

AT THE ARTSCROLL SHABBOS TABLE

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פרשת קדושים
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RABBI YITZCHOK
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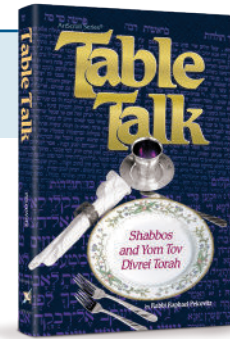
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH LIKE YOURSELF

Table Talk by Rabbi Raphael Pelcovitz



In this week's *sedrah*, there is a *pasuk* that Rabbi Akiva calls "*klal gadol baTorah*, a fundamental rule of the Torah." The *pasuk* is: "*Ve'ahavta lere'acha kamocho - And you shall love your fellow man as yourself, I am Hashem*" (19:18).

Indeed, when Hillel was approached by a heathen who asked to be taught the entire Torah while standing on one foot, Hillel paraphrased this verse, saying: "What is hateful to you, do not do unto others" (*Shabbos* 31a). Torah commentators have always been puzzled by this paramount, lofty, but seemingly impossible *mitzvah*. Can a person feel and have the same love for others that he has for himself?



Rabbi Raphael Pelcovitz

Many answers are given to this question. The one given by Rav Shamshon Raphael Hirsch is a most incisive and telling one. He points out that the Torah does not use the phrase *es rei'acha*, but *lere'acha*. The former would mean the person, whereas the latter means that which pertains to your fellow man. I am obligated to recognize that my fellow man has the same needs, hopes, fears and frustrations that I have, and therefore I must attempt to deal with him on the same level that I deal with myself. That is why the paraphrase of Hillel is so correct. Speaking to the potential convert, he realizes that the heathen is not yet ready to accept the positive statement to "love his fellow as himself," but he can understand the negative aspect, of not doing to others what is hateful to himself.

The word *kamocho*, usually translated as "yourself," also means in the same manner that

you love yourself. In other words, I must use the same yardstick when judging others as I do when I judge myself. The *baalei mussar*

said that the admonition one gives to his fellow man should be given in the same manner

IT SHOULD BE AS SHARP AND AS SWEET.

with which one criticizes himself. It should be as sharp and as sweet. Be as harsh and as gentle in criticizing others as you are when you practice self-criticism. Do it with the same *charifus* (sharpness) and the same *mesikus* (sweetness). If *mussar* is given to your fellow man with concern and love, you fulfill the advice given in the *Gemara* (*Berachos* 10a) regarding the verse, "*Yitamu chata'im min ha'aretz - Let sins be wiped away from the earth*" (*Tehillim* 104:35), which is interpreted as meaning "*chata'im v'lo chotim - sins, not sinners*." We do not ask Hashem to remove the sinners from our midst; rather, our request is that He eliminate sin, thereby automatically ridding the world of sinners.

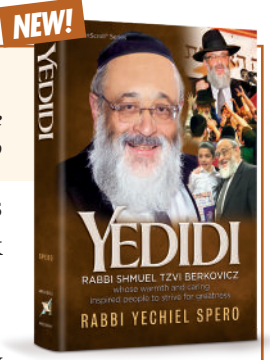
In general, the phrase *kamocho* means that we should see ourselves reflected in others, for by so doing, we will understand others and empathize with them. The greatest barrier to the fulfillment of this *mitzvah* is arrogance and vanity, which cause us to become judgmental rather than caring and understanding. A true *anav*, a truly humble and modest person, refrains from imposing his own demanding standards upon others and is willing to accept them on their terms.

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ARTSCROLL TABLES

LEADING WITH HEART

Yedidi - Rabbi Shmuel Berkovicz, whose warmth and caring inspired people to strive for greatness by Rabbi Yechiel Spero



Reb Shloimy Hoffman related:

I was 8 years old. And I had been misbehaving again. Rabbi Shmuel Berkovicz, the *rebbe* we feared most, and loved most, drove the school van on Sundays for the children in my neighborhood.

There was always some sort of contest — questions or Jewish history trivia — and somehow every child always earned a prize. That Sunday, it was red Tangy Taffy, in a box between the front seats.



Rabbi Shmuel Berkovicz

But that day, it was out of reach for me. I had messed up, after multiple warnings, and my father had asked Rabbi Berkovicz to withhold my treat. And so I sat huddled in the back, awaiting my deserved humiliation.

As we pulled onto Warrensville, the distribution began. Rabbi Berkovicz did everything with a flourish

— each child’s name was called as the candy was passed back. I sank deeper into the cold upholstery.

“Shloimy Hoffman,” he boomed.

I sat bolt upright. The candy slipped into my pocket, almost like it fit.

REBBI UNDERSTOOD, HE CARED — AND HE KNEW WHAT TO DO.

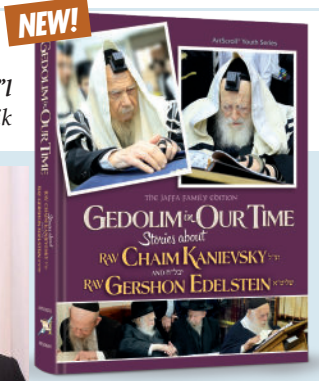
The van stopped, I stepped out, and Rabbi was waiting. He put his hand on my shoulder and told me something that, 30 years later, still holds power:

“Shloimy, I wanted to give you that candy. But your father asked me not to, and a father knows best. But I couldn’t embarrass you in front of your friends. I passed you that taffy, and now I’m asking you to pass it back to me.”

The wonder of that moment. Rabbi understood, he cared — and he knew what to do. 📺

“I AM WITH YOU IN YOUR PAIN”

Gedolim in Our Times – Stories About Rav Chaim Kanievsky zt”l and Rav Gershon Edelstein shlit”a adapted by Libby Lazewnik



It was during the Gulf War. A siren wailed in the streets of Bnei Brak, the chilling sound rising and falling. At that moment, Rav Gershon Edelstein was walking down Rechov Raavad on his way home.

The *Rosh Yeshivah* left the street immediately, as the law demanded, finding shelter in a nearby building. He stayed in the lobby, waiting for the all-clear to sound. Another man who was also waiting ran up the stairs to ask one of the neighbors for

a chair for Rav Gershon.

“Please,” he said respectfully, bringing the chair to the *Rosh Yeshivah*. But Rav Gershon refused to sit.

“Why not?” the man pleaded.

But Rav Gershon would not sit.

The other man was curious.

“Is the *Rosh Yeshivah* worried that the chair’s upholstery may contain *shaatnez*?”



Rav Gershon Edelstein

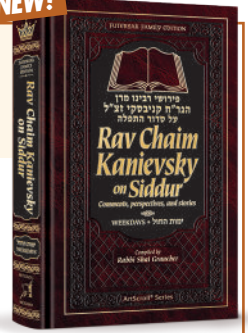
Rav Gershon’s answer was surprising. “Don’t you see that this chair has two armrests? How can I sit on such a regal chair at a time like this, when *Klal Yisrael* is experiencing fear and suffering?” 📺

THIS WEEK’S DAF YOMI SCHEDULE:

| MAY / אייר | | | | | | |
|------------|------------|------------|------------|------------|------------|------------|
| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Yevamos 61 | Yevamos 62 | Yevamos 63 | Yevamos 64 | Yevamos 65 | Yevamos 66 | Yevamos 67 |

THIS WEEK’S MISHNAH YOMI SCHEDULE:

| MAY / אייר | | | | | | |
|---------------|---------------|---------------|----------------|---------------|---------------|---------------|
| SHABBOS | SUNDAY | MONDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Sheviis 2:3-4 | Sheviis 2:5-6 | Sheviis 2:7-8 | Sheviis 2:9-10 | Sheviis 3:1-2 | Sheviis 3:3-4 | Sheviis 3:5-6 |



Rebbetzin Batsheva Kanievsky related:

A certain professional woman who regularly delivers lectures to non-observant women who were raised with no knowledge of Judaism was once approached by one of her “regulars” with an unusual question:

“I have been attending your lectures for some time now,” the woman said, “and the truth of what you are saying is self-evident. Despite my completely secular upbringing, I have therefore begun trying to observe more *mitzvos*,

slowly but surely, and I now try to keep *Shabbos* to the best of my ability. My husband is tolerant of my ‘new fad,’ but he remains completely non-observant.

“Every summer, my husband and I travel to an obscure town in Spain, where we spend our vacation. Flights to this area are infrequent, since it doesn’t attract many travelers, so we always make sure to reserve our tickets well in advance. This year, the only available flight to our vacation spot is on *Shabbos*! I don’t want to desecrate the *Shabbos*

by traveling on this holy day, but my husband is sure to become angry with me if I cancel our vacation for something he views as trivial. Not only that, but his frustration with me will definitely lessen his tolerance for my newfound observance, and will likely cause me

tzky, happened to be visiting at that time, so I asked for his advice on how to respond. He told me to tell the woman that it is customary for Jews to greet each other on *Shabbos*

with the words “*Shabbos Shalom*,” a peaceful *Shabbos*. This indicates that observance of *Shabbos* will not lead to strife, but to increased peace and harmony! She should keep the holy *Shabbos*

day, and her marital peace would not be disrupted.

The lecturer relayed the message, and the woman’s resolve to keep *Shabbos* was fortified. A few days later, she called the lecturer excitedly. “A miracle occurred,” she exclaimed. “The airline just called to tell me that for the first time ever, they had many people express interest in flying to that area in Spain, and they are making an additional flight — on a weekday! I am able to keep *Shabbos*, and my husband is not upset with me!” 📺



Rav Yitzchak Kolodetzky

“OBSERVANCE OF SHABBOS WILL NOT LEAD TO STRIFE, BUT TO INCREASED PEACE AND HARMONY!”

more difficulties in my attempts to keep the *mitzvos*. Is my *shalom bayis* not worth transgressing the law against traveling on *Shabbos*?”

The lecturer felt unable to respond to this earnest question. She said that she would refer it to Rav Chaim Kanievsky.

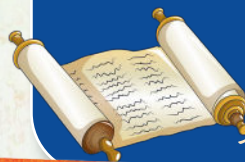
When the lecturer presented the question to me, Rav Chaim was sleeping. I understood that I could not simply tell her that it is forbidden to travel on *Shabbos*, even though that is the *halachah*. My son-in-law, Rav Yitzchak Kolode-

LIKE YOURSELF continued from page 1

The *kamocho*, “as yourself,” is a vital key to “*Ve’ahavta lere’acha*,” meaning that we can understand and empathize with others, removing the barrier between myself and my fellow man. The concluding statement, “*Ani Hashem* - I am your G-d,” is extremely important to our understanding of this *mitzvah*. What is your motivation when you fulfill this *mitzvah*? Is it because Hashem has commanded it, or because, logically and reasonably, it is a societal obligation which stabilizes society? All civilized men basically subscribe to the sentiment of “Love your fellow as yourself.” Yet, they abandon it constantly

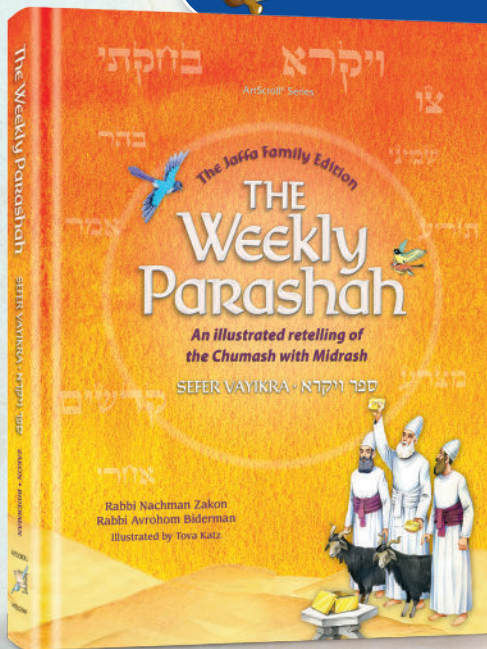
for a variety of reasons, be it business, ego, honor, politics or even patriotism. Only when it is based and rooted in those concluding two words, “I am Hashem,” does it have constancy and durability.

This is what Rabbi Akiva means when he says, “*Zeh klal gadol baTorah*.” This is a fundamental, immovable major principle, as long as it is rooted in, and derived from, Torah. Otherwise, like most modern ethics and morality, it becomes conditional and relative, lacking fixity in one’s philosophy of life. The concluding words — “*Ani Hashem*, I am your G-d” — ensure our unconditional acceptance of this fundamental principle which is the foundation of the social order. 📺



Parashah for Children

פרשת קדושים



Welcome

Welcome to the parashah that has many, many mitzvos in it — 51! This parashah is called Kedoshim — Holy. That makes sense, since one of the ways of becoming holy is to be full of mitzvos, just like this parashah. There are other ways too.

Usually, Moshe taught Torah to the men. But Moshe called together the entire Jewish people — men, women, and children — to come and listen to the first 37 pesukim in this parashah. Why?

Because these first pesukim in the parashah are about some of the most essential mitzvos in the Torah.

What's the first message the Jews hear from Moshe?
"BE HOLY."

What does that mean? How do we behave in a way that will make us holy?

One way to be holy is by doing mitzvos. The mitzvos in these first pesukim will help keep us holy.

Not marrying the people that the Torah says not to marry also keeps us holy.

To live a holy life doesn't mean you have to go away from people, live all alone, and pray all day. That isn't Jewish holiness. Hashem wants us to live a normal life: eating, drinking, working, and having friends. We have to live a normal life, but in a holy way.

How do we do that?

One of the ways is to enjoy life — but not overdo things or be greedy. For example, someone at a shul

kiddush who eats ten cookies, four pieces of potato kugel, three plates of cholent, and drinks a whole large bottle of soda is not living in a holy way. It's fine to go on vacation, but not to spend all day and night having fun and then be too tired to learn or daven!

Be Holy

We say a berachah before we eat, and we don't stuff our mouths with food.

We save our favorite foods for Shabbos and Yom Tov. That shows that these days are very special to us.

We use our money for ourselves, but also share it with others who need help.

We are honest. We don't cheat, speak lashon hara, or use bad words.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Kedoshim:

Who is worse, a ganav or a gazlan?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*

The winner of the Parashas Metzora question is: ELIYAHU NADOFF, Atlanta, Georgia

The question was: As part of a metzora's teshuvah, we use birds. Why?

The answer is: A person who speaks lashon hara talks too much. As part of his teshuvah, we use two birds, since birds are always chirping, which is their way of "talking."

