous fear, to his *Rebbe*, the great Maharal, and told him about the case of the mysterious falling keys.

The Maharal told him to return home, and to take the key ring apart. Then, he should try hanging each key separately on the nail, to see which key was the culprit, causing all the other keys to fall. The *shamash* did as he was instructed. He hung each key on the nail individually, and one by one, they did not fall. However, when he hung the key to the *Aron Kodesh* on the nail, it immediately slipped off the nail. He tried to hang it again and it fell again. He knew that the key to the *Aron Kodesh* was the cause of the issue, so he went back to his *Rebbe*, the Maharal. The Maharal told him to go to the *shul*, and see if there was something significant in the *Aron Kodesh*. The *shamash* searched and he found a wine bottle that was left there for *Kiddush*. On closer examination, though, he saw that the bottle had been filled with blood. He went back and told the Maharal. The Maharal instructed him to clean the bottle well to ensure there was no trace of blood left in it, and then replace it with fine red wine. Then, lock the wine in the *Aron Kodesh* again and go home without telling anyone what happened. He did as he was told, and now when he returned the keys to the nail, they remained on the wall and did not fall again.

The next day, during davening, a large group of gentiles, led by the local troublesome priest, barged into the *shul*, bringing the police with them. They began screaming that the Jews had murdered a gentile, and they knew there was a bottle of his blood somewhere in the Synagogue. This, understandably, caused quite a stir in the *shul*. The police searched all over, and the priest walked directly to the *Aron Kodesh* to open it, as if he were certain that he would find evidence there.

But the Maharal blocked his path, saying he would not allow a priest to place his impure hands on the holiest place in the Synagogue. The priest cried to the police that he was certain that the poor gentile’s blood was there, since it is clear that the Jewish Rabbi would not allow him to search this area. The Maharal said he would open the *Aron HaKodesh* himself, but would not allow a no-good priest to do so. He opened the *Aron HaKodesh*, and showed them the *Sifrei Torah*, and the priest noticed the bottle. Triumphantly, he cried out, “Aha! Here is the bottle of blood we are looking for!”

The Maharal denied this, and said, “Blood? This is a bottle of wine, not blood.” They checked, and confirmed it was indeed wine. The gentiles walked out confused and embarrassed, and the Jews smiled joyously. To commemorate this miracle, the Maharal said they should really place keys in the *matzah* on the first night of *Pesach*. However, since this is impossible, they should commemorate the miracle on the first *Shabbos* after *Pesach* by placing a key in the *Challah* baked for the *Shabbos* meal.

משל למת הדבך דומת

מפני שיבה תקום והדרת פני וכן ויראת מאלקך אני ה' וגו' (יש-לב)

משל: When *Shlomo Hamelech* passed away, he left his kingdom groaning under a heavy burden of taxation, and the people seriously discontented. As soon as his son Rechavam ascended the throne, the discontent became vocal. A deputation came to the new king with an appeal to lighten the tax burden. Rechavam said he needed 3 days to think about it.

First, he consulted with his father’s old advisors, who strongly urged him to accede to the request and make the concessions. If the king yielded on this point, they reasoned, the people would be ever so grateful and he would become

so popular that his rule would be complete and guaranteed.

Rechavam then consulted his youthful friends who gave him the exact opposite advice. They urged him to play the tyrant and rule with an iron fist. Tell the people, they argued, that instead of making the taxes lighter, the king will make the burden heavier and they will be forced to pay it.

In the end, Rechavam did not listen to the elders but rather to his young friends. He accepted their advice and became a terrible tyrant. The consequence was a rebellion in which ten of the tribes broke away from his kingdom.

איש אמו ואביו תיראו ואת שבתתי תשמרו אני ה' אלקיכם וגו' (יש-ג)

Parshas Kedoshim deals with a uniquely Jewish concept: the idea of being sanctified and holy just as the Almighty is sanctified and holy. There are many laws and *halachos* inherent in this quest. In the *Torah*, the commandment to be holy (קדושים תהיו) is followed first by the commandment to honor one’s parents and then by the *mitzvah* of *Shabbos*. When these are mentioned in the לוחות שניות - second set of tablets, they are both followed by the words “*as you were commanded by Hashem your G-d.*” (דברים ה-כט).

The **Aruch Hashulchan, R’ Yechiel Michel Epstein ZT”L**, explains the reason for this. These two special commandments have something in common; they are logical. Even without following the *Torah* one might still have come to the same decision to observe these practices. Everyone needs a day off from work, while honoring parents is necessary for a civilized society. The *Torah* therefore tells us not to observe these because of natural instincts, or what local trading laws allow, but because they are the commandments of *Hashem* and they are what will make us holy and sanctified. In the first set of *Luchos*, this instruction was not necessary; the people were on the Divine level of angels. Following the sin of the golden calf, however, this instruction became necessary. When the *Torah* says, “*You shall be holy,*” it is to be done through the *mitzvos* of *Shabbos* and honoring parents, precisely for the sake of Heaven and not just because of what logic dictates.

From here we may learn that all of our physical needs should be fulfilled in order to serve *Hashem*. That is the definition of holiness. And we can now understand the statement of *Chazal*, “קדש עצמך במותר לך” - “*Sanctify yourself with that which is permitted to you.*” (יבמות כ). Holiness is attained not only through spiritual matters, but also through that which is permitted to a person, by his recognizing that he is human and not an angel.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אחרות

TORAH GEMS

לא תקם ולא תמר את בני עמך ואהבת לרעך כמוך אני ה' וגו' (יש-יח)

The *Torah*, while highlighting the importance of caring for our friends and loving our neighbors as we love ourselves, warns us not to take revenge or even harbor the slightest feeling of animosity against an individual who refuses us a favor. Why does the *Torah* focus on the person in position to take revenge and not on the original individual who refused to help a friend in need? Don’t we see a greater lack of feeling for a friend in the first misdeed, especially after the preceding commandments to love and help our neighbors, while this negative feeling or small act of revenge seems somewhat justified?

R’ Henach Leibowitz ZT”L provides us with a profound understanding. *Hashem*, the Creator of man and thus the ultimate authority on the underpinnings of human emotion and behavior, is telling us that the opposite of our first impression is the actual truth. The neighbor who finds it too difficult to part with his new ladder, even for a short time, does not have the proper appreciation for *chessed*. He is not really a bad person, he is just underdeveloped. On the other hand, the other individual is really on a higher level of *chessed* and understands the importance of helping someone in need. He would find no problem with lending his garden hose, were it not for the *sinah* - hatred - that poisons his desire to perform this kindness. The *Torah* is emphasizing that hatred between two Jews is the root of this problem, and it must be removed post haste.

One cannot always be fully blamed for not being on a higher level, or not recognizing the true value of doing *chessed* to another individual. Nevertheless, we will be taken to task for feeling hatred and resentment, no matter what level we are on or how justified it may seem. There is never a situation (except those instances expressly mentioned in the *Gemara*) where any Jew is allowed to feel hatred for a fellow member of *Klal Yisroel*.

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHILOMO

דבר אל כל עדת בני ישראל ואמרת אליהם קדושים תהיו (יש-ב)

It is well known the famous Rashi at the beginning of *Parshas Kedoshim* who tells us that the *mitzvos* in *Parshas Kedoshim* were said “*B’Hakhel*” - in public, with many Jews gathered together to hear. Why was this necessary? **R’ Simcha Sheps ZT”L** answers by quoting the *gemara* of the gentile who came to Hillel and asked to be converted on the condition that he teach him the entire *Torah* on one foot. Hillel told him, “What is hateful to you, don’t do to your friend. That is the entire *Torah* - the rest is commentary. Go and learn!” What was the question of this gentile? Teach me the *Torah* on one foot. What did he mean by one foot? Says R’ Sheps, the *Torah* is comprised of two pillars, two “feet” upon which the entire *Torah* stands. They are: *mitzvos* between man and *Hashem* and *mitzvos* between man and his fellow man. The gentile asked to be taught the laws between man and *Hashem*, thinking that even non-Jews know how to behave in their interpersonal relationships. So Hillel told him, “No! The laws between man and man are intertwined in every aspect of living a *Torah* life! Without learning these laws, one cannot truly live as a Jew or fulfill all of the *Torah*’s laws.”

This is why Hillel answered as he did. This is why the *Parsha* of “קדושים תהיו” - Be a holy nation - deals primarily with *mitzvos* “בין אדם לחבירו” and this is also why the *parsha* was said “*B’Hakhel*” with many Jews gathered to hear; because the foundation of *Torah* and being a holy nation is through following the commandments of the *Torah* that teach us how to get along with one another. May we truly be *zoche* to keep these laws and be that great and holy nation we are chosen to be.

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead