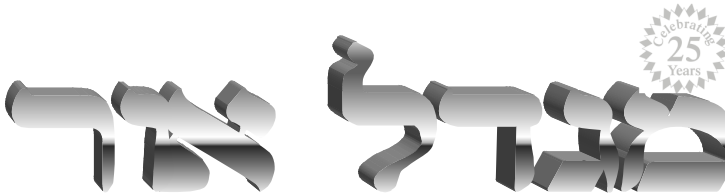


This issue is dedicated I'llui nishmas
HaRabbanis Rivka Brein bas
HaChaver Eliezer a"h
Mrs. Blanche Gewirtz a"h
Yahrtzeit 17 Iyar/Lev L'Omer
She saw life not as a burden to be
carried, but as an adventure to be
explored.

©2025 – J. Gewirtz



Mazel Tov! to
Yanky and Brocha Devorah
Fligman
of Toms River, NJ
on **Mordechai's Bar Mitzvah.**
May you have much Yiddishe nachas
from him and your entire mishpacha!

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

7:44 -	הדלקת נרות
8:02 -	שקיעה
8:29 -	זק"ש מ"א
9:17 -	זק"ש גר"א
10:29 -	סוף זמן תפילה
8:03 -	שקיעה
8:50* -	צאת הכוכבים
9:16 -	צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Now You Know!

Parshas Kedoshim begins with the command that we be holy because Hashem, our G-d, is holy. What does it mean to be holy? Rashi tells us that wherever we find a protection against immorality, we find holiness. Making sure we stay far from sin is the way to become holy.

However, the Torah then turns to matters which seem far from holiness, laws that revolve around business dealings, charity, paying workers, and so on. We would expect this parsha to deal with illicit relationships.

Obviously, then, we find that holiness comes from treating our fellow man properly, as well. Creating boundaries that prevent us from harming people by being sensitive to them will also strengthen our positive relationships and lead to holiness.

However, sometimes we are NOT to be nice to others. We are not to honor people who have sinned, or flatter them. We do not judge favorably one whose actions don't comport with Torah, and though speaking negatively about others is a lowly thing, some even say it is a *mitzvah* to speak Lashon Hara about people who cause machlokes, so people know to stay away from them.

Kedusha, we thus learn, comes from building walls and separations where they belong, and from building bridges where they are needed.

Thought of the week:

Love your fellow as you love yourself... or at least as much as you love pizza.

”ויאמר ה' אל משה דבר אל אהרן אחיך ואל יבא בכל עת אל הקדש... ולא ימות...” (ויקרא טז:ז)

“Hashem said to Moshe, “Speak to Aharon, your brother, and he shall not enter at all times, the holy... and he shall not die...” (Vayikra 16:2)

After the deaths of Nadav and Avihu, who were killed when they attempted “extra” closeness to Hashem, Aharon was to be warned that entry to the Holy of Holies, where the Aron and Keruvim were, could only be once per year, on Yom Kippur. Even then, it had to be under very specific circumstances. Noble though the intent of Nadav and Avihu was, it was improper, and Aharon and his sons were to be warned that only a Kohain Gadol could enter the inner sanctum, lest they share the same fate.

It is interesting to note that while the posuk in Shmini seems to indicate that Hashem, Himself, spoke to Aharon regarding drinking wine (*some say it was also through Moshe*), here, Hashem tells Moshe to relay the message to Aharon, and it stresses that Aharon is his brother. Why didn't Hashem speak directly to Aharon in this case, also?

Perhaps we can suggest that Hashem was teaching Moshe, **and all of us**, how to be sensitive to others. Aharon had lost two precious, holy, children because they wished to enter the Kodosh Kadoshim, and now he was being warned about proper entry for himself as well. If Hashem, who carried out the punishment of Nadav and Avihu, were to give the warning to Aharon, he might feel self-conscious, as if Hashem were subtly blaming him for their actions; implying he had done something wrong or would make the same mistake and needed correction. By letting it come from Moshe, it would be less abrasive, with less chance of Aharon wondering if Hashem was intimating any blame.

When, in Parshas Shmini, Hashem told Aharon that Kohanim could not drink wine before doing the Avoda, there was less of a chance he would feel bad. Generally, intoxicated people speak more than usual, and Aharon had the merit of remaining silent after his sons died. By showing his quiet faith in Hashem, an opposite action from drinking wine, he earned a direct command from Hashem, so there was no reason for him to feel bad.

Hashem even commanded Moshe to approach Aharon as a brother, to ensure he would speak gently - though firmly - so Aharon and subsequent Kohanim Gedolim would not make the same mistake his children did, and pay with their lives.

Even in a matter of life and death, where Hashem could have simply laid down the law because He is the Creator and Master of the Universe, Hashem still wanted to ensure Aharon didn't feel bad. Not only did it work, but Aharon, himself, understood this message, as we read in Pirkei Avos: “Hillel said, “Be of the students of Aharon... love people and bring them close to Torah.””

In order to positively influence people and bring them closer to Hashem, you must love them first. Then you will ensure that your messages and lessons come from a good place and are delivered in a positive way. Then you will succeed in bringing them to Hashem and His Torah.

A man who took great pride in his lawn found himself with a large crop of dandelions. He tried every method he knew to get rid of them. Still, they plagued him. Finally, he wrote to the Department of Agriculture.

He enumerated all the things he had tried and closed his letter with the question: “What shall I do now?”

In due course, the reply came: “We suggest you learn to love them.”