

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		<i>Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio</i> A SERIES IN HALACHAH
בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952		<u>HALACHOS OF SEFIRAS HAOMER</u> *** The <i>gemara</i> (יבמות סב:) describes a tragic episode in Jewish history, an episode which we continue to mourn over yearly. The great <i>Tanna</i>, Rabbi Akiva, father of <i>Oral Torah</i> (1), who had succeeded in delving deeper into the secrets of the <i>Torah</i> than generations preceding him (2), headed a massive <i>yeshiva</i> with thousands of students. Unfortunately, because they didn't pay the proper respect to one another - according to their elevated level - 12,000 pairs of these students perished between <i>Pesach</i> and <i>Shavuot</i> and the level of <i>Torah</i> learning within <i>Klal Yisroel</i> was diminished. As a result, <i>Chazal</i> instituted a 33-day period of mourning between these two holidays to remind us of the terrible tragedy that befell our people, and exhort us to never allow it to happen again.
שבת קודש פרשת אמור - פרק ב' דאבות Shabbos Parshas Emor - Second Perek ה' אייר תשס"ה / כ' בעומר - May 14, 2005 פלג המנחה / ע"ש - 6:36 (Monsey, NY) מנחה גדולה / שבת - 1:29 הדלקת נרות של שבת - 7:48 * שקיעה של יום השבת - 8:07 זמן קריאת שמע / מ"א - 8:40 צאת הכוכבים / מעריב - 8:57 זמן קריאת שמע / הגר"א - 9:16 צה"כ / לשיטת רבינו תם - 9:19 * מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה") מדעת עליון		*** The two most prevalent customs regarding the order of the 33 days of mourning are: 1) From the beginning of <i>Sefirah</i> until the 3rd day of <i>Sivan</i> (3). Many activities are forbidden during this period of mourning, including: 1) No weddings (4). If one observing the mourning period is invited to attend the wedding of another who maintains a different custom, he is permitted to attend (5). 2) No haircuts or shaving (6). If one stands to lose financially by not shaving and presenting himself in his normal manner, it is permitted (7). In honor of a <i>mohel</i>, father of the child and the <i>Sandek</i>, may take a haircut (8). Trimming one's mustache if it bothers him while eating (9), as well as cutting nails (10) during <i>Sefirah</i> are permitted. 3) Listening to music in any form - live or otherwise - is prohibited (11). Some <i>poskim</i> permit music by certain <i>seudot mizva</i> (12), and a <i>Rov</i> should be consulted to determine the local custom. 4) Saying "Shehechyanu." Many people have the custom (13) to refrain from any new fruits or garments which could put themselves into a situation that would require them to make the <i>shechianu</i>. The <i>Mishna Berurah</i> (14) rules that it is permitted. It is generally understood that the idea behind the institution of this mourning period is not simply to remember the past, but also that we may strengthen our level of respect and concern for our fellow Jew, as well as honoring <i>Torah</i> scholars on our level, and certainly those greater than us (15).
וקדשתו כי את לחם אלקיך הוא מקריב קדוש יהיה לך כי קדוש אני ה' מקדשכם וגו' (כא-ח) פרש"י בשם הגמ' (גיטין נט:) וז"ל נהוג בו קדושה, לפתוח ראשון בכל דבר ולברך ראשון בסעודה עכ"ל. הנה הרמ"א פוסק (אהע"ז ג-ו) דמי שבא ואמר כהן אני נאמן לקרות בתורה ראשון עיי"ש. והטעם משום שאין איסור בדבר ולכן יכולים לקרוא ראשון. וקשה, הני מילי כשאין שם כהן אחר אלא הוא, אבל במקום שיש כהנים אחרים מוחזקים וודאים, למה נאמן הוא לומר כהן אני ולבטל המצוה של "וקדשתו"? אלא י"ל לפמשכ' החתם סופר, מרן הגמ"ר משה סופר זצ"ל, שבאמת אם האנשים קוראים להאדם הנ"ל ראשון, בודאי שהיו סבורים שהוא כהן באמת. ועתה אם גם קמי שמאי גליא שאיננו כהן אמיתי ומשקר הוא, מ"מ הטעם שקראו אותו ראשון מחמת שהיו סבורים שהוא כהן. וא"כ נתקיים הכבוד של "וקדשתו" בכללות שבת הכהנים דבא כבודו משום מה שהיו סבורים שהוא מזרעו של אהרן הכהן. ולכן מטעם זה פסק הרמ"א שנאמן הוא לומר כהן אני ולקרות בתורה ראשון. והנה חלוק דין זה במתנות כהונה ושאר המצות מחוץ לפרכת העדת באהל מועד יערך אתו אהרן מערב עד בקר לפני ה' תמיד וכו' (כד-ג) הקשה בעל הטורים, דלמה כאן בשעת עריכת הנרות כתי' "יערך אתו אהרן מערב עד בקר", משא"כ לעיל בפי תצוה מצינו מדכתי' "יערך אתו אהרן ובניו", שנמנו בניו של אהרן אתו? ותירץ וז"ל לפי שאחר שמתו נדב ואביהוא בהכנסם להיכל לא הניח אהרן לבניו להיכנס לבדם, אלא היה נכנס עמם עכ"ל. ומפרש הגמ"ר יצחק זילברשטיין שליט"א, בס' טובך יביעו, שהרי לא מדובר כאן בילדים קטנים, אלא		הוא היה אומר..... R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say: "Just as we expect more from those who are blessed with materialistic wealth, so do we expect more from those rich in knowledge. Whereas the spiritually poor do <i>mitzvos</i> simply, those who are enriched with <i>ruchniyos</i> are expected to perform the same <i>mitzvos</i> precisely, and with extra prudence." R' Avrohom Mordechai Alter ZT"L (Imrei Emes) would say: "In <i>Pirkei Avos</i> (ב-א), <i>Rabbeinu Hakodosh</i> teaches us a valuable precept: 'היה מחשב הפסד כנגד שכרה' - 'Calculate the cost of a <i>mitzvah</i> against its reward.' Imagine that someone were to offer you a million dollars to abstain from wearing <i>tefillin</i>; you would surely turn it down. If so, you should perform the <i>mitzvah</i> with as much joy as if you had received the million dollars!" R' Joseph Breuer ZT"L would say: "It is more important, in my opinion, for a Jew to be 'Glatt Yosher' (straight and upright) in one's dealings with other people, than to be 'Glatt Kosher' in what he eats!" MAZEL TOV AND MUCH NACHAT TO MR & MRS YOSHI SHAPIRO ON THE BIRTH OF THEIR DAUGHTER TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! RECEIVE IT TODAY FOR YOUR SHUL OR YESHIVA, OR HAVE IT E-MAILED TO YOU DIRECTLY. PLEASE CALL 845-821-6200, OR SEND AN E-MAIL TO TORAHTAVLIN@YAHOO.COM.

"Not so with the clock of the holy *Chozeh* of Lublin. Each time his clock chimes, it indicates that we are so much closer to the redemption of *Moshiach*. This is a clock that heralds good tidings. It is an elating timepiece rather than a depressing one!"

TORAH GEMS

ושור או שה אותו ואת בנו לא תשחטו ביום א' (כב-כח)

In today's "civilized" society, many pundits cite the practice of *shechita* - ritual slaughtering, as barbaric and inhumane. They seek to alter our time-honored ways because they do not understand its true and inherent value. In fact, *shechita* is one of the most humane forms of slaughtering, and *Hashem*, in His infinite mercy, prescribed this method with a very specific intent: to highlight the concept of ישראל רחמיים הם - *The Jewish People are merciful ones*. For this same reason an animal and its offspring are not to be *shechted* on the same day, and one may not slaughter an animal until it is eight days old.

R' Yisroel Salanter ZT"l once lodged at an inn. Recognizing the guest as a *Torah* scholar, the innkeeper asked, “Are you perhaps a *shochet*? I have a cow to be slaughtered and it would save me a trip into the city if you could *shecht* it.”

R' Yisroel responded, "I'm sorry, but I am not a *shochet*. But perhaps you could do me a favor and lend me five rubles which I will repay in a week."

The innkeeper was shocked. “I don’t even know you. How can I lend money to a total stranger?”

R' Yisroel responded, “Just listen to your own words. You were willing to trust a total stranger as being a competent *shochet*, although you might thereby subject many people to eat non-kosher meat if the person was not competent. Yet you would not trust that same individual for a few rubles. Your priorities seem to be out of proper order.” We would be wise to follow R' Yisroel’s observation and re-evaluate our own priorities.

ושם אמו שלומית בת דברי למטה דן וגו' (כד-יא)

Being friendly to every person is a decidedly

Jewish outlook on life and is to be very much encouraged. Indeed, Chazal say, "הוי מקדים בשלום" - "Greet every person even before they have greeted you" (אבות ד-טו). However, from the incident regarding *Shlomis Bas Divri*, we see that it is nevertheless wrong and exceedingly harmful for people of opposite genders to greet one another with great familiarity and warmth. This creates a feeling of affection and closeness that can do great harm. This is hinted to in her name. *Rashi* writes as follows: "'*Shlomis*' for she would greet everyone with a warm *Sholom Aloch* ('peace unto you' in a singular form), *Sholom Aloch*, and (a group of people) with a broad *Sholom Aleichem*. She was always greeting and befriending people. '*Bas Divri*' because she would speak to everyone. Therefore, a certain Egyptian was attracted to her and (her spiritual life) was ruined."

The **Levush, R' Mordechai Yoffe ZT"l**, writes that *Shlomis Bas Divri* is held so heavily responsible for the tragic results, that she is actually called a זונה although she was never a willing partner to the Egyptian's evil designs. Nevertheless, as a result of her over-friendliness, she is considered at fault. In the climate of the present-day world, where a personable attitude is key, people would consider such an easy-going person to be a warm, and charming young lady, who is a pleasure and asset to society. Yes, one should always strive to be אהוב עם הבריות - *Well-liked by all mankind*. From the *Torah* point of view, however, such explicit warmth and overt affection to all is poisonous. It creates feelings of affinity and fondness where none should exist and the eventual results can be most tragic.

הכהן עם בניו, כי הורים חייבים לדעת, שגם אם הם מעדיפים מאד וברצונם לנוח מעט, אין בכך עילה מספקת להשקלת הילדים לרחוב בלי שום השגחה. וכי אם היה לאותם הורים אוצר יקר, היו מאבדים אותו לדעת בגלל גיפת? בודאי שלא! ואם כך הוא עושה לגבי כסף, ששוויי הבל הבלים לעומת ערכו האמיתי של כל ילד בישראל, כמה מאמצים יש להשקיע ביקר-מכל-יקר את בנינו ובנותינו שהקב"ה הפקיד בידינו.

בבניו של אהרן הכהן שהיו קדושי עליון, ובכל זאת ראה אהרן הכהן צורך לכורכם תחת ידו ולא להתיר להם לעבוד את עבודת ה' לבד. וזאת כשמדובר בעבודת הקודש, בשהייה בין כותלי הקודש, שגם שם צריך עדיין לפקוח עין ולהשגיח בשבע בדיקות וחקירות האם בניו באמת נמצא שם, ומה הוא עושה גם בהיותו בדי' אמות של בית המקדש.

מעשה אבות... סימן לבנים

אלה מועדי ה' מקראי קודש אשר תקראו אותם במועדם וגו' (כג-ד)

The concept of time amongst the Jewish People, is quite a different sort from what the entire world views as the conventional method of time. The *Torah* refers to periods of time in relation to the *Yomim Tovim*, and how we track the days of our calendar based on the *Torah*-prescribed dates of our holidays. In this manner, do we perceive time not merely as the marching of the hands of a clock, but rather the way in which *Hashem* relates and revels with His nation, and the Jewish People see G-d in the manner in which they fulfill His dictates and holiday commandments.

The *Chassidim* relate over a fascinating story involving the *Rebbe, R' Dov Ber of Rodzitz ZT"l*, who was once traveling to a distant city. When he arrived, he found an inn for lodging and spent the night there. All night, though, he found that he was unable to sleep properly. Every hour, on the hour, the large clock in his room would chime and rouse him from his slumber.

Immediately, the following morning, he approached the innkeeper. "Please tell me," began R' Dov Ber, "What is it about this inn and especially the chime clock? Why, I believe it is enchanted of sorts! Each time the clock chimed the hour, I awoke and felt a surge of elation course through my veins. Finally, I could not restrain myself any longer and had to get out of bed and dance for joy!" R' Dov Ber's face shone with pure happiness. "Where did you get that clock from?"

The innkeeper shrugged and responded, "I'll tell you the truth, I really don't know who's clock this is. I only came into possession of it when a certain traveler who did not have the money to pay for his lodging stayed here one night. In lieu of payment for his room, he left the clock as a pledge, and said he would stop by and redeem it on his way back. He has yet to do so."

"But do you at least know anything about this man? Where he came from and who is his family?" R' Dov Ber exhorted the innkeeper. "This marvelous clock could only have belonged to a special person with special *vichus* - lineage."

"That I cannot tell you for certain," the innkeeper said. "But now that you mention it, I think I did hear the traveler refer to his grandfather as the *Rebbe* of Lublin."

"The holy **Choze**, the saintly *Rebbe*? I knew it must be so," cried R' Dov Ber with over-brimming excitement. "You see, a clock is generally a depressing instrument. It is constantly telling you that moments of your life have passed by and are irretrievable. One cannot stop the march of time and each time a clock chimes, you are thus made aware that another segment of your life is gone forever. This, I'm afraid, is a depressing thought." R' Dov Ber's eyes widened as he continued to speak.