

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

תורה תבלין

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שבת קודש פרשת אמור - פרק ד' דאגות - ל"ב בעומר

Shabbos Parshas Emor - Fourth Perek

י"ז אייר תשס"ז - May 5, 2007

הדלקת נרות שבת - 7:38 *	(Monsey, NY)	מנחה גדולה / שבת - 1:29
זמן קריאת שמע/מ"א - 8:45	~~~~~	שקיעה של יום השבת - 7:57
זמן קריאת שמע/ הגר"א - 9:21	~~~~~	צאת הכוכבים / מעריב - 8:47
סוף זמן התפילה / להגר"א - 10:32	~~~~~	צאה"כ / לשיטת רבינו תם - 9:09
* פלג המנחה בע"ש בשעה 6:29 - מי שמדליק מוקדם, אין לאחר מו"מ ע"ש קבלת השבת (משיאמר "בואי כלה")		

מאת הרב שלום פערל שליט"א
נ"ר בשיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו ע"פ פרישיות השבוע

וספרתם לכם ממחרת השבת מיום הביאכם את עמר התנופה שבע שבתות תמימות תהיינה וגו' (כג-טו)

שייכים כלל לעצם הלימוד - מדות טובות. והביאור בזה, שהתורה הרוחני לא תשכון בגוף חומרי - ששוכנים בו מידות רעות, וכדברי רבינו יונה באבות (פ"ג, מ"ז) בביאור דברי המשנה "אם אין דרך ארץ אין תורה", שכתב וז"ל צריך לתקן את עצמו במידות, ובזה תשכון התורה עליו, שאיננה שוכנת לעולם בגוף שאינו בעל מידות טובות עכ"ל.

והנה מובא בספ"ק (שפ"א שבועות תרמ"ו) שבפסח מקריבים מנחת שעורים - מאכל בהמה, ואילו בשבועות מקריבים שתי הלחם מחיטים - מאכל אדם. ונרמז בזה, שעל האדם להקריב ולזכך את חלק הבהמיות שבו, היינו המידות הרעות, ועי"כ יהפך להיות אדם שכלי - רוחני, ויהיה כלי מוכן לקבלת התורה, וכנגד זה, במתן תורה באה מנחת החיטים, שהיא מאכל אדם - בעל שכל.

ולפי"ז יתבאר הענין היטב, דאמנם תוכן ותכלית הספירה היא להביא את האדם לקראת מתן תורה, ומגלה בספירתו צפייתו לה, אבל הדרך להשיגה הוא ע"י שמקריב בהמיותו באיכוך מידותיו, ולכן צורת מעשה הספירה היא בספירת הימים שעברו מהבאת העומר - ימי תיקון המדות. נמצא, דבספירת העומר ישנם שני העניינים כאחד, הראשון, "מיום הביאכם את עומר התנופה" - הקרבת מנחת השעורים שהיא הקרבת הבהמיות, ובזה האדם מכין עצמו לקראת קבלת התורה.

למי הספירה מתחלת עם הבאת העומר, וכמו שאומרים בנוסח הספירה "היום יום לעומר" - שסופרים הימים שעברו מהבאת העומר. וצריך להבין מה עניינה של הבאת העומר שהספירה מתחלת ממנה דוקא?

והנה החינוך (מצוה ש"ו) כתב וז"ל לפי שכל עיקרן של ישראל אינו אלא התורה, ומפני התורה נבראו שמים וארץ וישראל, וכו'. והיא העיקר והסיבה שנגאלו ויצאו ממצרים כדי שיקבלו התורה בסיני ויקיימוה, וכו'. ומפני שהיא כל עיקרן של ישראל ובעבורה נגאלו ועלו לכל הגדולה שעלו אליה, נצטוו למנות ממחרת יום טוב של פסח עד יום נתינת התורה, להראות בנפשנו החפץ הגדול אל היום הנכבד הנכסף ללבנו, כעבד ישאף צל, וימנה תמיד מתי יבוא העת הנכסף אליו, שיצא לחירות, כי המנין מראה לאדם כי כל ישעו וכל חפצו להגיע אל הזמן ההוא עכ"ל.

ומבואר שענין ספירת העומר היא הצפייה והשתוקקות לעתיד - מתן תורה. (וכן מבואר בר"ן בסוף פסחים) אבל לכאורה לשון הפסוק והנוסח שאומרים בספירה, סותרים כוונה זו, דמשמע שעיקר הספירה הוא למנות הימים שעברו מהקרבת העומר? "התורה נקנית בארבעים ושמונה דברים, ואלו הן, בתלמוד, בשמיעת האזן, נושא בעול עם חברו וכו'". (אבות פ"ו). ומבואר מדברי התנא, שבמ"ח קנייני התורה נכללים גם דברים שאינם

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א
רב וקהל אהבת ישראל, קליבלנד הייטס

Keeping a Yahrtzeit (1)

On the annual Jewish date of a parent's death, the children keep the "Yahrtzeit." This consists of performing certain *mitzvos* and merits on that day. Ladies also do those activities that apply to them. Even those whose parents are alive, thank G-d, can gain by learning these laws and seeing the endless merits one can earn for himself and others.

Why do we observe the Yahrtzeit?

There are two basic explanations of this concept.

1. The purpose is to add merits to the deceased on his day of judgment. Every year on this date, he is judged if he is fit to rise to a higher spiritual world. Certain blemishes which did not show up in the previous level might show up in the new stronger light of the new level. (A practical parable, for this would be checking lettuce for bugs where a stronger light reveals what could not be seen with a lesser light.) Therefore, the children do special merits to atone for the parent and help him/her rise. A person doing so is fulfilling the *mitzvah* of honoring his parents which applies even after death (1).
2. Since on this day he suffered the loss of a parent, his *Mazel* (heavenly source of blessing) might be weakened. Thus, he does special *mitzvos* to protect himself (2).

The many mitzvos done on the Yahrtzeit.

Many of these practices are just customs that vary from

(1) קידושין לא (2) לבוש י"ד שע"ז (3) מפי השמועה מבעל הבית ישראל מגור (4) פ' בהעלותך

community to community, while others are done by all.

The basic actions are: 1) Leading the congregation in prayer (שליח ציבור). 2) Saying *Kaddish*. 3) Learning *Torah* especially *Mishnayos*. 4) Lighting a candle to burn throughout the entire 24-hour period. 5) Giving *tzedaka*. 6) Saying a special prayer for the well-being of the soul known as the "molei" (א-למלא רחמים). 7) Receiving an *Aliya* on or soon before that day. 8) Some fast. 9) Some go to the grave, if possible, and say *Tehillim* and other *tefillas*. 10) Some give food in *shul* (תיקון) so that others may make a *beracha* and pray that the departed soul should rise to the next level in *Gan Eden*.

The Shabbos before the Yahrtzeit.

On the *shabbos* before many do some or all of the following customs: 1) Be the *ש"ץ* for *Musaf*. (This is only appropriate if he knows the proper *shabbos nusach* and will be received well by the congregation (3).) Others have the custom to be the *ש"ץ* for שבת מנחה or פסוקי דזמרה, קבלת שבת ש"ץ. 2) Get *maftir* or a different *aliyah*. 3) Say the "Molei" prayer. 4) Lead the congregation for the *Maariv* going out of *shabbos*.

WEEKLY CHIZUK # 29

During the fifth week of *Sefirah*, we observe *Pesach Sheini*. There are many things to learn from this special day. One of them is the strength of willpower to break through and create opportunities to perform *mitzvos* (see *Chidushei Harim* (4)). Take on, *bli neder*, a small extra *limud* (Torah study session) until *Shavuot* and persevere to do it daily and see it possibly creating mastery of a new subject.

הוא היה אומר ...

R' Eliezer Hurvitz ZT"l of Turnigrad (Noam Megadim) would say

"The Holy *Zohar* writes that if one does not invite guests to join him at his *Yom Tov* meals the Prophet Malachi warns that *Hashem* 'will throw the waste upon your faces, the waste of your holidays.' This is not the case with *Shabbos* for which one receives no punishment. This is alluded to in the words of the *Mishna* 'There is no difference between *Shabbos* and *Yom Tov* besides food preparation only.' The word 'בלבד' can also be translated to mean alone. Thus, eating food alone - without guests - is the primary difference between *Shabbos* and *Yom Tov*."

R' Avigdor Miller ZT"l would say:

"One who possesses an understanding of the goodness of the world always rejoices. When one sees no happiness in his lot, he will indeed see no reason to be grateful to his Creator. It is only when one is about to leave this world, that he looks back with regret - too late - at all that he possessed but failed to enjoy."

A Wise Man once said:

"The only place where success comes before work - is in the dictionary!"

לע"נ הר' אברהם יצחק בן הר' חיים יעקב ישראל ז"ל, ורעייתו הא' רחל בת הר' יחיאל מרדכי ע"ה - נפ' כ"ח אייר - תנצב"ה
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gasping, sighing, weeping and dying. But in one such car, headed toward the infamous death camp Treblinka, the sound of singing could be heard. An elderly Jew, wrapped up in his ragged clothing, his face white as snow, was in the process of recalling the *Yom Kippur tefillos* back home. In his mind, this *Modzhitzer Chasid*, **R' Azriel Dovid Fastag ZT"l HY"D**, was standing at the *amud* next to his *Rebbe* on *Yom Kippur*, and it was he who was leading the prayers before the *Rebbe* and all the *Chassidim*.

Suddenly, there appeared before his eyes the words of the twelfth of the Thirteen Principles of Jewish Faith: "אני מאמין באמונה שלימה בביאת המשיח ואף על פי שיתמהמה עם כל זה אחכה לו בכל יום שיבוא" - *"I believe with perfect faith in the coming of the Moshiach; and even though he may tarry, nevertheless, I wait each day for his coming."* Closing his eyes, he meditated on these words and thought, "Just now, when everything seems lost, is a Jew's faith put to the test."

He began to hum a quiet tune. There, amidst the death and despair on the train to Treblinka, the *Chasid* was transformed into a pillar of faith, bringing forth the song of the eternity of the Jewish People. He was unaware of the silence in the cattle car, and of the hundreds of ears listening attentively. He also didn't hear the voices as they gradually joined his song, at first quietly, but soon growing louder and louder. The song spread from car to car. Every mouth that could still draw a breath joined in R' Azriel Dovid's *Ani Ma'amin*.

As if waking from a dream, R' Azriel Dovid opened his eyes to the sight of the singing train. His eyes were red from crying, his cheeks wet with tears. In a choked voice, he cried out, "I will give half of my portion in *Olam Habbah* (the World to Come) to whoever can take my song to the *Modzhitzer Rebbe*!"

A hushed silence descended upon the train. Then, two young men appeared, promising to bring the song to the *Rebbe* at any cost. One of them climbed upon the other's shoulders, and finding a small crack on the train's roof broke out a hole from which to escape. Bidding farewell to their brothers and sisters on the train, the two proceeded to jump off, one after the other. One was killed instantly from the fall. The other survived, taking the memory of the song with him. He eventually found his way to *Eretz Yisroel* and the notes were sent by mail to the *Modzhitzer Rebbe* in New York. Upon receiving the notes and hearing R' Azriel Dovid's tune of *Ani Ma'amin* sung before him, the *Modzhitzer Rebbe* exclaimed, "When they sang *Ani Ma'amin* on that death train, the pillars of the world were shaking. The Almighty Himself said, 'Whenever Jews will sing *Ani Ma'amin*, I will remember the six million victims and have mercy on the rest of My People.'"

It is told that on the first *Yom Kippur* that the *Modzhitzer Rebbe* sang the *Ani Ma'amin*, there were thousands of Jews in the *shul*. The entire congregation burst into tears, which fell like water into the pool of tears and blood of the Jewish people. The tune soon spread throughout world Jewry.

"With this *niggun*," said R' Shaul Yedidya Elazar, "the Jewish people went to the gas chambers. And with this *niggun*, the Jews will march to greet *Moshiach*."

משל למה חדבר רומה

בסכת תשבו שבעת ימים כל האזרח בישראל ישבו בסכת וגו' (כג-מב)

משל: A king once visited a small, secluded city that was surrounded by water on all sides. Those citizens who needed to, were able to cross the river although there were a few old-timers who never bothered to do so. As part of the greeting committee, one old man stepped forward and welcomed the king to his city, where he has lived all his ninety years, never once leaving its confines. The king was amazed.

"If so," said the king to the old man, "I commend you on your loyalty and command you to never leave this city until the day you die!"

A strange thing happened. That very day, the old man hopped on a boat and traveled to a neighboring

city. When the king found out, he became angry.

"I don't know what happened," said the old man when he was confronted. "As soon as I was told not to go, I had this incredible urge to pick up and leave!"

במשל: The *Yerushalmi* (ירמא ה'ד) writes: "*The Yetzer Hara does not urge (a person) to sin only if something is forbidden.*" **R' Chaim Kanievsky Shlit'a** was once asked to be *sandek* at a *bris* on *Hoshana Raba* in a different city. He was afraid to travel since he had stayed up the night before to learn and he might doze off in the car - outside of the *Sukkah*! He only accepted after receiving a *psak* that he may travel. Once it was permitted, he knew he wouldn't feel the urge to sleep!

הספק הגדול מאחז אשר יצק
על ראשו טנק המשחה וכי' (כא-י)

The *Kohen Gadol* must hold himself above and beyond all material aspects of this world, to the point where he may not have any physical ties, nor is he permitted to defile himself by dealing with the death of even his closest relatives. The *gemara* (סנהדרין לט.) recounts an unusual question that was asked of Rav Avahu: If a *Kohen Gadol* is not allowed to deal with a dead body and become impure, how is that *Hakadosh Boruch Hu*, Himself, personally dealt with the burial of *Moshe Rabbeinu*? After all, *Hashem* is regarded as the Holiest of Holies, and His purity is certainly greater than that of the *Kohen Gadol*; if so, by all halachic accounts, He should not have handled the death and burial of even a *tzaddik* like *Moshe*?

The **Maharsha, R' Shmuel Eidels ZT"l**, gives a novel explanation and says that the *Torah* tells us, - "ולא ידע איש את קברתו עד היום הזה" (דברים לד-ו) - "*And no one knew where he (Moshe) is buried until this very day.*" Since *Moshe Rabbeinu*'s death and burial is unknown and shrouded in mystery, he is considered to be like a "מת מצוה" - a corpse whose burial is not being attended to, and as such, even a *Kohen Gadol* is permitted to deal with it and become impure.

Another answer is given by **R' Yosef Schwartz ZT"l of Grosswarden**. A *Kohen Gadol* is related to his family through physical, familial ties; however by raising himself above his peers spiritually, he severs these ties. Thus, he is not permitted to deal with the death of his relatives, allowing himself to become *Tamei*. *Hashem*, on the other hand, will never sever his ties to *Klal Yisroel*, for we are bound to Him forever through the spirit of our collective soul. Thus, *Hashem* can never become *Tamei* from *Klal Yisroel*.

מעשה אבות ... סימן לבנים

ולא תחללו את שם קדשי וגקדשתי בתוך בני ישראל אני ה' מקדשכם וגו' (כב-לב)

Dark clouds began to cover the skies of Europe - the clouds of Nazism. In spite of the terrible decrees, the yellow patch and the ghettos, most Jews could not fathom what was about to befall them. Only a few managed to escape the clutches of the German occupation to safe havens. One of them was the **Modzhitzer Rebbe, R' Shaul Yedidya Elazar Taub ZT"l**, whose *Chassidim* made a tremendous effort to save him. He was smuggled out of Poland to Lithuania, and from there he made his way across Russia to Shanghai, China, eventually arriving in America in 1940.

Meanwhile in Poland tens of thousands of Jews were being shipped off to their death in cattle cars that took them to a place where their existence would no longer trouble the Nazis - to Auschwitz, Treblinka, Majdanek. Inside the crowded cars, over the clatter of the cattle cars' wheels, rose the sounds of people

וספרתם לכם ממוחת השבת מיום
הביאתכם את עמך העשפה וכי' (כג-טז)

During the seven weeks of *Sefirah*, 24,000 students of Rabi Akiva died and we mourn for them. But certainly there has been no shortage of other tragedies in our history. Why do we mourn specifically for these students, specifically at this time?

R' Meir Chodosh ZT"l quotes the renowned *Medrash* (brought by Rashi), that when *Bnei Yisroel* arrived at *Har Sinai*, they were united בלב כאיש אחד "כאיש אחד בלב כאיש אחד" - "*as one person, with one heart.*" It appears that the 49-day period from *Yetzias Mitzrayim* to *Kabbolas Hatorah* was a time when *Bnei Yisroel* learned not to be self-centered, not to focus on their personal necessities, but rather, to focus on the needs of others. This was a prerequisite to receiving the *Torah*. However, *Chazal* tell us that the reason the students of Rabi Akiva died between *Pesach* and *Shavuos* was, - "מפני שלא נהגו כבוד זה לזה" - "*Because they did not treat each other with respect.*" Many *Meforshim* explain that this "lack of respect" refers to *Lashon Hara* and evil gossip that the students spoke against each other. (In fact, the *gematria* of לשון הרע [661] is equal to that of מפני שלא נהגו כבוד זה לזה **Z. Bass**) Clearly, their deaths during these weeks were not incidental; the Divine service of these weeks is to learn to care for others as the Jews did in the desert, yet the students of Rabi Akiva failed to incorporate this lesson and were summarily punished.

For this very reason, the Sages singled out this tragic event. It highlights the special significance of this period of the year, a time when we should demonstrate extra care for one another, drawing closer to our brethren in preparation for receiving the *Torah* "*as one person, with one heart.*"