

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.

Mincha Ketana. After a break for Pesach topics we return to the next of the time periods of the day. This is called *Mincha Ketana* (literally the small *Mincha*) which describes the beginning of the shorter period (two and a half halachic seasonal hours) of being able to daven *Mincha*. This was the time when the afternoon *Korbon Tamid* was brought in the *Bais Hamikdash* most of the year. **Rambam** and **Shulchan Aruch** hold that one should not daven *Mincha* before this time of *Mincha Ketana*, but if one did so, he has fulfilled his obligation and does not have to repeat it. As explained in a previous issue, many *Gedolim* were careful to daven *Mincha* in the late afternoon as per this opinion. Yet many others, especially in the shorter winter afternoons, were lenient like the opinion of the **Rosh** that davening before *Mincha Ketana* is just as acceptable as after *Mincha Ketana*. (1).

Plag Hamincha. The next relevant time is *Plag Hamincha* (literally, half of the *Mincha* time period) which is the half way point of the *Mincha Ketana* period. *Plag Hamincha* is therefore one and a quarter hours before night. Night for this *halachah* will be defined as we proceed, but basically when we use *Plag* the most (davening early *Mincha*, *Kabbolas Shabbos* and *Maariv* on long summer Fridays), the custom is to define sunset (שקיעה) as night. *Plag* is therefore at the last 5/48 of the time between sunrise and sunset.

Source and Nature of Plag. To understand the importance of *Plag* we must go to the talmudical source. In the

(1) א"ח רלגא (2) ברכות כו. (3) שם כו. (4) א"ח רסו"א

הוא היה אימר...

R' Yisroel Baal Shem Tov ZT"l would say:

"The *posuk* states: 'Do not hate your brother in your heart.' One who hates a Jew, even if only in his heart, even if his hatred does not bring about any harm to the fellow, and even if he doesn't speak ill of him - still - such a man transgresses a negative command."

R' Eliyohu Eliezer Dessler ZT"l (Michtav M'Eliyohu) would say:

"In the World to Come a sharp-witted fellow who has amassed an encyclopedic storehouse of *Torah* knowledge with his faultless memory, will not be highly regarded. Conversely, a dull-witted person, with a weak memory and minimal intellectual achievement, who exerted himself and strained every nerve to learn *Torah*, will enjoy great prominence in the World to Come. The upshot is that in the next world a bright fellow who does not study intensely will be a dullard, while the ambitious, hardworking student will be the brilliant one, for this is the reward of his diligence."

A Wise Man would say:

"The thing I hate about an argument is that it always interrupts a good discussion."

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בראתי יצר הרע ובראתי לו

תורה תבלין

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שבת קודש פרשת קדושים - פרק א' דאבות - י"ג בעומר - מברכים חודש אייר

Shabbos Parshas Kedoshim - First Perek

כ"ח ניסן תשס"ח - May 3, 2008

* מולד חודש אייר: מאנשאג יום
(ב') - 11:18 AM מיט 8 חלקים

הדלקת נרות שבת - 7:37 * (Monsey, NY) מנחה גדולה / שבת - 1:29

זמן קריאת שמע/מ"א - 8:46 ~~~~~ שקיעה של יום השבת - 7:56

זמן קריאת שמע/הג"א - 9:22 ~~~~~ צאת הכוכבים / מעריב - 8:46

סוף זמן התפילה / להג"א - 10:33 ~~~~ צאתה"כ / לשיטת רבינו תם - 9:08

* פלג המנחה בע"ש בשעה 6:28 - מי שמדליק מוקדם, אין לאחר זמן עצם קבלת השבת (משיאמר "בואי כלה")

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד
נסדרו עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

דבר אל בני ישראל ואמרת עליהם קדושים תהיו כי קדוש אני ה' אלקיכם וגו' (יט-א)

ויאמרו כל אשר דבר ה' נעשה" (שמות יט' ח'): הנה מצות התורה, יש אשר לכהנים, ויש ללוים, ויש לכה"ג, ויש למלך, או לסנהדרין, ויש למי שיש לו קרקע ובית, ואין אחד שיכול לקיים כולו, ורק ע"י שמתחבר לכלל ישראל כל המצות מתקיימות וכו', שכל האומה הישראלית הוא כאדם אחד ומועיל קיומו של זה לזה וכו', והבינו ישראל זאת וענו יחדיו כל אשר דבר ה' נעשה, כלומר שע"י שנתחבר יחד ייחשב שכל אחד מאתנו קיים כל מצות ה'" (וכעין זה ב"ספורנו"). וממשיך השם משמואל: ובזה יובן ענין ספירת העומר קודם שבועות, של "עומר" משמעותו קיבוץ הנפרדים (כדמצינו בשבת "מלאכת מעמר", שכוונתו לאסוף יחד דברים הפזורים), והינו שבמי הספירה מתחברים כל הכתות שבישראל יחדו, שהרי זה שורשו בספירת חסד, וזה בגבורה וכו', וע"י ספירת העומר שכוללים ז' שבועות שהם כנגד ז' ספירות במנין אחד, מתחברים יחד כל אנשי ישראל ששורשם בספירות אלו, ואז יכולים לקבל התורה והמצות בחג השבועות, שרק אז ביכולתם לקיים כל המצות. ולכן ניתנה התורה בשבת (ע' שבת פה), שבסגולת יום השבת לאחד את ישראל, כיון ששבת הוא "רזא דאחד", וע"י האיחוד יכולים לקיים כל המצוות. ולכן בימי הספירה מחויב כל איש נלבב להרחיק ממנו כל עניני קנאה ושנאה לוולתו, ולהכניס בלבו אהבת ישראל בכלל ובפרט, שיכול לקבל התורה בחג השבועות.

פרש"י "פרשה זו נאמרה בהקהל, שרוב גופי תורה תלויים בה". כתב השם משמואל (שנת תרע"ג): כתיב (במדבר ט"ו) "ועשיתם את כל מצותי והייתם קדושים לאלוקיכם". הוסיף לאמור מלת "כל", כי ענין הקדושה להיות נבדל לגמרי מן הרע, וזה יתכן להיות רק אם כל אבריו מקודשים, שאם אפילו אבר אחד אינו מקודש, אינו מובדל, שהרי יש לו חיבור לרע באמצעות אותו אבר, וידוע דרמ"ח מצות עשה מקדשים רמ"ח האברים שבאדם, וא"כ אי אפשר להיות קדוש - ר"ל נבדל - כי אם ע"י עשיית כל רמ"ח מצות עשה, שמקדשות כל איבריו ואינו מחובר לרע ע"י שום אבר. והנה הרבה מהמצות אינן נוהגות בזמן הזה, וגם בזמן הבית יש מצות שאינן נוהגות אלא במלך או בכהן גדול, וכאלה שאינן נוהגות אלא ע"י סיבה רחוקה, ואיך נוכל לקיים כולם? העצה לזה, להתאחד עם כלל ישראל שנחשבים כאיש אחד, ואז המצות שעושים ישראל במשך כל הדורות מקדשות גם אותם. ולכן נאמר הציווי של "קדושים תהיו" בהקהל, לרמז שביכולתנו להשיג הקדושה רק אם נתאחד עם הכלל, וא"כ כוונת רש"י הוא, "פרשה זו נאמרה בהקהל", היינו שהקדושה משיגים ע"י התאחדות, "שרוב גופי תורה תלויים בה", היינו כיון שהקדושה משיגים ע"י קיום המצות המרובים ששייך רק ע"י "הקהל". וכן כתב ב"משך חכמה" בביאור הפסוק: "ויענו כל העם יחדו

while, “Another cup! Another cup of water! What kind of *Torah* will I be able to say? What kind of *Torah* can I give over? My hands are impure!”

The great *Rov*, **R’ Chaim Ozer Grodzensky ZT”L** was known to quickly scan the newspapers regularly since he was the *posek hador* who rendered halachic decisions on all and every issue pertaining to his generation. As a result, he felt that he must be familiar with world events in order to rule on everyday issues. He never read a newspaper, however, in the presence of R’ Boruch Ber.

R’ Avrohom Wolf ZT”L, founder of the seminary in Bnei Brak that bears his name, would not allow any book to be brought into the seminary unless he had ascertained that it was “kosher.” Once, he was unsure about a certain book; he did not know whether or not it contained ideas which are unacceptable. He brought the book to the **Steipler Gaon, R’ Yaakov Yisroel Kanievsky ZT”L**, and asked him to look at it in order to check its contents. The Steipler recoiled, saying, “I have never in my life read a newspaper or such a book, and therefore I do not wish to check through this book for you.”

“Non-kosher” books and newspapers do not pose a danger to *yeshivah bochurim* alone. Every Jewish soul can be tainted by the subtle, insidious effects of the printed word. The **Chofetz Chaim, R’ Yisroel Meir Kagan ZT”L**, was adamant in his rejection of questionable reading material. He absolutely refused to let any such material in his town. In Radin, there was a G-d-fearing Jew who was a book-seller of various types of reading material. People came to the Chofetz Chaim with complaints that this person was selling books filled with heretical writings. The Chofetz Chaim told them to bring all of the books in the store to him so he could examine them. The next day, a huge wagonload of books pulled up in front of the Chofetz Chaim’s small house. Load by load, they were brought inside for the *Rov*’s inspection.

When he saw that the books were indeed *Treif* (non-kosher), the Chofetz Chaim immediately tore them up and demanded that the man close down his store.

The book-seller was a decent man and this thought devastated him. He pleaded with the *Rov*. “How then will I support my family?” he asked. The Chofetz Chaim assured him, “I will look for a job for you.”

Three days later, the R’ Yisroel Meir came to the man exclaiming, “Reb Shmuel! Reb Shmuel! I have a job for you! I found out that the man whose job it was to summon the gentile peasants to the place where they hold religious services has died. I convinced their leader to let you have the job. All you have to do is stand outside and call all the *goyim* to their services every day.”

The man was grossly insulted, and asked in wonder, “*Rebbi*, how can I, a religious Jew, earn a living by calling *goyim* to alien beliefs?”

The Chofetz Chaim responded sharply, “It is better to call the *goyim* to alien beliefs than to call *Yidden* to alien beliefs. This job is better than your previous one. When you sold books, you were calling *Yidden* to alien beliefs!”

משל למח הדבר דומה

לא תקם ולא תטר את בני עמך וכו' (וי-יח)

משל: Two people in a certain city became embroiled in a heated dispute. Suddenly, and without warning, one man went over and smacked the other hard, causing a large and noticeable welt on his face. Immediately, the first man went to the local rabbi to ask for a *din Torah*. The rabbi asked the man, “What is your claim against your friend?”

The man responded, “He hit me for no reason, embarrassing me publicly!”

The rabbi thought for a short while, and told him, “Nu, so if he hit you, then I think you should hit him back, and then you will be even!”

The man answered, “No, you do not understand.

When he hit me, he was doing it for no reason. On the other hand, if I were to now hit him it will be to take revenge, so we still will not be even!”

גמשל: Taking revenge will not rid us of our grudges. We eliminate a grudge by discussing our claim with the person involved, and listening to his explanation or apology. The *Tanna D’vei Eliyohu* (בחקתי כח) relates: *Hakadosh Boruch Hu* says to *Klal Yisroel*, “My children, My loved ones! Do I lack a single thing that I should have to ask it from you? And what do I ask of you? Only that you should love, honor and respect each other.” This is what *Hakadosh Boruch Hu* asks from us! How can we refuse Him?

קדושים תהיו כי קדוש אני ה' אלקיכם
איש אמו ואביו תיראו וכו' (וי-א-ג)

Chazal teach (נדה לא): “*There are three partners in man; The Holy One, Blessed be He, his father, and his mother. His father supplies the bones, sinews, nails, brains and the white in his eye; his mother supplies skin, flesh, hair, blood and the black of his eye; The Holy One, Blessed be He, imbues him with the spirit and the breath, beauty of features, eyesight, the power of hearing and the ability to speak and to walk, understanding and discernment.*” The portion of the father and mother is the physical features of the person. *Hashem* gives the spiritual aspects.

The holy **Rizhiner, R’ Yisroel Friedman ZT”L** (**Ner Yisroel**) provides an allegorical interpretation which connects the first two *posukim* of *Parshas Kedoshim*. *Hashem* tells *Klal Yisroel*: “קדושים תהיו כי - “*You should be holy, because I am holy.*” *Klal Yisroel*’s holiness comes from the portion that we received at birth from our Creator, Himself. Our *neshamos*, our once clean and untainted souls, were stored under the Throne of Glory, and from there they emanated in absolute purity. Thus, *Hashem* is reminding us from where our holiness stems and that this sanctity is easy for us to regain.

The next *posuk*, however, warns us that although we are born sacred, we must be careful not to lose this sanctity: “איש אמו ואביו תיראו” - “*Each person should fear his mother and his father.*” Every Jew must be fearful - wary and cautious - of the physical portion of his makeup that he received from his father and mother at birth. The physical body is what draws one to all kinds of evil desires and sins. By controlling one’s physical “portion” in order to serve *Hashem*, one can overcome his “fear” and be righteous.

מעשה אבות ... סימן לבנים

והנפש אשר תפנה אל האבת ואל הירענים ליגות אחריהם וכו' (כ-ו)

The great people of recent generations were well aware of the dangers of secular books, magazines and even newspapers (and this was at a time when the newspapers may have been less threatening than they are today). The **Kamenitzer Rosh Yeshivah, R’ Boruch Ber Leibowitz ZT”L**, never read a newspaper in his life. Once, he found a newspaper on his table. He called his *rebbetzin*, and asked her, “Who brought this into our house?” She said, “No one really brought it in. I sent the children to the store to buy butter, and it was sent home wrapped in this newspaper.”

R’ Boruch Ber exclaimed, “We must get rid of the newspaper at once! Have one of the children ... no, I do not want them to handle the newspaper; they may become influenced by touching it!” He personally took the newspaper to the garbage, and then proceeded to wash his hands for the next ten minutes, exclaiming all the

TORAH GEMS

הוכח תוכיח את עמיתך ולא
תשא עליו חטא וכו' (וי-יז)

The Commandment to rebuke a fellow Jew is a difficult one, not only for a simple Jew who views his friend committing a transgression, but especially for a man of authority, a *Rov* or communal leader, who is responsible for his congregants and must make sure that they act as they should.

The *gemara* (כתובות קה-) writes a remarkable thing: “*If a Talmid Chacham is loved by his townspeople, it is not due to his superiority, but because he does not rebuke them for neglecting matters of Heaven.*” What are “Matters of Heaven”? These are *מצות בין אדם למקום* - *Commandments between man and G-d*. It is common for people to accept chastisement and rebuke for transgressions committed *לחבירו* - *between man and his fellow*, since one tends to feel guilty if he wronged his friend and cares to make it up to him. However, due to lack of understanding, very few people will accept chastisement from another person concerning sins “*between man and G-d.*” A rabbi who has the courage of his convictions and admonishes his congregation concerning these “Heavenly” matters, will surely not win a popularity contest.

Rabbeinu Chaim ben Attar ZT”L (**Ohr HaChaim Hakadosh**) comments: “Admonishment will often arouse animosity. Nevertheless, this should not discourage a rabbi from speaking out against wrongdoing. It is wrong for the rabbi to remain silent and say, ‘Why do I need this trouble? Why should I create animosity and strife within my community?’ He should have confidence in the basic decency of his people and should say to himself, ‘I will chastise them properly and believe that they are honest enough to accept the truth and that they will not hate me’”