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MONSEY Edition



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

לי בעומר פרק ד' ראשון

שבת קודש פרשת אמור ט"ו אייר תש"פ SHABBOS PARSHAS EMOR ... MAY 9, 2020

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טיב התבלין

באתר וועבזייטל רב גמלא חסד ומשפט שליטתו שר השטם יחזיק עניין

אמר אל הכהנים בני אהרן ואמרת ... (מז-ל) - דרכיה דרכי נועם (פ"ש): 'אמור ... ואמרת, להוודי גדולים על הקטנים; כלומר מה שכללה התורה ב' לשונות של אמירה - ללמדנו כי אין די במה שהגדולים למדו את החוקים והמשפטים ואף יודעים לקיימם אלא אף צריכים להשפיע לאחרים הנמצאים במצב נמוך מרם ונלקאים עדיין קטנים. צריך שיוודעו ויזהירו אותם ע"י שיעמרו על משמרתם וילמדו אותם בינה שלא ישלכו ולמען ידעו את הדרך ילכו בה. ידוע כי האמירה היא לשון רכה ואילו הדיבור היא לשון קשה, לזה בומן שהתורה באה ללמדנו על ענין האחריות ללמד ולהזהיר את האחרים נאמרה אופן של אמירה לשון רכה שבכך נצטוונו להתנהג בענין החינוך והאזרה והתגורלים אל הקטנים בכדי שיאז ערב לאוונתם ויקבלו דברי המוסר ודרכי הנהגה. התורה באה לרמזנו בזה כיצד יהיה הדרך בחינוך הבנים והתלמידים בדבר אליהם בשפה רכה ונעימה העריבה לאוזן שומעיה כעין שכתוב 'דרכיה דרכי נעם וכל נתיבותיה שלום', ודווקא כך יפעלו הדברים את פעולתם כענין שאמר החכם מכל אדם לשון רכה תשבר גרם וכעין ששנינו מפורשות 'שלישה דברים צריך אדם לומר בתוך ביתו ערב שבת עם השכה' הודשת הגמרא 'צריך למימדיניהו בניחוחות, כי היכי דליקבלו מנינה; כלומר על ידי שיאמרו ברובע ובנחת יבוא לידו כך שישמעו ויקבלו ממנו את דבריו ומשאלותיו.

מאז שדרכיה בית מקורשינו ותפארתנו חשוב אין לנו קרבנות לכפרה, ואנו מתנחמים בעבודת התפילה אשר באה תמורת הקרבנות כמאמרם 'ונשלמה פרים שפתינו, אמרה כנסת ישראל לפני הקב"ה: רבש"ע שבית המקדש היה קיים היינו מקריבים קרבן ומתכפר ועכשיו אין בידינו אלא תפלה, בזה משלימים את הקרבת הקרבנות.

עיונותך אתבונן

קטן ורב אדם וציל אבשיין שליטתא בעלמא שיה אבשיין

ששת ימים תקשה מלאכה ובוים השביעי שבת שכתון מקרא קדש כל מלאכה לא תקשו ... (כג-ג) - בענין שבת הוא יום של הודאה להש"ת א' ונה הרמב"ן כתב (אמונה ובטחון פ"א) וז"ל, 'אברהם יצחק ויעקב ראויו שמעון לוי ויהודה, כנגד ז' ימי השבוע. נמצא שהוא כנגד השבת ונאמר ביהודה ותעמוד מלתו, ונאמר בשבת והשבות ביום השביעי, כלומר שבת ועמד ממלאכת. ונאמר ביהודה אתה יזדוך אחיך, ובשבת אמר מומד שיד ליום השבת טוב להודות לה', עכ"ל.

הרי, שמהותו של יום השבת הוא יום של הודאה להש"ת, ואחד מן השמות שכלל ישראל נקרא הוא שם 'הודי' משרש של יהודה. שמהותו של איש יהודי הוא להיות מודה ויהודה להקב"ה תמיד בכל עת ובכל שעה, ועי' במש"כ השפת אמת (פרשת ויגש תרל"א) וז"ל 'יהודה, מלשון הודאה והוא כל איש ישראל. שמעתי מאז"ר מרד' וצלה"ה שנקראו יהודים על שם שמועד להש"ת על כל דבר קטן וגדול שיוודעין שחבל ממנו ית' כו', עכ"ל. וכן כ' המדש"א (סוטה י"ב) 'שנקראו ישראל' יהודה' בעבר שהם מודים לה'. וזהו מהותו של איש יהודי להיות מודה להקב"ה תמיד. ואינו חוזר רק ביום השבת, אלא דביום השבת הוא יום שחבל פניו למלאכה וע"כ יש בפניו להודאת להש"ת, כמש' ודד"ק על השבת (תהלים צב, ב): 'טוב להודות לה' ולמד לשמך עליון' - 'טוב להודות

הלכה למעשה
A SERIES IN HALACHA LIVING A "TORAH" DAY
Coronavirus: Relevant Halachos in These Trying Times (6) Weddings in Times of Social Distancing. When we cannot have big crowds by a *chasuna*, we have to suffice with minimums, both in numbers and physical proximity. We should try to have ten men (the *Chosson*, *Mesader Kiddushin*, fathers and relatives who can combine for any *minyan* for *davening* are part of the ten). They do not have to be crowded under or around the *chuppah*. They can be scattered around the whole area, preferably with no fence or *mechtza* between them. The two witnesses have to stand close enough to hear the words of the *Mesader Kiddusin* to the *Chosson* and *Kallah* about the ring, to examine the ring, see the *Chosson* give the *Kallah* the ring, hear him say the words, "*Harei at mekudeshes li b'taba'as zu etc.*" And in places where they do so, they should see the *Chosson* hand the *Kesuba* to the *Kallah*. The (Jewish) photographer and musician also may be counted into the ten men (1).
In Dire Circumstances. In dire or rushed circumstances, when we don't have ten men, the *Birkas Eirusin* can be recited, and the marriage can still take place. However, the *Birkas Nisuin* (*Sheva Berachos*) cannot be said. The *chuppah* will (according to most *Poskim*) still take place and the *Kallah* will become a *Nesuah*. (The famous statement in the beginning of *Meseches Kallah*: "*A Kallah without berachos is prohibited to her husband,*" (2) doesn't mean literally that she is not a *Nesuah* without *berachos*. Rather, it means that without any *chuppah* she is prohibited.) At a later time, when a *minyan* of ten is gathered, *Birkas Nisuin* can be said then (3).
Kesuba Reading and Recital of Sheva Berachos. It has been suggested that in order to keep proper distancing, the *Kesuba* should be read by the *Mesader Kiddushin* who is already standing there under the *chuppah*, or by someone else standing slightly away from the *chuppah*. Also the two sets of parents should back away from the *chuppah* after walking their children down. The 7

בין הריחים - זבלין מדרף היומי
לא יצא האיש בכנרדל המסומר בשבת משום מעשה שויה - שבת ב.
A shoe that has nails protruding from the sole. Since there was an incident (see *Gemara* for different versions) and due to some confusion, people trampled each other & many were killed, we forbid wearing these types of shoes as they are dangerous. The *Gemara* asks, if it's not a *Muktza* issue, why forbid it only on *Shabbos* & not during the week? The *Gemara* answers that since the original incident took place on *Shabbos*, the decree was made only for *Shabbos*.
says, we are נורה that one should cover all knives on the table before *Bentching*. But we are not נורה to do this on *Shabbos*. The *Taz* quotes the **Bais Yosef** who gives 2 reasons for this נורה: 1. Knives shorten a man's life, whereas our table is compared to a נורה that helps prolong our lives (see **אשל אברהם** for reason why we only cover by ברהמ"ז). 2. There once was an incident where a man was *bentching*. When he got to the *bracha* of "בויני ירושלים", he became so distraught over the *churban* that he took a knife from the table & stabbed himself. The *Bais Yosef* wonders why this practice is only on weekdays not on *Shabbos* & *Yom Tov*. The *Taz* explains, that there is no question on the second reason. Just as we see by סנדל המסומר that because the story transpired on *Shabbos*, it is only *assur* on *Shabbos*, so too, the knife story happened during the week and is only *assur* during the week.

הוא היה אומר ...

R' Mordechai Gifter ז"ל (Pirkei Torah) would say:
Each time we fulfill *Hashem's* will, we change both our general essence and our relationship with *mitzvos*. We are not simply performing another *mitzvah*, but rather doing a *mitzvah* on an entirely new level. For instance, one who learns *Torah* for half-an-hour, has not just added thirty minutes of learning, but has changed his entire being! His relationship to *mitzvos* is on an entirely new level. Thus, *Hashem* told Moshe, 'Say to the *Kohanim*' - instruct them as to the *mitzvos* that the entire nation must do, 'and say to them' - teach them what is pertinent to *kohanim* on their level."

R' Yissachar Dov Rokeach ז"ל (Belzer Rebbe) would say:
Chassidim have a *minhag* to *toivel* in the *mikvah* every day. One who disgraces this *minhag* is nothing short of an *Apikores*. The reason is that the **Mahari"l** writes, one should go to the *mikvah* on *Erev Yom Kippur* because '*Teshuvah requires immersion in a Mikvah.*' Furthermore, *Chazal* tell us (*Shabbos 153a*), '*Do Teshuvah today in case you die tomorrow.*' Thus, since one must do *Teshuvah* every day (in case he dies the next day) and *Teshuvah* requires immersion in a *mikvah*, that is why *Chassidim* *toivel* every day."

A Wise Man would say: "Do not just follow in the footsteps of the wise men of old; seek what they sought."
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מעשה אבות ... סימן לבנים

ובת כהן כי תהיה אלמנה וגרושה ורוץ אין לה ושבה אל בית אביה כנקודיה מלחם אביה תאכל ... (כב-יג)

The following story is told by Rabbi Pinchas Woolstone of Sydney, Australia. While I was in New York, I was approached by a prestigious Chassidic rabbi, who told me about a family that was searching for their long-lost daughter. She had been born and raised in Boro Park, and had married there. Unfortunately, the marriage ended badly, but her husband - for whatever reason - refused to give her a *get* (divorce). After this went on for a period of time, the wife suddenly disappeared. Her family had since learned that she had gone to Australia, but they had no idea where. Since I was from Australia, the rabbi who approached me thought that maybe I could help them bring their daughter back to her people.

I answered him almost jokingly, “Australia is geographically the size of the United States. Looking for someone in Australia without an address, or even a city, is like trying to find a needle in a haystack.”

Before returning to Australia, I had an audience with the **Lubavitcher Rebbe ז”ל**, so I told him this whole story. He thought for a moment and then asked, “When are you going back?” I told him I was leaving this week.

He said, “Sometime after you get back, maybe the week after, you should take a trip to Brisbane.” He didn’t explain why and I didn’t have the temerity to ask. But a short time after I returned to Australia, I got on a plane to Brisbane.

Now, Brisbane is a northerly city, about an hour’s flight from Sydney, and it has a very small Jewish community. At that time, there was no *Chabad* emissary in Brisbane and Jewishly speaking, it was a desolate place.

Flying there, I found myself sitting next to a Greek Orthodox Christian woman. Seeing that I was Jewish, she began asking me theological questions concerning the Bible. Toward the end of our conversation, she asked me something peculiar: “What is the Jewish view of a person who leaves the Jewish faith? Is such a person allowed back in, or is the door bolted?”

I answered, “Nobody can ever be separated from Almighty G-d, and if for whatever reason, someone has not honored his or her commitment to *Torah* and decides to come home again, the Jewish community will welcome that person with open arms.”

She nodded and then said, “I want to tell you something. I own a chain of dress shops around Australia and, in Cairns, I have a shop which employs a Jewish girl. I know she’s Jewish because she once told me that she came from a very religious home in New York and I can see that she’s living a very different life here from how she was brought up. She says she’s happy, but I can tell that she’s really not, and I believe that she would be better off back in her own community.”

At that moment, bells started ringing in my head. Here I am going to Brisbane on the *Rebbe’s* instructions without knowing why I am going there. And on the way, I meet a Christian woman who is telling me about a Jewish girl who left home. Realizing what this could mean, I began to shake from excitement. I said to the woman, “You should know that I am going to Brisbane because a Rabbi in New York told me to after I asked him how I could find a lost Jewish girl.” The woman got so excited that immediately offered to pay all costs involved, so that I could meet this girl - though I declined her offer.

From Brisbane, I flew to Cairns, and I walked into this dress shop. She wasn’t there at first, and I had to wait a little until she came back from her break. But the moment she walked in, I knew it was her! Her face hadn’t changed from the picture I was shown, just her outward appearance. Obviously she was not dressed like a religious girl from Boro Park, and she was clearly surprised to see me there - a *chasid* visiting a women’s dress shop in a far-flung region of Australia. Trying to find the right words, I decided it was best to just tell her why I was there. She wasn’t too enthusiastic. She looked at me harshly and said, “Look, all I want - all I ever wanted - is a *get!* If you can help me with a *get*, then fine. But if not, then just leave me alone.”

I called the people back in New York, and they finally managed to arrange her *get*. While I was making these arrangements, I met with her again, and I said to her, “You know that getting divorced from your husband doesn’t mean you must divorce yourself from your family, from your community, from your religion and from *Hashem*.” She heard me.

She came back to America and began attending *Shabbos* dinners that were organized by a local *Chabad* group. Little by little, she became *Torah*-observant again. Today she is married again, and a mother of a beautiful family. (Adapted from JEmedia.org)

תורת הצבי על הפטרות

ואחזה לא תתנו להם בישראל אני אחזהם ... (ויקרא פר-כה)

Just as the *Parsha* describes the role of the *Kohanim* in the *Bais Hamikdash*, *Yechezkel HaNavi* prophesied about the eventual service of the *Kohanim* in the third *Bais Hamikdash*. Interestingly, *Yechezkal* conveys a perplexing directive from *Hashem*: “you shall give them no possession in Israel; I am their possession.” What does this mean? Surely the *Kohanim* who work so hard to maintain the spiritual level of the Jewish people deserve a portion in their ancestral land.

R’ Yom Tov Lipmann HaLevi Heller ז”ל (Tosfos Yom Tov) explains that the *Kohen’s* “Boss” is *Hashem* Himself who takes care of “His employees” diligently by supplying

them with *Maaser* (tithes). But just as a *Rosh HaKehillah* - Head of a city, can easily become haughty as a result of his elevated status in the community, *Kohanim* may be swayed to corruption just the same. A *Kohen’s* role is to serve as the intermediary between the people and *Hashem*, and as such, their only allegiance should be to facilitate service to *Hashem*. Thus, the *Kohanim* did not receive a portion of the land (they were supported through other means) so as not to be swayed by materialism and lose their focus on their purpose in life.

In our ostentatiously materialistic world, the lesson of the *Kohanim* rings clear. It is not how much money a person has that makes him great, it is the great things that he does with the money which he attains, that sets him apart!

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

וספרתם לכם ממחרת השבת מיום הביאתם את עמר התנופה שבוע שבתות תמימת הדיינה (כב-טז) *Chazal* say that the the words “*U’sfartem lachem*” teaches us that the *mitzvah* of *Sefiras HaOmer* is a commandment that is incumbent upon each individual person to fulfill and count, and it is not only upon *beis din*. The **Ramban** compares this to the *posuk* by the *mitzvah* of *Lulav*, which contains similar wording, where we are instructed “*Ul’kachtem lachem.*” There, too, each person is required to perform the *mitzvah* individually and take a *Lulav*. Based on this, perhaps we can suggest the following *machshava*. *Chazal* are linking the *mitzvah* of *Sefirah* to *Lulav* to teach us a vital lesson. When we count the days of *Sefirah*, it is not enough to simply “count” the day. Rather, we must “take” the day with us, utilizing each precious day and hour to its fullest. This will allow us to accomplish as much as we possibly can during this time-period.

The **Zaida ז”ל (Baal Machsheves Halev)** would often say, that is quite common for people to *bentch* each other with a long life by citing the words, “*Arichus Yamim V’shanim.*” We must understand, said the *Zaida*, that long life doesn’t necessarily entail long days. Even short days, too. However, if we truly utilize each day to its fullest, then each year is filled with long days. As **Rashi** says regarding *Sarah Imainu*, “*Kulam shovin l’tova*” - all her days were used correctly.

For this reason, continues, the *Ramban*, after introducing the *mitzvah* of *Sefiras HaOmer*, a few *posukim* later, the *Torah* states it is “*Chukas Olam ... L’doroseichehem.*” The *mitzvah* of counting *Sefirah* is forever; even though we don’t have the corresponding *korbonos* now. This is because improving one’s self is timeless! It is for all generations!

In this precious time, about halfway between *Pesach* and the *Yom Tov* commemorating *Matan Torah*, let’s make these days count! May we all be *zoche* to *doros* of *bnai Torah*, utilizing their days and bringing *Hashem* - and us - much *nachas*.

משל למת הדבר דומה

ויצא בן אשה ישראלית וכו' ויקב את השם ויקלל ... (כד-יא)

משל: A young couple once came to the **Baba Sali, Chacham Yisrael Abuchatzzeira ז”ל**, and asked him for a *beracha* to have a child. They had been to numerous doctors who informed them that there was nothing to do in their situation.

The *Baba Sali* took a bottle of water that he had blessed and he handed it to the couple. Then he told them to give 100 *Lira* to *Tzedakah*, and they will see Heavenly salvation.

The husband and wife looked at each other and the man pulled out 100 *Lira*, which he deposited on the *Baba Sali’s* table. They took the bottle of water and walked out.

While on the bus heading back home, the husband was disappointed. “What was the point of all this? To get a bottle of water? For 100 *Lira*? I could buy a bottle for 1 *Lira*!”

The wife was silent but she, too, was disenchanted. The moment they got off the bus, a man walked up to them. He was the *shamash* of the *Baba Sali*, and he explained that the

Tzaddik had sent him with the 100 *Lira* they had left, and if they wanted it back in return for the bottle of water, they could do so. The couple grabbed the money and gave back the water.

The next day, another couple came to the *Baba Sali* with the same issue. He gave them the same bottle of water and they happily left 100 *Lira* on the table. They made a *beracha* with special *kavana* on the water before they drank. Nine months later, almost to the day, they were blessed with a child!

משל: The *posuk* says that the *Mekallel* (blasphemer) “*went out.*” **Rashi** offers various explanations here, one of which is that he “*went out*” from the previous topic of the *Lechem Hapanim* and he mocked it. “A king should eat warm, fresh bread every day. Should a king eat nine-day-old bread?” He did not believe in the words of *Moshe Rabbeinu* who taught that the *Lechem Hapanim* remained warm and fresh from week to week. It was a miracle from *Hashem*. One who does not believe cannot merit salvation, and ultimately it can lead him to blaspheming against *Hashem* and the *Torah*.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - נצח

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

בזכות ספירת העומר יתקן מה שפגמתי בפפירה נצח שבנצח

The seven *middos* that we work to attain during the seven weeks of *Sefirah* are the *Middos* of *Hashem* with which He created the world and through which He interacts with this physical world. Therefore, these *Middos* are the way in which we earthly people can attach ourselves to *Hakadosh Baruch Hu* and strive to emulate Him. Since He created the world with these seven *middos*, they each correspond to a different day of the week. Last week we discussed the *Middah* of *Chessed*.

Chessed represents the First day of Creation when *Hashem* created light. The light spread out over the whole world . It was bright and warm and the expression of *Hashem’s chessed*, but it was too much. *Chessed* without boundaries is a dangerous thing, and therefore on Day 2, the day of *Gevurah*, *Hashem* separated the upper waters and the lower waters and put them into boundaries. He constrained them. This is *Gevurah*. He also hid away the special, holy light that was too much for this world, for the *tzaddikim le’asid lavo*. Day 3 is the expression of *Tiferes*. It is the harmony of *Chessed* and *Gevurah* working together in perfect harmony. *Hashem* created the trees, plants and grass. He created the beautiful harmony of nature. The growth of a plant is a combination of *Gevurah* as the seed in the ground rots and pushes it’s way out of the ground with enormous strength. Then a beautiful flower emerges exclaiming the wondrous *Chessed* of *Hashem*. This week is *Netzach*. *Netzach* means eternity. It is the *middah* of attaching ourselves to *ruchniyus*, to something eternal and greater than the here and now.

On Day 4, the day of *Netzach*, *Hashem* created the sun, moon and stars - the solar system, which is above nature. It is to this place that *Hashem* took *Avraham Avinu* when He described his future descendants: “*Ko yehiye zaracha*” - So shall your children be, like the stars of the sky. We have the ability to tap into this great *middah* of *Netzach* and raise ourselves up to true greatness .