

KOLLEL AGUDATH ACHIM

Rosh Kollel

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רחוב דסקין 5

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My father in law is currently recuperating at home. Please daven for Aharon ben Yita to have a complete recovery..

Moshe Teller

PARASHAT ACHAREI MOT- KEDOSHIM - 2023

קדושים אחרי מות פרשת 5783

Although the parsha is named “Acharei Mot”, [After the death of], this parsha contains the source for the fundamental attitude towards the preciousness and importance of Life.

“You shall observe My Chukim and My Mishpatim [Laws], which man shall carry out and by which Vachai Bahem [he shall live]- I am HaShem” [18:5]. From the words “VACHai Bahem” the Gemara Yoma [85b] derives the concept that the Mitzvot were given for the sake of life, not death. Therefore, if the performance of a Mitzvah may endanger life- such as rushing a patient to a hospital- the need to preserve life supersedes the observance of even the Mitzvah of Shabbat.

Furthermore, even in a situation where the chances of saving a life are very miniscule we must do everything possible and ignore the laws of Shabbat. The Mishna in Yoma [83a] tells us, if a building collapsed on Shabbat and it is uncertain if a person is there under the rubble or not, or if it is known that a person was in there but uncertain if he is still alive or not, they must clear away the rubble to rescue him, although this involves Biblically forbidden labor. Then the Mishna concludes, if they find him alive, he is still breathing, they must continue clearing the heap **even if it is apparent that he will die soon and they can extend his life for only a Chayei Sha’ah, a short while** [Gemara 85a]. Chazal are teaching us that even a moment of life has value, is significant and is precious.

R’ Chaim Soloveitchik permitted the sending of a telegram on Shabbat to a noted Rebbe and Tzaddik, asking him to be mispallel for a patient who believed very strongly in this Tzaddik. Also, calling for help on Shabbat is permissible and a Mitzvah even if it not certain to us whether the victim is in dire danger or is merely uncomfortable with pain or indigestion. Even in false alarm situations the observer is uncertain and must not take any risks by hesitating or ever procrastinating for a few moments. Anyone who does delay his call and because of that the victim dies, is in violation of “LO TA’AMOD AL DAM REI’ECHA ANI HASHEM” , You shall not stand aside while your fellow’s blood is shed- I am HaShem, [Kedoshim 19:16].

It is not by chance or coincidence that these two parshi’ot come right after Yom HaSho’ah VeHag’vurah. In Israel the sirens were heard at 10:00 am and everyone was requested to stop, reflect and remain silent for 60 seconds. I wonder if our reflection should be to ask ourselves what we did, what our parents or grandparents did at that time when 6 million men, women, children were murdered.

Shabbat Shalom from Yerushalayim
Rabbi Aharon and Libby Ziegler

לבנת הספיר

THE
Great News!

Rabbi Ziegler is publishing a new sefer entitled
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