



Bet Horaah בית הוראה Shaare Ezra שערי עזרא

Parshat Behar-Bechukotai

Zmanim for New York:

Candle Lighting: 7:44pm

Shabbat ends: 8:51pm

R"Y 9:16pm

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BOYCOTTING ANGEL BAKERY

RABBI SHAY TAHAN

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Last week the Charedi community in Israel was outraged to hear that the chairman of Angel Bakery and former Public Security Minister, Omer Bar-Lev, protested outside the home of the elderly Gadol Hador, the Rosh Yeshiva of Ponevitzh, Rabbi Gershon Edelstein Shlit"a. This act was viewed as a direct insult on the Rabbi and desecration of the Torah.

Leaders of the Charedi community around the country immediately have called for a boycott on Angel Bakery, Israel's largest commercial bakery. This boycott indeed took a heavy toll on the bakery's revenue as several significant yeshivas such as the Mir, Hevron and many others have announced that they will cut ties with the company. The boycott spread quickly from the Haredi community to other religious communities as well, and even many people who are secular joined the boycott as a form of respect to the Rabbi as they feel that the act of Bar-Lev was wrong and distressful. How do we view a boycott in Halachic terms?



לא קונה באנג'ל
עד שיפטר את
עומר בר לב

Just as it is a mitzvah for a person to say that which will be heeded, so it is a mitzvah for a person not to say that which will not be heeded. Meaning that one should not rebuke those who will be unreceptive to his message. Rabbi Abba says: "It is obligatory for him to refrain from speaking, as it is stated: 'Do not reprove a scorners lest he hate you; reprove a wise man and he will love you.'"

To understand this further, we must first understand the distinction between three different concepts: the Mitzvah to rebuke, the obligation to protest, and taking action and using means to stop wrongdoings.

The Mitzvah to rebuke is different from the Mitzvah to protest in various ways, but the main difference is that the purpose of rebuking is to change the ways of the sinner, while the obligation to protest is in order to express disagreement with that which was done.

When one rebukes he must understand that he is doing so in order that the person sinning will change his ways, thus the Mitzvah of rebuking is only if one has a relationship with the person being rebuked; otherwise he is exempt because he won't listen (ביאור הלכה סימן תרד"ה ח"ב).

There is also a difference between a person who sinned privately and one who sinned publicly. Those who sin privately should be rebuked privately, whereas if one sins publicly then one should do whatever it is necessary to stop the

Rebuking vs Protesting.

What is the purpose of a boycott? Is it a form of rebuke תוכחה?

The Mitzvah of rebuking must be done with a purpose that the person being rebuked should change his ways and repent; but in a case where the person is totally secular—and certainly if he is anti-religion such as Bar-Lev—then our Sages say (יבמות דף סה ב) that it's not permitted to rebuke him because he won't listen:

"אמר רבי אילעא משום ר' אלעזר בר' שמעון: כשם שמצוה על אדם לומר דבר הנשמע (דכתיב) (ויקרא יט) הוכח תוכיח להוכיח מי שמקבל הימנו - רש"י" כן מצוה על אדם שלא לומר דבר שאינו נשמע. רבי אבא אומר: חובה, שנאמר אל תוכח לץ פן ישנאך, הוכח לחכם ויאבהך"

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BOYCOTTING ANGEL BAKERY

Chilul Hashem (משנ"ב סימן תרח סק"י).

Another difference is that if the person being rebuked gets physical, or even just starts being verbally abusive, one is exempt from rebuking, because we aren't obligated to get hurt verbally or physically while helping another. When we protest however, the purpose is for ourselves to show that we aren't agreeing with whatever was said or done, and therefore one should protest even if he might get hurt (הבית היהודי עמוד 309).

Also, when rebuking the public at large that are doing something wrong it is sufficient to rebuke one time, but when rebuking a single person we should rebuke as many times as it takes until he changes his ways (רמ"א סימן תרח ס"ב).

That is for rebuking, but when protesting there is no obligation to protest more than once, even a single person, because protesting is only to express that we aren't agreeing with whatever was said or done (חוט שני, יוה"כ עמוד קיט).

If a person witnesses something wrong he must rebuke (unless he is exempt because of the reason explained above), and if he doesn't, he gets punished together with the sinner.

Protesting in Demonstrations.

There is a third category that is different from the above two. This category is if we see that people are trying to do things

that might affect our Yidishkeit, then we should go out and use our influence, as directed by the Gedolei Torah, for the sake of the religion (חוט שני עמוד קכג).

Rav Elyashiv was asked (קובץ תשובות ח"א סי' מד) if going out to the streets to protest those who violate Shabbat fall under the category of rebuking. The rabbi answered that it isn't a form of rebuke, rather its purpose is to try to stop, as much as possible, the widespread desecration of Shabbat in public areas.



When we hear of someone who is assaulting or degrading a rabbi in any way, we must protest or risk being punished for keeping silence.

The Gemara (בבא מציעא פדב) speaks of the great Rabbi Eliezer that was punished because of a single incident that he didn't protest the honor of a Talmid Chacham.

Another story is told (רש"י סנהדרין מדב) of a great person who was buried in disgrace because he didn't protest when he heard someone speak negatively of the Rabbis.

The amazing response of the public in this particular case with the bakery is actually very much aligned with the Halacha, as the Gemara (יומא כגא) says that a Talmid Chacham should not forgive those who insult him until they ask for forgiveness, he also shouldn't take active revenge but rather others should avenge his honor.

THE ADDICTION OF MONEY

During this period of time from Pesach to Shavuot, we all count the days of the Omer in anticipation of receiving the Torah. The Torah is truly a gift with timeless lessons for all of us, and learning from the Torah, we gain tremendous insights on how to properly conduct ourselves throughout our lives. A great example of this can be found towards the end of our Parashah, where Rashi expounds on the Verse forbidding against making idols:

לא תעשו לכם אילים. בַּנֶּגֶד זֶה הַנִּמְכָּר לְגוֹי, שֶׁלֹא יֵאמַר הוֹאִיל וְרַבִּי מִגְלָה עֲרִיּוֹת, אִם אֲנִי בְּמוֹתוֹ, הוֹאִיל וְרַבִּי עוֹבֵד עֲזָז, אִם אֲנִי בְּמוֹתוֹ, הוֹאִיל וְרַבִּי מַחֲלֵל שַׁבָּת, אִם אֲנִי בְּמוֹתוֹ, לִכְרֹךְ בְּאֲמָרוֹ מִקְרָאוֹת הַלֵּל, וְאִם הַפְּרָשִׁיּוֹת הִלְלוּ בְּאֲמָרוֹ עַל הַסֵּדֶר: בִּתְחִלָּה הִזְהִיר עַל הַשְּׂבִיעִית, וְאַם חֲמֵד מִמּוֹן וְנִחְשָׁד עַל הַשְּׂבִיעִית, סוֹפּוֹ לִמְכֹּר מִטְּלָטְלִיּוֹ, לִכְרוֹסָמָן לֵה וְכִי תִמְכְּרוּ מִמְכָּר, לֹא חֵזַר בּוֹ, סוֹף מוֹכֵר אֶחָדָתוֹ, לֹא חֵזַר בּוֹ, סוֹף מוֹכֵר אֶת בֵּיתוֹ, לֹא חֵזַר בּוֹ, סוֹף לֹהֵב בְּרֵבִית — כָּל אֵלֵּי הָאֲחֵרוֹנוֹת קִשּׁוֹת מִן הָרָאוּנוֹת — לֹא חֵזַר בּוֹ, סוֹף מוֹכֵר אֶת עַצְמוֹ, לֹא חֵזַר בּוֹ, לֹא דִּיּוּ לְיִשְׂרָאֵל אֶלָּא אֶפְלוּ לְגוֹי:



Translation: The commandment of not making idols is repeated here with reference to one who has sold himself as a slave to a non-Jew, in order that he should not say "Since my master practices immorality I will be like him; since my master worships idols, I will be like him; since my master desecrates the Sabbath, I will be like him".

First, Scripture warns the people about the seventh

year's produce. If, however, he desires money and became suspect of trading in the seventh-year fruits, his fate is to sell his movable property. If he still does not repent, he will eventually have to sell his fields. If he even then does not repent, he will eventually have to sell his home, [i.e., first he sells his belongings, then his property, then his home and then even borrowing with interest which is more severe than selling one's property; thus, the passage continues accordingly, for] if he still does not repent, he will eventually have to sell himself as a slave.

Rashi's words here seem to pose a few difficulties:

Rashi says that the slave should not say that just as his master practices immorality, worships idols and violates the Shabbat, then the slave would do the same. Why would the slave be allowed to do so as well?

Rashi says two separate ideas and ties them together; first he talks of the idea that the slave feels he is permitted to sin just like his master, and then he says that one who sins gets punished and if he doesn't repent he slowly loses everything he has. What's the connection between those two ideas and why does Rashi tie them together?

Rashi keeps mentioning that the person who worked his field on the seventh year didn't repent. If that field was the second thing he was forced to sell, how does he

THE ADDICTION OF MONEY

keep on working the field after it was sold?

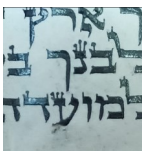
Perhaps we can suggest that Rashi emphasizes the lust and addiction to money and to live a lavish lifestyle, more than the sin of working the field on the seventh year. Rashi explains the chain of events that occur to the person who desires money. First, his strong desire would get him to work on the seventh year, or in today's days he would work on Shabbat, then when he wouldn't have enough money to maintain his lifestyle, he would sell his field, and if he doesn't stop his desire for spending then he would even go to the extent of selling his own home, until he ends up selling himself as a slave. In Torah's terms we call such a per-

son a slave to his desires. Therefore, when Rashi says that he ends up being sold as a slave, it can really mean that he becomes a total slave to his desire of money and spending. With this we can also understand why Rashi says that he feels that should be allowed to sin with immorality, worships idols and violating the Shabbat. When a person becomes addicted to a certain sin he feels that any obstacle to get to his desire is permitted, even if there is absolutely no way to permit it, he finds reasons in his mind to say it's permitted. It may even go so far as to "kosher" all of his sins to ensure he will get his way and further feed his desires.

כתיבה תמה

"אין שיעור לעובי האותיות"
(מאירי בקרית ספר מאמר ג')

The letter "ע" that is in front of us lost most of its base to the left which makes it look more like the letter "ט" with a thin and short line coming out to its left.



Some people wanted to deem this letter kosher, claiming it's still considered an עיין based on a principle mentioned in the Mishna Berura called: **סי' לב ס"ק** (סי' לב ס"ק), meaning there is no measure to the thickness of the letters. According to this principle, the thin line that stretches to the left saves the letter allowing it to retain its kosher status.

This way of understanding is clearly wrong, since this principle of **"אין שיעור לעובי האותיות"** doesn't apply here at all, but applies only when the entire letter is made very thin and has a clear appearance of the way that letter should look.

To explain this better we can quote the words of Rabbi Shlomo Mualem (Head Posek of Mishmeret Stam in Israel). He said in a class that whenever this principle contradicts the way this letter looks to the eyes, we rule according to the way it looks to the eyes.

The Rambam's words also indicate this way as he says that one must write in a way that the person reading should "run" with his reading, meaning that the writing should be smooth, without halting to try and inquire what letters are before him. Rabbi Stern (משנת הסופר עמוד ס' בביאור הסופר ד"ה כמו) explains that in the case that the letters "פ" and "ז" touch each other slightly on the bottom, we can still erase that line and kosher the letters. He then asks that if we apply the

above principle of **"אין שיעור לעובי האותיות"** we can see that when those two letters are touching, the letter "ט" is formed. The Rabbi answers that we don't say that, as we only use the above rule when the entire letter is thin (or thick), but not when in relation to the rest of the letter some lines are very thin.



He again explains (ביאור הסופר סי' טז ד"ה והמשונות) this idea from the Mikdash Me'at (יו"ד רעו ס"ק מה), who explains that many Sifrei Torah have some odd letters with special lines coming out of them with different shapes. He asks why won't we consider them as part of the limbs of the letters and say that the letter lost its correct shape. He answers that since they are done very thin, they aren't considered as part of the letter, but only like a Tag (crown).

We see that one should not consider every line that comes out of the letter as a crucial limb of the letter. This is demonstrated again with a letter "ר" which has a thin line coming out from its top right. The Mishnat Hasofer says it's still considered "ר" although using the above principle it might resemble a "ד". He explains that since the line is very thin in relation to the letter, it's still considered a kosher "ר".



The above demonstrates again the idea that one may not Pasken based on merely learning some Halachot from the Mishna Berura, as the Mishna Berura only brings the basics, but Safrut has much more Halachot than just the basics. Also, learning the Halachot without getting an extensive and thorough training, called "Shimush" one should abstain from this tedious profession.

EXCERPTS FROM THE NEW SEFER TEHILLIM

הגדולה וכל המוסיף גורע. ואחר שהסכים המהר"ם שי"ק עם דברי השואל הוסיף עוד כמה טעמים לאסור זה וסיים שבכך צווח הנביא מלאכי באומרו: **"הקריבהו נא לפחתך, הירצך"**, וכן כאן אם יאמר איזה בקשה לפני המלך יכפיל וישלש התיבות, הכי ישמע לקולו ובקשתו, קל וחומר בן בנו של קל וחומר לפני מלך מלכי המלכים הקב"ה. לא יעשה כזאת בישראל, ולכן אם החזן המזמר יראת השם נוגע בלבו ושומע בקול תוכחה, ולא שביק היתרא ועביד איסורא, הלא יכול לזמר בנעימות וקול ערב מבלי לכפול התיבות וגו'.

אין לקורא או למזמר פרקי תהלים לכפול תיבות על מנת להשוות התיבות לנגינתו.

וכבר נשאל בזה בשו"ת מהר"ם שי"ק (או"ח סי' לא) וראית השואל מהלל ששם אמרין מקום שנהגו לכפול כופל, ומשמע דבשאר דוכתי אין לו לכפול, וכן דבר ברור שכל תיבה ותיבה יש לה סוד מנוי וספור מאנשי סכנסת

EXCERPTS FROM THE NEW SEFER TEHILLIM

האלקים ימלט מזה, ואנחנו ללמד זכות באנו על זרע קודש שתומי עינים. ואולי מדאמרו חז"ל רק על 'שמע שמע' משתקים אותו, שמע מינה דבשאר תיבות לית לן בה אם כופלים ומשלישים. וגם על הנאט"ן הפרוסים לפני העמוד אין לנו לומר בזה טעם איסור ברור, ולכן הנח להם לישראל מוטב שיהיו שוגגין וכו', והביא דבריהם האור לציון (ח"ב עמוד עח).

אולם בערוך השלחן (או"ח סי' שלח סק"ח) אף שגם בעיניו אין נכון הדבר אולם כיון שבזמנו רבים עשו כן לכן ראה ללמד זכות על העושים כן, וז"ל: "וגם במה שאומרים התיבות וכופלים ומשלישים ופורשים הנאט"ן לפני העמוד למען יזמרו על פי חוקי הזמרה, וכל יראי אלקים מצטערים בזה ואין בידם למחות, כי ההמון פרוע ואין שומעין בזה לדברי חכמים, באמרם שזה אצלם עונג שבת ועונג יום טוב. ואולי באמת אין איסור בזה, וטוב לפני

חרם צרכנים

עני", ורש"י מסביר שהפסוק מוקשה שכן מה לגב לגב את העני שאין לו מאומה, האם לא עדיף לגב את העשיר? אלא שהכוונה בפסוק היא לסוחרים המנצלים את הנצרכים בשעת צרה ומעלים את מחירי הסחורה. חז"ל (ראה בבא בתרא צב) דברו גם על מנהג אחר חמור מהראשון, והוא שהיו הסוחרים קונים את כל הסחורה בשוק, ואז היו מעלים את מחירי השוק בלא מפרע כיון שלא היו להם מתחרים.

ועליהם דרשו את הפסוק (עמוס ח,ה): "לאמר מתי יעבור החודש ונשברה שבר והשבת ונפתחה בר להקטין איפה והגדילה שקל ולעות מאזני מרמה", דהיינו שאמרו לעצמם הסוחרים שקנו את כל הסחורה: מתי יעבור החודש ואז נמכור את הסחורה שלנו במחיר גבוה. הפסוק ממשיך ואומר שהשם נשבע לא לשכוח את מעשיהם האכזריים.

משום מעשים אכזרים אלו קבעו חכמינו ברכה מיוחדת בתפילת העמידה הנקראת ברכת השנים. בברכה זו אנו מבקשים מהשם להביא עושר לעולם כדי שיהיה שפע וממילא לא יתאפשר לאותם סוחרים להעלות מחירים ללא הצדקה.

גם במקרים שלא היו בהם ענין כלכלי מצאנו שאפשר להעניש את השני בבח הצריכה, וכגון מה שנאמר בגמרא (קידושין כח) שהקורא לחבירו רשע, רשאי לידע עמו לחייו, ורש"י מסביר שכוונת מאמר זה הוא שרשאי למעט ממנו את פרנסתו ולידע לאומנתו.

ובמיוחד הדברים נכונים כשאדם מביא תלמידי חכמים ואת כבוד התורה כשם שנפסק בשולחן ערוך (יו"ד סימן רמג ס"ז) שהיו מנדים אותו, ולכן ודאי שאדם החוטא כנגד גדול הדור יש לנו חובה לנקוט באופן הענשה העומד לרשותנו שבמקרה הזה הוא חרם הצרכנים.



שלום לכבוד הרב. בעקבות מעשיו הבזויים של בר לב, הציבור החרדי החליט להחרים את מאפיית אנג'ל. ואף על פי כן אני תמה אם על פי ההלכה מותר לפגוע בפרנסתם של אנשים שלא התנהגו כשורה, או שמא אסור לפגוע בדבר כל כך רגיש?

שלום לשואל הנכבד. אכן מצאנו בדברי רבותינו מקורות רבים לפגיעה בפרנסתו אדם שחטא ביודעין ובצורה חמורה באחרים.

והנה כמה דוגמאות:

חרם צרכנים מצאנו כאשר שמואל (סוכה לד,ב) ראה שסוחרו ההדסים העלו מחירים לפני סוכות בזמן שכולם זקוקים להדסים. מיד הזהיר אותם שמואל שאם לא יורידו את המחיר לשער הנכון, הוא יודיע קבל עם ועדה לא לרכוש הדסים מהודרים ודי שיהיו ההדסים כשרים. במעשה זה מחירי הדסים המהודרים ירדו באופן משמעותי מאחר שהביקוש יקטן.

דוגמה נוספת עם שמואל (פסחים לא) הייתה במנהג עירו לקנות סירים חדשים אחר חג הפסח, וממילא הסוחרים היו מקפצים ומעלים את מחירי הסירים. שמואל דרש שמחירי הסירים החדשים יחזרו למחירם המקורי ואם לא הוא ידרוש מהציבור להשתמש בסירים הישנים שלהם לאחר הפסח, וממילא איש לא ירכוש סירים חדשים.

חרם צרכני (ראה משנה כריתות א,ז ותענית ב,ט) היה טקטיקה מקובלת כשהמוכרים הפקיעו את השער ועליהם זעק הפסוק: "שבור זרוע רשע". חז"ל (מגילה יז,ב) ידעו שהפסוק מתייחס לסוחרים אלו מכיון שבתחילת הפסוק נאמר (תהלים י,ט): "יארב במסתר כאריה, בסוכו יארוב לחטוף

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MAY HASHEM SEND SPECIAL STRENGTH IN TORAH AND ALL THE BERACHOT TO DAVID AKIVA AND RACHEL LEON.

IN HONOR OF OUR DEAREST FRIEND MR SHIMON RAKHAMINOV FROM BET-JUHURO. WE WOULD LIKE TO THANK HARAV YOSEF COHEN SHLITA FOR DISTRIBUTING OUR NEWSLETTERS IN PASSAIC, NJ. MAY HASHEM BLESS HIM WITH ALL THE BERACHOT OF THE TORAH. THANK YOU FOR THE CHASHUV RABBIS FOR HELPING WITH THE DISTRIBUTION OF OUR NEWSLETTER: RABBI BEN TZION KOKIS RABBI DOVID RIBIAT RABBI AKIVA TENDLER