קדושים (מברכים)

משבת לשבת

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HALACHA V'HALICHA… By Rav Chaim Schabes

Reb Nachumke, the *tzaddik* of Horodne once spoke to the storekeepers and merchants who were competing and undercutting each other in the business market of his town, and he said: we are aware that it is common for a tradesperson to have negative feelings towards his competitor, כל אומן שונא בן אומנתו. However, the Torah tells us, ואהבת לרעך כמוך that one must love his friend although he is just like him; do you really think that he is taking away your livelihood? אני ה׳ - I am the one who gives sustenance to everyone, to you and your competitor(s) together.

The *b'racha* and *s'fira* of the *omer* must be said while standing, as for all *birchos hamitzvos*. One should be careful in the event that one hasn't yet counted, and someone asks him, "How many days do we count tonight? ", that he should not say the number of that night, because he would then no longer be able to count with a *b'racha*. However, if he did answer, and it is after the 7th. day, since he also has to mention the weeks to fulfill the *mitzvah*, he could still count with a *b'racha*. If one only counted weeks, and not the days, he was not *yotzeh* (he didn't fulfill his obligation), even if it was in the 7th, 14th, 21st, etc. and must count with a *b'racha*. If one did count only days and not weeks, he should count again without a *b'racha*. If we forgot to count any one of the days, we continue counting subsequent days without a *b'racha*, and it is preferable that we should ask someone to be *motzie* us with the *b'racha*. If we are not sure whether or not we counted one day, we are allowed to continue counting with a *b'racha*. Those who are more meticulous don't count until after *tzais hakochavim*, and if one counted during *bain hashemashos*, it is better to count again after it is definitely night, but obviously without a *b'racha*. If one normally waits to count later, and is in a *minyan* that is counting earlier, he could count without a *b'racha* with them, lest he forget to count altogether, and condition that if he remembers later to count, he does not want to be *yotzeh* with this counting, and when he remembers later, he could count with a *b'racha*. If one forgot to count during the night, he could count the *omer* during the day without a *b'racha*, and then continue counting the rest of the nights with a *b'racha*. If one doesn't understand Hebrew, he should count in English. And one should be certain before he makes the *b'racha* which day it is that he will be counting. If one counted the wrong number, if he reminded himself immediately, he corrects himself, and doesn't need to repeat the *b'racha*;otherwise, he should repeat the *b'racha* and count with the right number. There are different customs between women, whether to count, with a *b'racha*, or without a *b'racha*, but according to *halacha*, although they are not obligated, the may count with a *b'racha* and try to make sure not to forget, and count the full amount. Children should also be trained to count, and helped by being reminded to do so every night (or day).

LESSONS FROM OUR GEDOLIM: R' Meir Chodosh was once hospitalized for a serious operation. His family and *Talmidim* were by his bedside day and night; though he was made to undergo a constant stream of tests, he always remained cheerful. Then a young resident entered to take some blood -- the Rov paled, looked worried, and requested that everyone leave the room. When the doctor had finished and the family came back, they were perplexed: why the concern over a simple blood test? "It wasn't the test, but the doctor," he explained. "He has difficulty finding a vein, and sometimes has to make several attempts. I was concerned that you might get upset at him if you saw him trying repeatedly, and I wanted to spare him the embarrassment..."

ON LANGUAGE... By R' Moshe Orlian

In this *paresha* we find several variations of the root מות, "to die": יומתו שניהם מות (20:12) and מות יומתו דמיהם בם (20:13). In the first *passuk* the מ of יומתו has a *sh'va,* but in the second it has a *kamatz*. Despite this difference, the meaning in both cases is the same; יומתו is *binyan huf'al*, a causative *binyan*, so it means "[they] should be put to death". The reason for the change in vowel is contextual. In certain situations, frequently a heavy pause, a *sh'va* preceding a consonant and vowel becomes a long vowel and the accent shifts to that letter. Thus, in *passuk* 12 above, the normal form of the verb, there is a *sh'va* under the מ and the word is accented on the last syllable ("yu-me-SU"). In *passuk* 13, however, that *sh'va* changes to a *kamatz* and the accent shifts to the מ: "yu-MA-su" because of the strong pause on the word. Another example is found twice in the *mizmor* we recite before *teki'as shofar*. The *passuk* says (Tehillim 47:7), זמרו למלכנו זמרו זמרו לאלקים זמרו. The normal form of the word is "za-me-RU" – "sing", with a *sh'va* under the מ. However, in the second and fourth instances in this *passuk*, both of which are pauses, the word becomes "za-MAY-ru", with the *sh'va* changing to a *tzeireh* and the accent shifting to the מ.

PARSHA PEARLS: ...כי קדש אני ...קדשים תהיו: Why must we be holy just because Hashem is holy? The Oznaim L'Torah explains that the intent of the end of this verse is as a qualification of the command, and not a reason for it: you must be holy solely because I ask it, and not for any other reason. Ramban, in one of his most famous expositions, explains this verse as forbidding one from being a "נבל ברשות התורה", one who engorges himself on that which is permissible. The Torah permits one to eat meat and drink wine; but one must not be a glutton or a drunkard. The lesson of the conclusion of the verse is that one should not refrain from gluttony because it is unhealthy (or to watch his cholesterol or fat intake). He should not refrain from drunkedness because it is dangerous (drinking & driving, or alcohol poisoning). Rather, he should refrain from these (and other such) things כי קדש אני, because Hashem is holy, and He asks that we refrain from them. We live in perhaps the most materialistic time in history (possibly excepting the Greek Epicurean era – note that the term "Apikorus" is derived from "Epicurus", who taught that one must indulge in all physical pleasures to the greatest possible extent). Temptations abound for more, bigger, better. We should all be careful to exercise restraint, even though that of which we are partaking is permissible. Only through such restriction can we avoid a life of נבלה.

SHABBOS SCHEDULE - KNESSES YISRAEL

שבת				ערב שבת		
מעריב	מנחה	סוזק"ש	שחרית	שקיעה	מנחה	הדלק"נ
8:46	6:15/7:26	9:22	7:00/8:50	7:55	7:40	7:37

ROSH CHODESH Monday and Tuesday, Shacharis at 6:50

SHACHARIS Sun 7:45, Mon-Fri 7:00; ***MAARIV*** Mon-Th 9:30; ***MINCHA/MAARIV*** Sun-Thu 7:44, next Fri 7:00/7:47 (candles 7:15/7:44)

KNESSES KNEWS

MAZEL TOV! to Rabbi and Mrs. Cherns on the birth of a daughter

KOMMUNITY KORNER

MAZEL TOV! to Dr. and Mrs. Gavriel Joffe on the birth of a son
PIRCHEI for boys will resume next week
NEW BOYS NIGHT SEDER at Zichron Yehuda, grades 6-8, Mon-Thu 8:30-9:15, shiur Mon. & Wed. by Rabbi Dovid Rubin
MIKVAH OF NEW HEMPSTEAD, 109 Brick Church, is open on Shabbos/Yom Tov, please call 669-0861
SHABBOS MINCHA at Tefilla L'Moshe, 1:30PM (also Sunday), ***MAARIV*** Mon-Th 8:15PM; ***SUN SHACHARIS*** 7:30 & 8:30
DAILY SHACHARIS at Kehillat New Hempstead 6:00; at Zichron Yehuda (2 Kakiat Ln) 6:40AM
SUNDAY MINCHA 1:45PM at Zichron Yehuda ***MAARIV*** daily at 9:15PM; ***MINCHA*** Mon-Thu, 4PM, at Tefilla L'Moshe
TORAH TAPE LIBRARY – popular English speakers. Call 426-3790x143 or e-mail to wieders@cch.com for catalog.
TO BE INCLUDED on our email distribution list and receive shul/community related news send an email to knesses_yisrael@yahoo.com
FOR ANNOUNCEMENTS and any other inclusions to this publication please contact Moshe Orlian at: 364-0572, or morlian@verizon.net

KONTINUING KLASSES (aka ONGOING SHIURIM)

Daf Yomi: 1 hour before Shacharis (R' Adler)/ 9:45PM (R' Becher) at Knesses Yisrael; 6:00AM at Zichron Yehuda (*chabura*)
Maseches Sanhedrin (by R' Apter) daily 1 hour before Shacharis; **Ahavas Chesed** (by Rabbi Schabes) Tues. 9:10PM, at Knesses Yisrael
Hilchos Shabbos *chabura*, Shabbos, after the early minyan
Navi Melachim for men, by Rabbi Shmuel Moeller, Sundays 8:30-9:15, at Tefilla L'Moshe
Minchas Chinuch Sun. 8:30PM; *shiur klali* on **Maseches Kesubos** Mon-Thurs. 8:15-9:15PM; by R' Bronspiegel at Zichron Yehuda;
Maseches Bava Metzia, Shabbos afternoon 1 hour before Mincha, by R' Yehoshua Kohl at Kehillat New Hempstead
Ladies Shiur: Shabbos 5:00PM, by Rabbi Yisrael Shusterman, at Reitman, 72 S. Gate Dr.
Mondays 8:40 PM, **Sefer Yehoshua**, by Mrs. Aviva Orlian, at Levy, 29 Fessler

MECHOCHMAS HAS'FORNO … By Rabbi Shmuel Burstein

S'forno stretches a giant סוכת פשט, beginning with מתן תורה and reaching through *parashas* Kedoshim. He unites the disparate *mitzvos* and the many ideas contained therein. Rav Kupperman's *perush* is extremely helpful in deciphering what it is that S'forno aims to accomplish. What we see is how unique, *and how consistent*, S'forno is throughout his *perush* in the many *parshiyos* he is tying together. To begin, S'forno returns to a common theme that he has developed before. What is Hashem aiming at, through the broad rainbow of *mitzvos* and sacred concepts that are the substance of the second half of Sefer Shmos and the first half of Sefer Vayikra? *Parashas* Kedoshim has come to finally reveal this. "Hashem has rested His Shechina amidst Yisrael (*a la* מתן תורה and הקמת המשכן)," he says, "and separated us from the *tum'ah* of certain foods, as well as that of *niddah*, *nega'im*, etc. (as mentioned in the last several *parshiyos*), and the *tum'ah* inherent in all חטא (*a la* the *avodah* of Yom Kippur in Acharei Mos, achieving טהרה מכל חטאתיכם)". The purpose of all this? שהכוונה בכל אלה האזהרות היא שיהיו קדושים, all this was mandated so that the Jewish people could become holy, "*kedoshim*". Stepping aside from the more accepted *p'shat* of other rishonim (which sees Hashem saying: "Since I am Kadosh, so you ought to be…"), S'forno takes a path of his own. Hashem is plainly asking of His people: "Be kedoshim". Period. Knowing that this presents an immediate question (Just how are we mortals, very human people, to become *kadosh*?), Hashem answers by saying, "Be like Me, in intellect and in action." The very elaborate list He has already provided in the many *parshiyos* of the Torah prior to this one, provide the way. What is also interesting about S'forno's *p'shat* is that he understands there to be an intrinsic connection / a common definition of terms, between "*kedusha*" and "חיי עולם." Our eternal life (חיי עולם) is tied to our achievement in *kedusha*. The closer one has come to be like Hashem, so will be the nature, or *the degree*, of one's own eternity. He says (in 19:2) that the reward promised for *kibbud av va'em*, למען יאריכון ימיך, ought to be understood as a promise for everlasting life, not merely life on earth. But unlike other Rishonim who see this reward listed in the Aseres HaDibros applying only to *kibbud av va'em*, S'forno sees it as defining the reward for ALL of the first five Dibros. In case one finds this odd, Rav Kupperman brings an example of this type of *p'shat* brought by the Ramban. He links the end of *parashas* Yisro to that of *parashas* Mishpatim. The last of the Aseres HaDibros is לא תחמד (do not covet). Ramban sees the purpose of providing the *mishpatim* at that particular place in the Torah to explain <u>how</u> a person can avoid the earlier mitzvah of לא תחמד. Similarly, here, S'forno links the eternal reward to be active, equally inherent in all of the fist five commandments. All of Torah, the experience of Sinai, is to allow for Hashem's purpose in creating the universe, to create people who would be as much like Hashem as possible. In our *paresha*, S'forno says, it is made abundantly clear. Be *Kadosh*. That is the whole point of My creating everything. How? By following the *mitzvos* I have presented before you. Thereby, you come to join Me, Hashem, in eternal life.

A GIGANTIC LITTLE SECRET" … By Rabbi Yosef Schwab

דבר אל כל עדת - The Toras Kohanim points out that this *paresha* was given over in a one-time gathering of the entire nation, unlike Hakhel, which was every seven years. The importance of this *paresha* is either because the *aseres hadibros* are hinted at in the first few *pesukim*, or due to the *mitzvah* of ואהבת לרעך כמוך, which is a כלל גדול בתורה.