

מאת מו"ח ברוך הירשפלד שליט"א
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הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Sefiras Haomer - Avoiding Mispronunciation

Last week we discussed a common mispronunciation in counting *Sefirah* which changes the meaning of the word and might invalidate the entire *mitzva*. However, not all mispronunciations change the meaning. Let us discuss a number of other important cases.

Stressing the Correct Syllable

In the English language, some words have the stress placed on the beginning of the word, as in the word "dining." Other words are to be stressed at the end, as in the word "abrupt." In the holy language that we *daven* in, there are certain words with specific stress placed upon them that when said one way have a certain meaning, although when the stress is put on a different part of the word, it can cause it to mean something else or change the tense. There are a number of such cases in the *posukim* of *Krias Shema* alone:

These are such words that by stressing the last bolded syllable at the end of the word, one gives it the desired future tense according to the context of those *posukim*. This does not automatically mean that by not doing so the *Krias Shema* is invalidated, however, there is no question that the correct way is to stress the last syllable of those words.

Similar Sounding Consonants

In *Lashon Hakodesh*, certain letters tend to sound similar when they are pronounced. For example, the letters "ק" and "ג" are somewhat similar and are sounded from the same part of the mouth. As a result, some people are not careful and interchange these two letters, i.e. in the first two words of *Kaddish*. The correct way to pronounce it is "Yisgadal Veyiskadash." However, by interchanging the "ק" and "ג", or saying them both the same way, one is mispronouncing the words. The letters "ז" and "ש" are also somewhat the same and are produced from the same part of the mouth. This causes some people to mistakenly say at the end of *Shema*, "Ushchartam" and "Tiskeru" instead of the correct "Uzchartam" and "Tizkeru." One should ensure that he pronounces all the words properly during *davening*.

WEEKLY CHIZUK # 28

This is the season of the year when we make the *beracha* on the blossoming trees. R' Mordechai Gifter ZT"L used to say that even though this is said only once a year, it helps us train our eyes to see the beauty of the spring and summer. This brings a person pleasure and closeness to the Creator who forms and colors each blade, leaf and flower. Let us use this delightful time to keep noticing *Hashem's* wondrous world. (Important Note: One should not interrupt his learning to do so. See Avos 3:9)

הוא היה אומר...

R' Dovid'l of Lelov ZT"L would say

"People say I am a *tzaddik* but I know that I am not. How do I know? Because the *Torah* teaches us that we must love every *yid* like we love ourselves. But I find that I cannot help loving my son more than I love other Jews. This is proof that I cannot be a *tzaddik*!"

R' Nosson Tzvi Finkel ZT"L (Alter from Slabodkah) would say:

"The *gemara* relates that the holy Rava would place his hand over his eyes when reciting '*Shema Yisroel*,' and the *Shulchan Aruch* cites this custom as the proper thing to do. The main reason it is done is to aid one in his concentration. But also, when a person concentrates deeply, he is apt to grimace and a look of pain may come over him. Someone who is watching him may find this offensive and upsetting. To spare others this unpleasantness, Rava would cover his face and we do the same."

R' Shamshon Raphael Hirsch ZT"L would say:

"When the Almighty created the world, He took into consideration even the smallest of creatures. He did not give life to any being for which no provision was not made in this world. The thought that no creature is insignificant should make every person aware that living on Earth deserves respect because it itself bears the stamp of the Almighty. Thus, we too, ought to respect ourselves as creatures of the Almighty."

לעילוי נשמת אמי מורתי חנה רחל בת יצחק יעקב - נפ' ב' דר"ה אייר - תשס"ה
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שבת קודש פרשת אחרי מות / קדושים - פרק ג' דאבות - כ"ה בעומר Shabbos Parshas Achrei Mos / Kedoshim - Third Perek

י' אייר תשס"ז - April 28, 2007

הדלקת נרות שבת - 7:31 *	(Monsey, NY)	מנחה גדולה / שבת - 1:29
זמן קריאת שמע/מ"א - 8:50	~~~~~	שקיעה של יום השבת - 7:50
זמן קריאת שמע/ הגר"א - 9:26	~~~~~	צאת הכוכבים / מעריב - 8:40
סוף זמן התפילה / להגר"א - 10:36	~~~~	צאה"כ / לשיטת רבינו תם - 9:02
* פלג המנחה בעשי בשעה 6:23 - מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "ביאן כלה")		

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע
מאוצרותיו של המגיד
מאת הרב שלום פערל שליט"א
נ"נ בישיבת הגר"צ קושלבסקי
קדושים תהיו כי קדוש אני ה' אלוהיכם וכו' (ויט-ב)

אנה מצינו בזה ב' ביאורים: א. הרמב"ן למד שמילת "קדוש" עניינה פרוש - "קדש עצמך במותר לך", שלא יהיה "נבל ברשות התורה", ואינו מספיק שלומדים תורה ומקיימים המצוות, אלא צריכים לפרוש מהתאוות, להתרומם מחומריות של הבלי עולם הזה. ב. הוזה"ק (ריש הפרשה, ד"ה וידבר) מבאר, "זכאין אינון צדיקא דמשתדלי באורייתא ומקדשי גרמיייהו (עצמם) בקדושה דמלכא", וממשיך (בד"ה רבי יוסי), "ואורייתא קדושה אתקרי דכתיב כי קדוש אני ה', ודא אורייתא דהיא שמא קדישא עילאה, ועל דא, מאן דאשתדל בה אתנדכי (מזדכך) ולבתר אתקדש דכתיב קדושים תהיו - "היו" לא כתיב, אלא "תהיו", תהיו ודאי" עכ"ל. ומבואר, שמדובר בעמל התורה, שהעוסק בתורה - "שמותיו של ה'" מזדכך ומתקדש. "קדושים תהיו" - ודא, ע"י "כי קדוש אני ה' אלוהיכם". נמצא שיש שני ביאורים. א. הרמב"ן למד דמדובר בפרישות מתאוות עולם הזה. ב. הוזה"ק מבאר דמדובר בעסק התורה. ונראה שיש קשר בין ב' הביאורים. כת' "ושמחת בכל הטוב" (דברים כ"ו, י"א), ומבאר האור החיים הק', שמרומז "בכל הטוב" אל התורה, וכמו שאמרו חז"ל "אין טוב אלא תורה" (אבות ו' ג'), וכתב וז"ל: שאם היו בני אדם מרגישין במתיקות ועריבות טוב התורה, היו משתגעים ומתלהטים אחריה, ולא יחשב בעיניהם מלא עולם כסף וזהב

למאומה, כי התורה כוללת כל הטובות שבעולם עכ"ל. ומתבאר מדבריו גודל מתיקות התורה. ולפי"ז י"ל, שאף שהגוף דורש תענוגים, אולם לאחר שיכיר מתיקות ותענוג לימוד התורה, יוותר מתענוגי עולם הזה, ויבקש התענוג שבתורה. ולפי"ז מבואר הקשר בין שני הביאורים. "קדושים תהיו" - פרושים מן התאוה, ויכולים להגיע לזה, "כי קדוש אני ה' אלוהיכם" - אם תתעסקו בתורה המתוקה, ואז לא תרגישו החסרון של "תאוות החומר" שאין לכם. וכמו שכתוב (תהלים ל"ד, י"א) "ודורשי ה'" - שנהנים מהתענוג הרוחני של עמל התורה שהוא שמותיו של ה', "לא יחסרו כל טוב" - לא חשים בחסרון של תאוותיהם החומריות. וכן כתוב, "אשרי האיש אשר לא הלך בעצת רשעים" - שמתרחק מחיים של תענוגי החומר והחטא, וזוכה לכך, "כי אם בתורת ה' חפצו" - ע"י שעוסק התורה ונהנה ממנה, שאז יש לו תחליף לתענוגי החומר. ואיתא בב"ב (נח): "בראש כל אסון אנא חמר", והיינו, שיהיה התרופה הכי טוב. ומבאר הגר"א דאיתא בקידושין (ל'): "בראתי יצר הרע בראתי תורה תבלין", שע"י התענוג שחש בעמלו בתורה אינו נמשך אחר היצר. וזהו כוונת הגמ' נגד היצר המושך את האדם לתענוגי העולם, יש ללמוד תורה, שנהנה בעמלה, כשיכיר שנהנה מיינו, ואינו נמשך אחר פיתוי היצר.

anticipating terrible suffering and sadistic persecution in the coming weeks.

A number of religious prisoners, however, were unconcerned and felt that they needed to celebrate the old holiday rituals as best as they could under the circumstances. In Janowska, there was a Jewish kapo (barrack foreman) by the name of Schneeweiss, one of those people one stays away from if he values his life. He was as sadistic as any Nazi toward his fellow Jews, but he was in charge and needed to be dealt with. The day before *Yom Kippur*, a few prisoners approached a fellow inmate, the **Bluzhever Rebbe, R' Yisroel Spira ZT"l**, and asked him to be their representative to speak with this Jewish kapo and request that they be excused from work on the holy day of *Yom Kippur*. The *Rebbe* was hesitant, as the request alone could bring about his untimely demise, but he was exceedingly moved by the earnest desire of these prisoners, and decided to go ahead and ask.

With a heavy heart and tearful prayer to Heaven, R' Yisroel approached the kapo. “Tonight is *Kol Nidrei* eve,” he began tepidly. “You are a Jew like myself. There is a small group of Jews who want to observe and pray on this holy day. Can you do something about it? Can you help?”

To his great surprise, the *Rebbe* noticed a small tremor course the kapo's body. Solemnly, the guard replied, “Rabbi, I cannot do anything for you tonight, as I have no jurisdiction over the night brigade. But during the day tomorrow, I will put you and your friends to work cleaning the officers' quarters without polish or water, so that you will not be in any violation of the holiday. I myself will supervise.”

True to his word, the next day, R' Yisroel and the others were brought to the S.S. Officers' quarters and put to work. The *Rebbe* used a dry rag as he cleaned the huge windows and his companions polished the wood floor. Together, they chanted the *Yom Kippur tefillos* with tears of sincerity pouring forth.

At about 12:00 noon, two Nazis suddenly burst into the room with heaping trays of aromatic food and set them down before the starving inmates with a simple demand: eat or be shot. Nobody moved. The lead Nazi commanded: “You must eat this minute or you will be shot on the spot! Now *fress!*”

Still nobody moved and the Nazis' patience began wearing thin. They called in Schneeweiss from an adjoining room and demanded, “Make them eat now, or you will be killed along with them.”

This same kapo stood up defiantly and said, “Today is *Yom Kippur*, a day holy to the Jews and we may not eat.” Incredulous at the insolence of this Jewish kapo, they asked him to repeat that statement, which he did proudly and defiantly. The German unholstered his revolver and pointed it at Schneeweiss who did not as much as blink. A single shot rang out and Schneeweiss fell dead.

Much later, the *Bluzhever Rebbe* would recount this story to his *chassidim*. “It was only then, on that *Yom Kippur* day in Janowska, did I understand the meaning of *Chazal's* words (עירובין ו): ‘*Even the transgressors in Yisroel are full of good deeds as a pomegranate is filled with seeds.*’”

משל למח הדבר רומה

ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני ה' וגו' (יח-ה)

משל: In the days when an ice cream sundae cost much less, a 10-year-old boy entered a coffee shop and sat down at a table. A waitress put a glass of water in front of him. “How much is an ice cream sundae?” he asked eagerly. “Fifty cents,” she replied.

The little boy pulled is hand out of his pocket and studied the coins in it. “Well, how much is a plain dish of ice cream?” he asked. People began looking over at them and the waitress was growing impatient. “Thirty-five cents,” she brusquely replied.

The little boy again counted his coins. “I guess ... I'll have the plain ice cream,” he said finally.

She brought the ice cream, put the bill on the table

and walked away. The boy finished the ice cream, paid the cashier and left. When the waitress came back, she began to cry as she wiped down the table. There, placed neatly beside the empty dish, were two nickels and five pennies. He couldn't have the sundae, because he had to have enough left to leave her a tip!

גמטריה: The *Torah* teaches that *mitzvos* and good deeds are not concepts that are fulfilled involuntarily. Rather “וחי בהם” - it is a way of life, something that a Jew feels instinctively and fulfills because his heart knows that it is the correct way to be. Every Jew, from a small child to an older person, embodies the *middah* of kindness and it shows in our everyday life.

בזאת יבא אהרן אל הקדש בפר כן
בקר לחטאת ואיל לעולה וגו' (טז-ג)

The *Medrash* deduces ten lessons from the word “בזאת” and lists ten זכותים - *credits*, for which Aharon was permitted to enter into the קדוש הקדשים: *Shabbos, Milah, Torah, Yerushalayim, Shevatim, Yehudah, Yisroel, Terumah, Maaser and Korbonos*. (אבני נזר)

The words “בזאת יבא אהרן אל הקדש” - “*With this did Aharon enter into the Holy*,” also held a mystical connotation for which great *Kabbalists* of earlier generations believed to be a reference to the coming of *Moshiach*. **R' Shimshon of Ostropli ZT"l** interpreted the word “זאת” to have the same *gematria* as the year ת"ח (1648) and firmly believed that due to the horrific Chmielnicki attacks perpetrated by the Cossacks and the general slaughter of thousands of Jews during that ignominious year, it was in actuality paving the way for *Moshiach* to arrive and redeem the Jewish People from the long exile. He explained that “בזאת” - in this year of 1648, “בא אהרן אל הקדש” - will the Chosen People (a reference to Aharon who was chosen to be *Kohen Gadol*) enter into a state of holiness and purity through the coming of *Moshiach*.

Unfortunately, it was not to be and many Jews lost their hope and ר"ל their faith. It was then, that the holy **Shach, R' Shabsi Hakohen ZT"l**, issued a public statement in the hopes of raising the spirit of the people: “מאת ה' הייתה זאת” - True, it was supposed to be the will of *Hashem* to redeem us in this year of (1648) “זאת” - and we were to see great wonders. However, “זה היום עשה ה'” - *Hashem* took into account that we haven't fulfilled the “היום” of the *posuk* (תהלים צה-ז) - “*Today if you listen to the voice of Hashem.*” *Moshiach* can only come when we listen and do *Teshuvah*.

מעשה אבות ... סימן לבנים

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו וגו' (טז-ל)

The soul of a Jew is pure. No matter how sullied the building, the foundation is never spoiled. We are assured that no amount of sin can sever the connection of a Jew from his Maker. Thus, *Hashem* gives us an opportunity each and every year to remove the stench of sin that we have brought upon ourselves through the *teshuvah* process on *Yom Kippur*. No matter one's station in life, *Hashem* is willing and eager to accept every last one of his children back into the fold. As we say: “על דעת המקום ועל דעת הקהל ... אנו מתפללים עם העבריינים” - “*With Hashem's consent and the consent of the congregation ... we pray even with the sinners.*”

The season of the Jewish High Holidays was drawing near, and fear in the Janowska Concentration Camp mounted. It was widely known that the Germans, and their trusted helpers both Jew and Gentile alike, especially enjoyed inflicting added terror and death during Jewish holidays. The prisoners huddled in fear

TORAH GEMS

כאשר מכם יהיה לכם הנהגת הנהגת
וארצות לו כמך כי גרים והיותם (ט-ד)

Rashi explains that one may not taunt a *ger* - convert, by reminding him, “*In the past you were an idolater and now you come to learn Torah that was given from the mouth of the Almighty?*” The requirement to display special love for a Jewish convert is constantly repeated in the *Torah*. According to the *gemara* (בבא מציעא נט), there are thirty-six references to this in the *Chumash* alone!

R' Avrohom Yaakov Pam ZT"l illuminates the concept of “*Loving a Stranger*” in a new light. In the past few decades, the Jewish world has experienced a phenomenon almost without parallel in Jewish history - the *Baal Teshuvah* movement. Hundreds of thousands of Jews who had been estranged from a *Torah* way of life have “returned” to *mitzvah* observance. Many have had to overcome enormous obstacles along the way. Some have had to deal with the intense opposition of parents or spouses. For others it has meant sacrificing lucrative careers. What brings these people back to *emunah* in *Hashem*? They realize that the society around them is totally devoid of spirituality and they feel the emptiness of a life revolving solely around money and גשמייות.

Baalei Teshuvah, much like the גרים who are specifically mentioned in the *Torah*, are a great blessing to the Jewish community. They often serve as role models in their devotion to the meticulous performance of *mitzvos*. It is incumbent upon us to help them smooth out the many “bumps” along the way. Let us assist them with *shidduchim* and employment opportunities, as they often lack the extended family structure and support system that “frum-from-birth” Jews take for granted.