



When a new student arrived at Ohr Somayach with the intention of doing some Torah study before beginning his residency for being licensed as a physician in the U.S., he was assigned to one of the Ulpan classes for beginners with limited knowledge of Hebrew.

He walked into the Ulpan class taught by Rabbi Avraham Zuroff and soon realized that he had wandered into the wrong class. It turned out, however, to be the right class in another sense when Rabbi Zuroff asked him his name. Upon hearing the family name, Rabbi Zuroff commented that his child's pediatrician in Kiryat Sefer had the same name. The student turned pale upon hearing the full name of the doctor and then explained why.

About 20 years ago this young man's parents were divorced in Russia. He went to the U.S. with his mother and heard rumors that his father eventually came to Israel. During several trips to Israel he made unsuccessful attempts to locate his father, even enlisting the services of a friend in Army Intelligence. Only now, by coming to Ohr Somayach and entering the wrong Ulpan class did he finally succeed in being reunited with his long-lost father.

[Source: Ohr Somayach Institutions www.ohr.edu . Printed with permission]

**Hints & Answers\*** **HALACHA CHALLENGE:** The source of the *minhag* to look at the candles on Friday night before saying the kiddush is the Rama in *siman* 271. The Magen Avraham explains the reason for it: Looking at the candles at that time is a healing for the vision which a person damaged to a small degree during the week by taking "פסיעה גסה" (lit. "wide steps"). A possible interpretation of "פסיעה גסה" is the abnormal effort that a person did during the week in order to achieve something, forgetting that if Hashem wants him to achieve it, He will make it happen—with normal effort. Before reciting kiddush which begins with **יום הששי ויכולו השמים** that spell out Hashem's name with the first letters of each word, and looking at the Shabbos candles, a person does *teshuvah* for forgetting to have sufficient *emunah* and *bitachon* during the week (which caused him take "wide steps"). This rectification is relevant to everyone at the Shabbos table. **RHYME:** "Jew" **RIDDLE:** וְחַי בְּקָמָה (Vayikra 18:5)

# Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן שלמון ז"ל

בס"ד

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## Halacha Challenge

### Looking At the Candles Before Kiddush



On a Friday night, after singing Shalom Aleichem and Eshes Chayil, Abba and Imma gave blessings to the children. Then, everyone went to their seats and prepared to listen to Abba's *kiddush*.

As usual, right before saying the *kiddush*, Abba looked at the candles. Everyone was waiting for Abba to begin saying "...*yom hashishi*". But Abba was not starting. He was deep in thought. "Why am I looking at the candles every Friday night before I say kiddush?" he asked himself, "There must be something good about it...So maybe, I should tell everyone to look at the candles..."

**Question:** What would you advise Abba to do - start the kiddush or ask everyone to look at the candles?

(The "Hints & Answers" section is on page 4)



Dedicated anonymously for yeshuos and refuos to all Klal Yisroel





### Parsha Pearls

קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם

“...You should be holy because I, Hashem, your G-d am Holy.” --  
Vayikra 19:2

What is practically requested of us in this verse? One of the possible explanations is as follows: “You should be holy” means “Make each activity in your day holy by doing it *l’shem shamayim*” - i.e., with proper intention in your heart, turn even a mundane activity into an action that is for the sake of Hashem.

But as we see from this verse there is a connection between our holiness and Hashem’s holiness. What is that connection? Based on the Zohar, the Ohr HaChaim HaKadosh explains that when a Jew does a mitzva, Hashem’s name, that is “Hashem’s holiness” that our verse mentions, rests upon the part of the body with which he does that mitzva.



### Rhymes for Kids



דַּבֵּר אֶל-כָּל-עֲוֹת בְּנֵי-יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוּשִׁים תִּהְיוּ... [ויקרא יט:ב]

The way I walk,  
And the way I talk,  
And even the way my food I chew,  
Should always show that I’m a holy \_\_\_\_!\*

\*[Based on the Ramban’s explanation of the above-quoted verse]



### Trivia



From which two words in parshas Acharei Mos do we learn that it is permissible to transgress a negative commandment of the Torah (except for murder, immorality and idol worship) in order to save a life?



### Ask Around Your Shabbos Table

לֹא תִשָּׂא אֶת אָחִיךָ בְּלִבְבְּךָ

“Don’t hate your brother in your heart” - Vayikra 19:17

**Ask around your Shabbos table:** Since the emotions are in the heart, the word בְּלִבְבְּךָ (in your heart) should have come right after לֹא תִשָּׂא (don’t hate). Why is the word אָחִיךָ right after the words לֹא תִשָּׂא?

**Answer:** The Or HaChaim HaKadosh answers that by changing the order, and putting the word אָחִיךָ before the word בְּלִבְבְּךָ, the Torah is teaching the following essential lesson: Your fellow Jew should be as dear to you as your own brother.

### ? DID YOU KNOW THAT ?

**You probably know** that at the end of parshas Acharei Mos, the Torah explains that the Canaanites defiled Eretz Yisroel, and therefore, the Land is “spitting them out.” **But did you know that** on this part of the parsha, the Ramban writes extensively about the *kedusha* of Eretz Yisroel and teaches the following fundamental idea: “עיקר כל המצות ליושבים בארץ ה” - “...the essential part of every mitzva can be fulfilled only by those who live in Eretz Yisroel.” [Ramban on Vayikra 18:25]