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הדלקת נרות שבת - 7:35 *

זמן קריאת שמוע/מ"א - 8:47

זמן קריאת שמוע/הגד"א - 9:23

סוף זמן תפילה / הגד"א - 10:33

שקיעת הזמנה של יום השבת - 7:55

מוצאי"ק צאת הכוכבים/ מעריב - 8:45

צאת הכוכבים / כשיטות רבינו תם - 9:07

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Shabbos Parshas Achrei Mos/Kedoshim- Third Perek

ז' אייר תשס"ט - May 2, 2009

* פלג המנוחה בערב שבת בשעה 6:27 - מי שמדליק מוקד, אין לאזור מזמן עצם קבלת השבת (משיאמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א

ראש ישיבת שער השמים בירושלים עיה"ק

הרב אל כל עדת בני ישראל ואמרת עליהם קדושים תהיו וכו' (וי-ב) - ענין הפרישות שייך לכל יהודי

אבל צריך ביאור מה שאמרה התורה אחר כך "כי קדוש אני ה' אלקיכם", וכי משום שהוא קדוש גם אנו צריכים להיות קדושים? איזו שייכות יש בינינו לבין הבורא בענין זה? ונראה לבאר את הענין בפשטות, שכתוב כאן הסבר: מחמת שנמצא בכל יהודי חלק אלו-ק ממעל, שהיא הנפש האלקית, לכן מצויים ועומדים אנו גם כן להיות לעם קדוש. לפי זה, לא צריכים לעוד טעם כלל, אלא זה עצמו מספיק לנו כדי לשמור על החלק האלוני שבתוכנו, ובכך להיות מקושרים אל הבורא על ידי הגברת ושמירת החלק האלוני שבנו.

וזהו בעצם עבודתנו בעולם הזה, לגלות ולגדל את החלק האלוני שבנו, לחיות אותו, ולהיות כביכול כחיתות אלקות ממש, וכמו שמוא בחז"ל (בראשית רבה פרשה מ"ז) שהאבות הן הן המרכבה, והגיע לכך מחמת זה הענין, שחיו בכל מקום, בכל זמן ובכל נקודה בחיים עם החלק אלו-ק ממעל שבהם. לכן, מיד אחרי כן כתבה התורה את הציווי: "איש אמו ואביו תראו ואת שבתותי תשמרו", לגלות לנו ענין זה, שכל עיקר הקדושה תלוי בהירות בענייני שבת וכיבוד אב ואם, ובנוסף הוא גם כן ענין סוגלי, שאם שומרים את מצות כיבוד אב ואם ומצות השבת, אז סוגלה להגיע למדרגת איש קדוש.

מאת הרב שלום פערל שליט"א
נ"ל בשיבת הגר"צ קושליצקי
עשו משמרת למשמרת

האיסור של 'בל תוסיף', והיינו שאסור להוסיף איסורים על איסורי התורה. ומותר 'רבינו בחי' (דברים ד' ב'), ש'בל תוסיף' היינו כשמוסיף מצוה או פרט במצוה, או איסור או פרט באיסור: "אבל מה שתיקנו חז"ל גדרים וסייגים אינו נקרא תוספת, כי לא באו אלא לשמור את העיקר". כשנקיים את גדריו וסייגיו חכמים, משריש בליבו יר"ש ויראת חטא, שהרי כל סיבת תקנתם היא משום החשש שמא ייכשלו ישראל בחטא. ולפי זה יש לבאר השייכות בין סוף פרשת אחרי מות-**ושמרתם** את משמרתנו, לתחילת פרשת קדושים-**קדושים תהיו**" (ע' בעל הטורים), ש'קדושים תהיו' היינו, 'כל מקום שאתה מוצא **גדר** ערוה [ש'קדוש' היינו 'פרוש', ומלמד על עשיית גדר והרחקה] שם אתה מוצא קדושה', היינו שאינו נכשל בחטא, ומתקדש. (רש"י). [כי מילת קדוש יש בה שתי משמעויות: פרישות וקדושה].

פרש"י קדשים תהיו - הווי פרושים מן העריות ומן העבירה, שכל מקום שאתה מוצא גדר ערוה אתה מוצא קדושה ע"כ. הנה הל' "דבר אל כל עדת בני ישראל" משמע שענין הקדושה שייך לא רק לצדיקים אלא לכל עדת בני ישראל, וכל אחד שהוא מעם ישראל קשור לענין הקדושה, ולא כמו שנראה בשטחיות שענין הקדושה שייך רק למיוחדים שבעם. קדושה הוא מלשון הפרשה, להיות פרוש ומובדל, וכמו שכתב והארץ בזה הרמב"ן שצריך לקדש עצמך במותר לך, שאפילו בדברים המותרים על פי התורה וההלכה, נצטוונו לפרוש מהם, והוא ציווי על כל אחד מישראל לעשות לעצמו גדר פרישות וטעם הדבר שצריכים לפרוש גם מענייני היתר הוא, משום שכל הזמן יש לאדם מלחמה בין הרע לטוב, והיצר רוצה לקחת חלקים מהאיסור ולעשותם להיות, ורק אם עושה האדם לעצמו גדרים אל האיסור, אז אפילו כשיחיה במוחין דקטנות, או שהיצר יפתנו וכיוצא בו - לא יגיע לידי איסור ממש מכאן אותם גדרים. ורואים אנו מדברי רש"י אלו, שכל ענין הקדושה יש לו שייכות לקדושת ושמירת היסוד, וכמו שמפרט רש"י שהכוונה לכל האיסורים המבוארים להלן בתורה. והיינו שהגדרים והסייגים שצריכים לעשות הם בקדושת הברית, וכן פירט זאת כאן הרמב"ן בהרחבה.

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע
ושמרתם את משמרת בלתי עשות מחקות התועבות וכו' (יה-ל) - בענין 'עשו משמרת למשמרת'

אצתא גבמ' (יבמות כא). "עשו משמרת למשמרתנו", שנצטוונו לעשות גדרים וסייגים לתורה כדי להישמר מן החטא, וכמו שבבדי לשמור על הכרם וגדרים אותו מסביב. ויש להוסיף, שמלבד שהגדר שומר על האדם לבל יחטא, עצם עשיית הגדר מגלה על רצונו להישמר מן החטא, ובגלל רצונו יזכה לסיוע משמיא לבל ייכשל וכמש"כ "רגלי חסידיו ה'חסיד' הוא זה שרצה מאוד לעשות רצון קונו] ישמור" (שמואל א' ג' ט'). והנה דרכו של היצר אשר מכיר את האדם שלא ישמע בקולו לעשות עבירה, לכן הולך עמו בערמוניות ומפתה אותו לעבור על הסייגים, שאינם חמורים בעיניו, ובכוחו להכשילו לאחר מכן בחטא. וזה נרמז במדרש [כ"ב ב'], ש'הנחש מצוי בין הגדרות', שה'נחש' היינו 'כוח הרע'- יצר הרע, מפתה את האדם לעבור על הגדרים, שעליו יוכל להכשילו בחטא. ולכאורה יש להקשות, הלא דין זה- 'עשו משמרת למשמרת' סותר את

which perpetually breeds sickness. You can say *Ashrei* all day, but you won't merit a portion in *Olam Haba*!"

גמטל: The *mitzvos* were given to *Klal Yisroel* for us to perform, grow spiritually and live by. One has no right to

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (19)

The Beracha of Hamotze: Eating Immediately. As we have mentioned previously, one should dip his bread in salt in order to enhance the piece of bread that the *beracha* "*Hamotze*" was made over. After dipping the bread in salt one should eat without delay and without doing any other activity (1). One should not speak out until he swallows some of the bread. If he did say something not relevant to the actual eating of the bread before **swallowing the piece in his mouth**, he does not have to repeat the *beracha* as long as he already began chewing (2).

Other Berachos. The above *halachos* (no delay and no speaking out) apply to other *berachos* on food and drinks as well. As a result, it is very important, before saying a *beracha*, that one should do the following:

- 1) Take the food out of the wrapper (3) or shell (4).
- 2) Allow the food or drink to cool down (if it is too hot to eat or drink right away) so that he can eat or sip without delay (5).
- 3) Have salt on the table.
- 4) Peel the fruit. This only applies by certain fruit, like an orange or grapefruit for example, where the fruit remains whole even after it is peeled. However, by other fruits, like an apple or peach, where chunks of the actual fruit do come off when it is peeled, the *halacha* of saying a *beracha* on a full fruit takes precedence and one should not peel any skin completely off the fruit till after the *beracha*.

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

"When a person detects a mean quality in another man, he does so because he himself possesses some of that quality. Heaven wants that person to become aware of his own deficiency and thus allows him to detect it in others. This will provide him the opportunity for *Teshuvah*."

The Maggid of Mezeritch, R' Dov Ber ZT"l would say:

"The Sages maintain: 'Whoever is greater than his neighbor has a greater Evil Inclination.' (סוכה נב.) The more praiseworthy and perfect a man is, the greater is his desire to commit iniquity and the more irritation does he feel at having to desist from it. In a homiletic sense, one who is conceited and believes that he is indeed 'greater than his neighbor', his Evil Inclination will ultimately grow stronger than him - and will rule over him."

A Wise Man would say:

"Encouragement is like a premium gasoline - it helps to take the knocks out of living."

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choose if he wants to fulfill the *mitzvos*; he has already been chosen for this worthy and extraordinary task. He is a Jew and he must live by the Law of the *Torah* - not die by it, a slow and torturous spiritual death in the World to Come!

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

Eating a Kezayis of Bread Immediately. There is a preference in *halacha* to eat a *kezayis* (the volume of half an egg) of bread - and NOT other foods (6) - after reciting the *beracha*, before speaking out. There are three reasons for this preference:

- 1) One cannot *bentch* (Grace after Meals) unless he eats a *kezayis* of bread within any 4-minute span of time during the meal. Since one can easily forget this *halacha* and nibble on his bread very slowly - especially by the longer *Shabbos* and *Yom Tov* meals - some have a custom to eat a *kezayis* of bread or *challah* immediately, leaving no question about their obligation to *bentch*.
- 2) The reason that the "*Hamotze*" *beracha* exempts all the other foods is because those foods are considered secondary to the bread. This logic is more definite if one has eaten an important amount of bread (a *kezayis*). Therefore, some people do not talk out before eating a *kezayis* of bread in order to remember not to eat any other foods before eating the *kezayis* (7).
- 3) If one leaves his house (according to a number of *Poskim* even if one just leaves the room) before eating a *kezayis* of bread, he has to make an entirely new *beracha* on the bread or *challah*. This is extremely important and relevant and in order not to cause a requirement to make an extra *beracha* that could have been avoided, one should eat a *kezayis* immediately (8).

הוא היה אומר ...

(1) אורח קסז"ו (2) משנה ברורה קסז"ל: פסקי תשובות שס"ג (3) עיין כף החיים (4) משנה ברורה רי"ב (5) שם (6) פסקי תשובות קסז"ד (7) שו"ע הרב ר"ו (8) דרושי צל"ח שבת שובה

מעשה אבות ... סימן לבנים

לאתכחשו ולא תשקרו איש בעמיתו וגו' (יט-יא)

To receive *Semichah* (Rabbinic ordination) takes a great deal of dedication, scholarship, an abundant amount of time, and mental effort beyond the normal scope. A student must devote himself to understanding the myriad intricacies of *halacha*, and recognizing the correct approach to put them into practical use. When a scholar has studied for years and feels sufficiently fluent in the Talmudic tractates, volumes of halachic codifiers and the countless commentators who dissect, dismantle and ultimately rebuild the *halacha* into its fullest and most prescient form, he is now ready for the next step in the process. He must now undergo a test, usually administered by one or more leading Talmudic and Halachic scholars (often revered *Roshei Yeshivah* and *Poskim*) who will often spend hours - and in some cases days - probing, questioning and thoroughly ensuring that the prospective candidate is worthy of becoming a "מורה הוראה בישראל" - "*Jewish Teacher and (halachic) instructor*." After such a rigorous training program and testing method, one is still not deemed "ready" until he spends time with a *Posek* and watches how he deals with all eventualities and situations. As one can see, receiving *Semichah* ordination is no light matter and one who has achieved this monumental accomplishment should be respected and elevated in the eyes of the populace.

The great *Chacham*, **Rabbeinu Ezra Attiah ZT"l**, *Rosh Yeshivah* of Yeshivat Porat Yosef, had an unusual practice when one of his students received *Semichah* ordination. Although the *talmid chacham* had finished all the necessary studies and passed his tests, R' Ezra would not give him an official signed document with his personal seal stating that the man is now worthy of rabbinic status. Instead, he would prepare the document and leave it unsigned. Only when the scholar actually needed his *Semichah* paper would he sign and give it to him. This was done, R' Ezra explained, to send a message to the students: Finishing your studies for *Semichah* does not mean you have finished your learning. *Torah* is a lifetime commitment and achieving rabbinic status is not an end unto itself.

Once, one of R' Ezra's students needed his Rabbinic ordination for a job that he was to take abroad. He came to the *Rosh Yeshivah* and requested the document that was written many years earlier. R' Ezra took the document out to sign it and give it to him. First, he read it through. Suddenly he stiffened. "I can't sign this!" he declared.

The year was 1948, and fierce battles were raging throughout Israel, and particularly in Jerusalem. Yeshivat Porat Yosef had been forced to flee from its spacious building in the Old City, and now its students and teachers were studying in *Batei Medrash* and private apartments all through Jerusalem. (Its own new building in the Geulah neighborhood would not be built until more than seven years later.) But the ordination document had been written before the terrible loss, and thus it stated: "Signed in Yeshivat Porat Yosef, Old City, Jerusalem."

To sign such a document would be false! R' Ezra couldn't put his name on it!

The student needed the paper immediately; there was no time to rewrite it. Even worse, in those difficult times there was no guarantee that they would find paper available to write it up again. R' Ezra did the only thing he could. He left his home (without a coat, so as not to alert his wife to the fact that he was going out; he didn't want to have to answer any awkward questions!) and quickly walked to the Old City.

There, despite the fighting and the danger, he made his way to the deserted *yeshivah* building that was still whole and untouched. (Later it would be destroyed by Jordanian soldiers.) He stepped into its quiet corridors and then signed the document, "in Yeshivat Porat Yosef, Old City, Jerusalem!" A man of truth indeed! (Adapted from Stories of Spirit and Faith)

משל' למה הדבר דומה

ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני ה' וגו' (ה-ה)

משל: The **Chasam Sofer ZT"l** once met an errant Jew who boasted that he was so busy, that he had no time to study *Torah* or to perform *mitzvos*. The *Rov* asked him, "How will you insure yourself a place in the World to Come?"

The fellow replied confidently, "I have no fear. The one thing I do religiously is the recitation of "*Ashrei*," and our Rabbis have taught that whoever recites *Ashrei* three times daily is assured of a place in the World to Come!"

Meanwhile, a young *yeshiva* student entered the Chasam Sofer's home and complained of a terrible cold. He was

taking medicine but it wasn't helping. The *Rov* asked him where he slept and the boy answered, "In a cold, damp cellar."

Upon hearing this, the Chasam Sofer exclaimed, "If so, then all the pills in the world will not help you, for you are in a place which breeds sickness each and every day!"

The Chasam Sofer then turned to his visitor. "*Ashrei* is like medicine. If you do all the *mitzvos*, but err slightly and catch a touch of spiritual illness, then *Ashrei* can save you. But if you don't study *Torah*, and neglect all the *mitzvos*, then you are terminally ill and you are in an environment

את משפטי תעשו ואת חקתי תשמרו
ללכת בהם אני ה' אלקיכם וגו' (ה-ד)

In **Toras Kohanim**, the following observation is made: "*Perform My judgments and guard My decrees to go (in their) way*" - *Make them (the mitzvos) primary (עיקר) and do not make them secondary (טפל)*."

The great **R' Shamshon Raphael Hirsch ZT"l** based his German-gear ed educational approach - "*Torah Im Derech Eretz*" - to a large degree on the above dictum of *Chazal*. The fact that *Chazal* tell us that *Torah* and *mitzvos* are the primary focus does not mean to exclude any knowledge and science which is applied in non-Jewish circles and not directly connected with the realm of *Torah*. In fact, the prescription of '*make them primary and not secondary*' validates the study of other fields of human culture. What it does mean is that we must make absolutely certain that the science of *Torah* and the knowledge emanating from *Torah* remain the central, firm and unchangeable entity. Secular wisdom may be studied only as a secondary stress, and only inasmuch as they truly help to promote the study of *Torah* wisdom, subordinating themselves as the "secondary" to the "primary." *Torah* and its eternal truths must be at all times the supreme measure and judge of any knowledge flowing from other sciences.

His great-grandson, **R' Shamshon Raphael Levy ZT"l** further attested to this method. "My grandfather apparently meant that there need be no objection to the study of any science or general subject that might possibly be of help in learning, understanding and observing *Torah*. Thus, he included in the curriculum of the school which he founded in Frankfurt, an integration of *Torah* studies with 'general' subjects. This the basis for the present-day institution of the 'Yeshiva Secondary School' and the engagement of Orthodox Jews in 'liberal' professions."

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

נכוד

During the weeks of *Sefiras Haomer*, we make a special effort to show extra *kavod* - honor and respect - to each other in order to atone for the sin of the 24,000 students of Rabbi Akiva who died at this time. Showing *Kavod* to one another depends on how we view each other. If I think you are a "*schlemazel*" - I will treat you like one! But if I think of you as a "*Chashuva Guy*" - my actions will reflect my feelings accordingly. The word "כבוד" comes from "כָּבַד" - which means heavy or weighty, as in gold, silver or precious metals and gems, whose value is determined by weight.

Every single Jew, no matter how he looks, where he's from or what he wears - and especially how FRUM he appears to be - is ultra-precious and valuable because each has a "weighty" and priceless *neshama* inside. For no greater reason than this, does every single Jew deserve to be treated with the utmost honor and respect.

But just as שְׁנֵאת חֵן begins in our minds, so does *Frumkeit*. Often, people use their "*Frumkeit*" as an excuse to look down upon others who are not like them - for better or for worse! I once heard someone say that "FRUM" can be separated into four distinct words. The "U" in the middle refers to "YOU"! Those more *frum* than you are represented by the "FR" - "FANATICALLY RELIGIOUS" - while anyone less than your standard is "M" - "MODERN"!!!!

Stop for a minute: Is your *frumkeit* true *Avodas Hashem*, or just service of your ego? How do "U" view people who are not like "U"? Every Jew is precious in *Hashem*'s eyes; when we realize that, we can treat each other with real *kavod*.

TORAH GEMS

אל תפנו אל האבת ואל הידענים אל תבקשו
לטמאה בהם אני ה' אלקיכם וגו' (ט-לא)

Rashi cautions us against associating with impure people and influences which can lead a Jew astray: "*Do not seek to become impure; to be involved with them for if you become involved with them you make yourselves impure before Me and I will despise you*." The **Gerrer Rebbe, R' Yisroel Alter ZT"l (Beis Yisroel)** adds that even if one feels that he can become closer to *Hakadosh Boruch Hu* by employing the tactics used by impure people, he must stay away and not involve himself in those practices. One may think that he is strong-willed and can turn a bad and irreverent action into a manner with which to serve *Hashem*. Know that this path is a dangerous road to tread upon and a slippery slope to disaster. The power of the "*Sitra Achra*" (Satan's Minions) is very strong and exceedingly dangerous. A pure, straightforward and simple *Emunah* is the best way to serve the Almighty.

Alternatively, the **Mahara'l M'Prague ZT"l (Derech Chaim)** writes that when the *Mishna* in *Avos* (ב-יט) teaches: "*Know what to respond to an Apikores (heretic)*" - it is proclaiming that just as it is a *mitzvah* for a man to study and acquire *Torah*, which is called "*Toras Emes*" - the "Torah of truth," so too, is it important to banish false opinions from the world in order that the truth be magnified in it.

Thus, contends **R' Yaakov Emden ZT"l**, a Jew strong in his belief should be aware of the need to know worldly matters (i.e. the opinions of the gentiles). What is forbidden is only to study them in depth, as one studies *Torah*, or to make them primary (עיקר). Yet such study is necessary, and a true *Ben Torah* should not lack knowledge of these matters. He concludes with the following assurance: "*One who believes in the Torah will not be harmed by the noxious fumes of Apikorses (heresy)*."

דְּרָגָה יְתִירָה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

מפני שיבה תקום והדרת פני זקן ויראת מאלקך אני ה' וגו' (יט-לב)