

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת קדושים
ג' אייר תשפ"ד
5784
MAY 11, 2024
ISSUE #188
RABBI YITZCHOK
HISIGER, EDITOR
DESIGN & LAYOUT:
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

THE MOST DIFFICULT MITZVAH

Rabbi Frand on the Parashah 3

הִזְכַּרְתָּ תּוֹכִיחַ אֶת עַמִּיתְךָ וְלֹא תִשָּׂא עָלָיו חֵטְא.

You shall reprove your fellow and do not bear a sin because of him (19:17).

If you had to choose one *mitzvah* that you consider the most difficult one to fulfill properly, what would it be?

Some might say *kibbud av v'eim*. Others might point to not speaking *lashon hara*.

I doubt that many would choose the *mitzvah* that the *Ksav Sofer* (*She'eilos U'Teshvuos* 57) considers most difficult: "*Hochei'ach tochiach es amisecha – You shall reprove your fellow.*"

This *mitzvah* is so difficult, explains the *Ksav Sofer*, because there are times when it's best to keep quiet and not speak at all. Just as it is a *mitzvah* to say something that will be heeded, say *Chazal*, so is there a *mitzvah* not to say something that will not be heeded (*Yevamos* 65b).

Even when something should be said, one has to know how to say it. In most cases, it is best not to say anything, although perhaps parents and *rabbanim*, who are responsible for their respective charges, cannot excuse themselves on these grounds. As the *Chazon Ish* says in *Hilchos Shechitah* (*siman beis*), words of *tochachah* have to be weighed so carefully that most people are simply incapable of issuing rebuke properly.

Even the greatest *tzaddikim* find this *mitzvah* challenging.

The *Chofetz Chaim* was once traveling and he stopped at a Jewish inn. Shortly after he arrived, an extremely boorish person entered. He sat down at a table and shouted at the innkeeper to bring him fried goose and vodka. When his food was

set down in front of him, he devoured it without reciting a *berachah*, while acting abusively to everyone around him.

The *Chofetz Chaim* was aghast at this man's behavior, and he was about to go over and say something, when the innkeeper came over and said, "I must tell you something about this person."

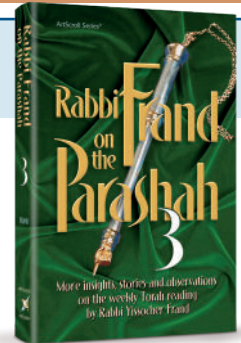
We have all heard of the Cantonists, little children who were seized by the Russian authorities and taken to serve in the czar's army for 25 years. Life in that army was a living *Gehinnom*. Raised from the age of 7 or 8 in the company of coarse peasants, some of these children eventually succumbed to the pressure and converted to Christianity.

This man, the innkeeper explained, had not converted. But he didn't have even the most rudimentary knowledge of what it means to be a Jew. All he remembered from before he was seized was that he was Jewish.

The *Chofetz Chaim* walked over to the man's table and said, "I am jealous of your portion in *Olam Haba*. For you to remain a Jew after all you went through and not convert to Christianity is truly amazing. Your *nisayon* (test) was greater than that of Chananyah, Mishael, and Azaryah" (see *Daniel* Ch. 3).

Upon hearing the *Chofetz Chaim's* words, the man started crying. From that day on, he became very attached to the *Chofetz Chaim* and eventually became a complete *baal teshuvah*.

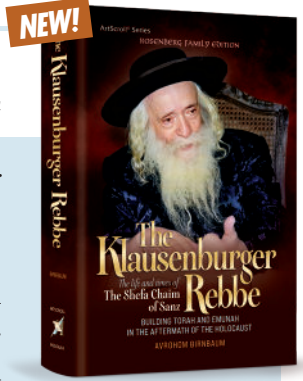
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The Chofetz Chaim

THE REBBE'S TEFILLIN

The Klausenburger Rebbe by Avrohom Birnbaum



During their sojourn in *Klein-verdein*, it came time for the Klausenburger Rebbe, then a young boy, to begin donning *tefillin* in advance of his *bar mitzvah*. In preparation, he asked his father, “How should I put on *tefillin*? Should I put them on the way the *Divrei Chaim* did, by winding the *tefillin* toward me [in what is known today as *nusach Ashkenaz*], or should I put it on like most *chassidim* do (including the Shiniver Rav, the son of the *Divrei Chaim*), by winding the *tefillin* away from me [in what is known as *nusach Sefard*]?”

“Put it on like all the other *chassidim*,” R’ Tzvi Hirsch told him.

“But *Tatteh*,” young Zalman Leib asked, “why can I not put it on according to the *nusach* of Sanz, as my father does?”

“When you put on the *tefillin* by winding it toward you,” his father answered, “it is very easy for the *kesher* (the knot of the *tefillin*) to sepa-

rate from the *bayis* (the box) and not be touching the box, which is a *halachic* problem. It is better and easier for you when you are young and not accustomed to putting on *tefillin* properly to put them on according to *nusach Sefard*.”



The Klausenburger Rebbe

“When will I know,” the Rebbe prodded, “when to switch to putting on *tefillin* in accordance with

the Sanzer *minhag*?”

“When the time will come,” his father replied enigmatically, “you will know on your own.” Many years later, the Rebbe would say that his father’s words were prophetic:

It was twenty-seven years later, during the churban of Europe. I was brought by the reshaim ym”sh to Warsaw as a slave laborer to help clean out the already liquidated ghetto. I no longer had my tefillin. Suddenly, there in the ghetto ruins, I found a pair of tefillin — with the kesher made in accordance with minhag Ashkenaz. I knew that I might be noticed at any minute. I had no time to even think about changing the kesher. That second it struck me: “This must be what my father meant. From now on, I will put on tefillin in accordance with minhag Sanz.” 📖

THE MOST DIFFICULT MITZVAH continued from page 1

“*Al tochach letz pen yisna’eka, hochach lechacham veye’ehaveka*,” Shlomo HaMelech taught. “Do not chastise a scoffer lest he hate you; chastise a wise man and he will love you” (*Mishlei* 9:8). We would ordinarily understand this to be talking about two separate people: one a scoffer who will hate those who rebuke him and another a wise man who loves those who rebuke him. But the Shelah HaKadosh expounds that this is talking about one person, for every person has a part of him that scoffs and a part of him that is wise. Shlo-

mo HaMelech entreats us that when we have to rebuke someone, we should not appeal to the scoffer in him, but to the wise man in him.

Every person — no matter how degenerate or spiritually low he has sunk – has redeeming qualities. If we zero in on his faults and admonish him for them, he is more likely to scoff at us than to accept our rebuke. If we focus on the qualities he has, as the *Chofetz Chaim* did with that Jewish soldier who had suffered so in the Russian army, then he will love us for it, and we can build him into a truly righteous person. 📖

THIS WEEK'S DAF YOMI SCHEDULE:

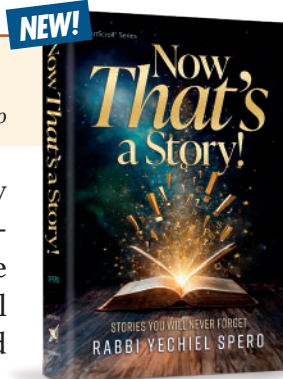
MAY / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
11 א	12 ט	13 ה	14 ו	15 ז	16 ח	17 טו
Bava Metzia 73	Bava Metzia 74	Bava Metzia 75	Bava Metzia 76	Bava Metzia 77	Bava Metzia 78	Bava Metzia 79

THIS WEEK'S MISHNAH YOMI SCHEDULE:

MAY / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
11 א	12 ט	13 ה	14 ו	15 ז	16 ח	17 טו
Sotah 2:3-4	Sotah 2:5-6	Sotah 3:1-2	Sotah 3:3-4	Sotah 3:5-6	Sotah 3:7-8	Sotah 4:1-2



Rabbi Hillel Paley has shared with the world his beautiful music. His famous songs are household names, often sung at *kumzitzes*, not only in Eretz Yisrael but around the world.

Reb Hillel has a distinctive look. With his hat, jacket, and tie, he looks more like a *rebbe* or *mashgiach* than a singer. And that's with good reason. His *kumzitzes* are not just a collection of songs sung to the accompaniment of a guitar, but inspiring, uplifting events, filled with *chizuk* and melodies that reach deep down into each and every *neshamah* present.

In the summer of 2023, he told a personal story, one dear to his heart, making the *kumzitz* at which he shared it one of his most stirring events yet.

It looked like a terror attack, only it wasn't. On August 11, 2022, a driver of an Egged bus pulled over to the side of the road and put his bus in park. He wanted to check out something in his bus. However, for some reason, the brake didn't hold.

Tragedy ensued, as the bus rolled off on its own, swerving into a storefront.

Mrs. Shoshana Glustein and two of her daughters were killed in the crash, and others were injured. One young woman, twenty-one years old and married just six months, was crushed under the weight of the bus.

For weeks, the newlywed girl, Batsheva, fought for her life, slip-

ping in and out of consciousness. During the entire time, her husband, Chaim, sat by her bedside. Until one day, she opened her eyes. It had been such a long journey, but now she was alive — and she was going to live.

Soon after she woke up, Batsheva looked down at her legs and realized what had happened. In an effort to save her life, the doctors were forced to amputate her feet. Batsheva, who had her entire life ahead of her, now had to face the reality that she would never walk on her own two feet again.

“AFTER THE WEDDING, IT HAPPENED TO US.”



Rabbi Hillel Paley

This young woman, Reb Hillel shared at the *kumzitz*, is his daughter-in-law. And she and Chaim, his son, worked their hardest to embrace the challenge and to grow from it. One conversation, which took place shortly after Batsheva emerged from the coma, captures the essence of who they are.

And who we are, as well.

Batsheva asked her husband a question. “Tell me the truth. If you would have known beforehand that this was going to happen to me, would you have married me anyway?”

Chaim, a young *avreich*, didn't

want to pay mere lip service. His wife had a real question, and he wanted to give her a real answer. This is not a question for which he had been prepped in school, not a question whose answer can be looked up in a *sefer*. The response had to come from deep inside his heart, and it did.

This is what he said.

“If someone would have asked me when I was single, ‘Would you be willing to meet a girl with no feet?’ then, in all honesty, I would have said no. There's no reason in the world that I would have chosen a wife who cannot walk on her own two

feet.

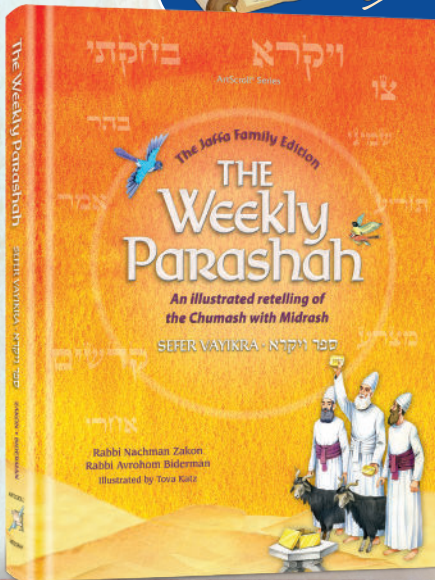
“But there's a big difference here. Had this happened before our *chasunah*, then it would have happened to you. However, after the wedding, it happened to us,” Chaim continued, “and it happened to me.

“Beforehand, our marriage was an ordinary marriage. It was no different from anyone else's. But now that this happened to us, *ani koreit itach brit chadashah*, I am sealing a new bond with you, entering into a new marriage with you, one in which we will have a special and unique connection.” 📖



Parashah for Children

פרשת קדושים



The Shatnez Hero

Today, there are shatnez testers everywhere. But it wasn't always like that. As a matter of fact, about 80 years ago in America people wore clothes without checking for shatnez. There were no shatnez testers! Even many people who kept all the mitzvos didn't know they had to check their clothing for shatnez.

But along came the "shatnez hero." He made a revolution! Today we know about checking for shatnez all because of the dedication of one man. Mr. Joseph Rosenberger was the "shatnez hero."

What's his story? Who was he? How did he make a revolution? Here is his story!

Mr. Joseph Rosenberger – Shatnez Hero!

Imagine eating treife food while sitting in a succah. How horrible! Yet there was a time when American Jews would be doing mitzvos — lighting Shabbos candles, wearing tefillin, sitting in their succah — while at the same time wearing "treife" clothing. Until 1940, when Mr. Joseph Rosenberger came to America.

He was a Holocaust survivor. Since Hashem had miraculously saved him from the Nazis, Mr. Rosenberger decided to dedicate himself to stopping American Jews from wearing shatnez. This was a big project for someone who was a poor refugee and couldn't speak English, yet nothing stopped him.

First, Mr. Rosenberger learned everything he could about wool, linen, other fibers, and clothes manufacturing.

Within a year of starting his project, he invented a way to test for shatnez using chemicals. Agudath Israel of America helped him out by letting him use their office. Mr. Rosenberger printed up advertisements about shatnez and the need to test clothing. He went to shuls and yeshivahs and told people about shatnez. Other major Orthodox Jewish organizations also helped get the word out. It wasn't long before people wouldn't wear clothing that didn't have a "no-shatnez" label on it. Some clothing stores sent their suits and coats to Mr. Rosenberger's Shatnez Laboratory.

For years, Mr. Rosenberger traveled from school to school in the New York area, teaching children to do Hashem's will and wear clothes that are free of shatnez.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

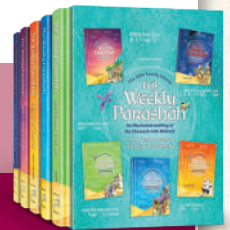
Question for Kedoshim:

What is the first question that we will be asked in Heaven when we will be judged for how we lived our lives on this earth?

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 Tazria question is: MOSHE MENDLOWITZ, Passaic, NJ

The question was: Why does a woman who gives birth bring a korban chatas? The answer is: There are many reasons. Here are two of them. It takes time to heal after giving birth. The mother brings the korbanos once she has started to get better so that Hashem should fully heal her. When a woman gives birth, she is sometimes in a lot of pain. She may have thought or said something that was not proper, or she may have sworn not to have any more children. Even though she said those things only because there was so much pain, we want her to be completely cleansed of anything improper. Her korbanos do the job.



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