

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש אמור - פרק ד' דאבות - ל' בעומר

Shabbos Parshas Emor - Fourth Perek

ט"ו אייר תשס"ו - May 13, 2006

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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")



וההלויים רק לשיר ולשמור משמרת. וע"ז סיים הקרא "והיו קדש" - פ' שישארו הכהנים בקדושתם לעולם אף שיפסלו מן העבודה ע"י מום, אבל מ"מ לא תבטל קדושתם, (כי פעל היה משמש על תחילת ההוי' ועל הקיום, ולכן תהיה מורה תמיד העיכוב). וכאן שנכפל "קדשים יהיו והיו קדש", ע"כ שבא הפעל השני על הקיום של הכהנים שלעולם הם ישארו בקודש בכל אופן, כי קדושתם עליונה מקדושת שאר בני ישראל.

קדשים יהיו לאלהיהם ולא יחללו שם אלהיהם כי את אשי ה' לחם אלהיהם הם מקריבים והיו קדש (כא-ו) לכאורה צריך להבין הכפילות שנאמרה בכתוב, דתחילת הפסוק נקט "קדשים יהיו" ובסוף כפל שנית "והיו קדש"? ולמה הוצרך לומר ב' פעמים?

ומבאר מרן הגמור"ר מאיר לייביש מלבי"ם, **בס' התורה והמצוה**, דאחר שהזהירה התורה את כלל ישראל שיקדישו את עצמם מטומאת מאכלות (סוף שמיני), ואיסורי עריות ויתר התועבות (בפ' אחרי מות), ודבר אליהם בנוכח "קדושים תהיו והייתם קדושים", עתה הזהיר את הכהנים בקדושה יתירה נוסף על קדושת ישראל. ולכן, דיבר בלשון נסתר "קדשים יהיו" - שהוא אזהרה לב"ד שישגיחו ע"ז ויכריחו אותם אל קדושה זו, להזהר מן הטומאה והקרח והשריטה. והכתוב מבאר הטעם "כי את אשי ה'" - ר"ל, שזה הסבה הגורמת שמוכרחים הכהנים להתקדש בקדושה עליונה כי הם משרתי אלקים.

וזוהו גם המשך הקרא "הם מקריבים" - כלומר, אע"פ שהלויים ג"כ נבחרו לשרת את השיי"ת, מ"מ "הם" - הכהנים - מובדלים מהם שמקריבים ע"ג המזבח,

**שבר תחת שבר עין תחת עין שן תחת שן כאשר יתן
מוס באדם כן ינתן בו וגו' (כד-כ)**

איתא בגמ' (בבא קמא פד): "עין תחת עין" - ממוך.
 רבי אליעזר אומר "עין תחת עין" - ממש. ממש סלקא
 דעתך? אמר רב אשי לומר שאין שמין אותו בניזק אלא
 במזיק עיניו. והנה מבואר ברמב"ם שמה שכתב בגמ'
 "עין תחת עין - ממוך" - הכוונה שזהו באמת הלכה
 למשה מסיני ממש. ולפיכך יש לנו להקשות, דא"כ לשם
 מה אמרה התורה "עין תחת עין", הלא היה צריך לומר
 "כסף תחת עין"?

אלא משיב הבית הלוי, מרן הגמו"ר יוסף דוב הלוי

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

Listening to a Lady's Voice on Tape

Just like a man is not permitted to listen to a woman sing in person, so too, hearing a recording of a woman is likewise forbidden (2). It is important to clarify this area of *halachah* and better understand the status of a real-life voice to that of a pre-recorded voice. The *gemara* (3) tells us "קול באשה ערוה" and thus, a woman is not permitted to sing in the presence of men (4). The exceptions to this rule include her closest family relatives: Husband, son, grandson, father and grandfather. (Some *poskim* allow even for a brother (5).) Similarly, men are prohibited from consciously listening to a woman or group of women singing, except for those relatives listed heretofore (6).

For the above-mentioned reason, many *poskim* (7) rule that hearing a taped voice of a woman singing has a similar effect on men as hearing her voice live, and as a result, they are equally strict with tapes and other such recordings. Therefore: 1) A man should not listen to a tape or CD of a woman, or a group of women, singing. 2) If such a tape is played at a woman's party or other function designed solely for women, it should be done in a manner that men nearby should not be able to hear it. 3) A tape of women singing (girl's choirs, performances, soloist albums, etc.) should be clearly marked so that men should know that it is not for them to listen to.

(1) עיין חושן משפט קנו:ב (2) באר משה ז:ב:קט (3) ברכות כה. (4) או"ח ה:קצז, עה:ג (5) עיין תשובות והנהגות ב:קלח (6) או"ח ה:קצז, עה:ג (7) עיין שבט הלוי ג:קפא



R' Schneur Zalman of Liadi ZT"L (Baal Hatanya) would say:

"A depressed person is easily defeated for he lacks the drive and energy to overcome his adversary. Similarly, in our epic daily battle against the *yetzer hara*, it is impossible for a person to be truly victorious if he feels despair and depression. A person needs enthusiasm to overcome his *yetzer hara* which comes from true happiness."

R' Dov Ber of Mezeritch ZT"L (Mezeritcher Maggid) would say:

"The Leaders and Elders who reprove *Klal Yisroel* and spur them on to repentance, are compared to the *Kohanim*, the children of Aharon. Thus, the *Torah* tells them: 'You shall not be contaminated' - Do not allow yourselves - the leaders - to become influenced and contaminated by the whims of the people."

An Old Wise Man would say:

"Some people don't make a big deal about their birthday, but I disagree. I think birthdays are wonderful, they're actually good for you. The more birthdays you have, the longer you live!"

THIS ISSUE IS DEDICATED: לעילוי נשמת יונה בן לוי ע"ה - תהא נשמתו צרורה בצרור החיים

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Yismach Moshe were tested exactly the same way, they were all found to be *treife*. It was clear that the legal rulings of these two great *Rabbonim* dominated the physical reality, proving the axiom that the rulings of true halachic authorities determine the actual reality of a physical situation.

TORAH GEMS

ונקדשתי בתוך בני ישראל אני ה' מקדשכם (כב-לב)

This *posuk* is the basis for requiring a *minyan* - a quorum of ten men, in order to *daven* and recite prayers of *kedushah*. The *gemara* (ברכות כא:) connects the words "וּנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל" - "*I will be sanctified amidst Bnei Yisroel*," to a similar phrase in *Parshas Korach*, "הַבְדֵּלוּ מֵתוֹכָהּ הָעֵדָה הַזֹּאת" - "*Separate from amidst this community*," to teach us that just as the latter *posuk* refers to a group of ten (עדה), so does the former refer to a group of ten.

Interestingly, *Chazal* refer back to the original group (עדה) of twelve מרגלים - *spies*, that scouted the Land of Canaan, of whom only two, Yehoshua and Kalev, spoke favorably about the land. The remaining ten, who discouraged the Jews from entering *Eretz Yisroel*, were responsible for the calamity of the entire generation of the Exodus, who perished tragically in the desert. Why is the requirement of a *minyan* derived from a group that the *Torah* describes as wicked?

Rabbi Dr. Abraham J. Twerski Shlit'a writes something remarkable. The *Torah* is telling us in no uncertain terms that a Jew never loses his *kedushah* - his purity of spirit - even if he sins. Nine *tzaddikim* do not constitute a *minyan*, but even ten sinners do. The essence of a Jew is not altered if he deviates from the correct path, and the Divine Presence rests where any ten Jews congregate, even if they are sinful.

A sin is a blemish, and unsightly blemishes ruin the beauty of a fine garment, but they do not destroy it. *Teshuvah* is, of course, required as a cleansing process to restore the garment to its full beauty. However, the Jew with blemishes is a Jew nevertheless, and his essential sanctity remains intact even if he has sinned.

שבת שבתון מקרא קדש כל מלאכה לא תעשו (כג-ג)

The **Zohar** writes: "*The Divine Presence never leaves a Jew on Shabbos or Yom Tov, even on a weekday Shabbos.*" The *meforshim* explain that a "weekday Shabbos" refers to a person who is undergoing extreme dire circumstances, or traveling and loses track of time. Thus, whenever he is able to keep *Shabbos*, *Hashem* is always with him.

In a Warsaw slave battalion during WWII, there was a Jew from Lithuania who was an expert in metalworking, which made him very important to the SS. He was allowed to walk around freely, and was given extra food. One day this man sneaked into the cabin of the **Klausenberger Rebbe, R' Yekusiel Yehudah Halberstam ZT"l**, and said, "*Rebbe*, in my work, I have to violate *Shabbos* by transgressing *Torah* prohibitions. I think it is better to be transferred to a group that has to carry heavy logs and boulders, which is not a *Torah* prohibition but a rabbinical decree."

The *Rebbe* asked him how he was going to do this, and he said, "I will burn my hands with scalding water so that I will be unable to continue my delicate work. Then the Germans will have to transfer me to the other work groups."

"Carrying the boulders meant certain death," reflected the *Rebbe* later. "Many were not able to hold out for more than a few days. I tried to convince him not to put himself into such danger. But he insisted that he wanted to keep *Shabbos* as best as he could. Only with great difficulty was I able to persuade him that as a metalworker he was able to help the lives of many other Jews and he relented. Certainly seeing such a Jew strengthened us all in the joy of 'אשר בחר בנו מכל עמים' - '*Who has chosen us from all the other nations.*'"

החסד הגדול ומתנה טובה של הקב"ה, דהיינו את חוש הראייה, מגיע לו העונש של נטילת הראייה שלו. אולם בזה התורה המתיקה את הדין, כדברי הרמב"ם, שבאמת ראוי לחסרו אבר, אבל התורה קבעה כופר. וזהו מה דאמר רבי אליעזר "עין תחת עין - ממש" - ר"ל, אין הכוונה שיוציאו את העין, אלא שעל המזיק לשלם לא בעד העין של הניזק, אלא בעד העין של המזיק, כי באמת צריך להוציא את עינו של המזיק!

סולובייציק זצ"ל, שאילו היתה התורה נכתבת בלשון "כסף תחת עיני", היה מתקבל הרושם שאיבריו של האדם אינם אלא דבר השווה בכסף, הנערך בכסף. ובכן, אם אדם יחבל באחד מאיבריו של חברו, הלא יש לו לטעון שישלם לו תמורתם ונגמר העסק. על כן כתב הקרא "ועין תחת עיני" - כלומר, לפי מדת הדין יש לחבל באמת בעינו של המזיק, כי העונש צריך להיות שווה להחטא, מדה כנגד מדה, כי אם אחד נטל מחברו את

מעשה אבות סימן לבנים

נבילה וטריפה לא יאכל לטמאה בה אני ה' וגו' (כב-ח)

In Europe, it was the custom to fatten up geese in the months preceding *Pesach*, since many families refrained from using any oil other than goose fat. For six to eight weeks, the geese would be fed a full bucket of corn twice a day, so that by the time the holiday arrived they would be so huge they could barely waddle.

There was just one problem, which confronted the *poskim* and demanded a resolution. Two of the halachic giants of the day, the **Chasam Sofer, R' Moshe Sofer ZT"l**, and the **Yismach Moshe, R' Moshe Teitelbaum ZT"l**, differed in their rulings as to whether the practice of force-feeding rendered the geese not kosher. The question revolved around whether or not the sharp corn grains which were forced down the throats of the birds would damage the esophagus, thus categorizing the birds as "*treife*" (unable to live another year). The *Chasam Sofer* held that when the birds would consume the corn, the esophagus does not become damaged, and so he ruled the practice permissible. Of course, it was understood that the geese had to be carefully checked before being consumed to prove that they were in fact kosher. His contemporary, the *Yismach Moshe*, on the other hand, took a more stringent approach for it was his belief that since the corn kernels being swallowed by the geese were quite sharp, the likelihood was that the birds would be rendered *treife* by the force feedings. Thus, he ruled that geese fed in this manner would not be permissible.

The outcome of this halachic dispute was eagerly anticipated by a great majority of religious Jews in Europe. Indeed, the entire practice and in many cases, the sustenance of many families over the upcoming *Yom Tov*, hinged on the final ruling. The two *tzaddikim* corresponded back and forth, each presenting learned arguments to prove his point, their dispute purely לשם שמים - *for the sake of Heaven*. However, neither was able to convince the other of the legality of his argument and each one stuck to his original position.

Finally, the *Chasam Sofer* suggested that instead of theorizing, they should put their rulings to a practical test. Each was to take ten geese and fatten them up by force feeding them corn kernels. Then, they would slaughter them, fill the esophagi with air and float them in a full tub of water. If the esophagus was damaged, air bubbles would escape into the water, thus proving that the bird was *treife*. If no bubbles were seen, the bird would be kosher. The *Yismach Moshe* wholeheartedly agreed.

When the birds were duly fattened and slaughtered, an amazing thing took place. After placing the esophagi in the water, all the birds from the household of the *Chasam Sofer* proved to be one hundred percent kosher, no air bubbles were seen. Many miles away, however, when the birds belonging to the