



To: parsha@parsha.net
From: cshulman@gmail.com

INTERNET PARSHA SHEET
ON **ACHREI KEDOSHIM** - 5778

In our 23rd year! To receive this parsha sheet, go to <http://www.parsha.net> and click Subscribe or send a blank e-mail to parsha-subscribe@yahoo.com Please also copy me at cshulman@gmail.com A complete archive of previous issues is now available at <http://www.parsha.net> It is also fully searchable.

Sponsored anonymously in memory of
Chaim Yissachar z"l ben Yechiel Zaydel Dov

Sponsored by **Dr. Phil and Leah Kazlow**
in memory of Leah's father
Harav Moshe ben Harav Yissoschar
Rabbi Moshe Stern z"l
whose Yartzeit is Pesach Sheni

To sponsor a parsha sheet (proceeds to tzedaka) contact
cshulman@parsha.net

From: sefira@torah.org

This is a Sefira reminder for Friday evening, April 27
The count is: 28 days, which is 4 weeks, of the omer

from: Esplanade Capital <jeisenstadt@esplanadecap.com>
date: Fri, Apr 27, 2018 at 12:01 AM
subject: Rabbi Reisman's Chumash Shiur - Audio and Print Version

Rabbi Reisman - Parshas Acharei Mos - Kedoshim 5778

As we prepare for Shabbos Parshas Acharei Mos - Kedoshim and we have come past the halfway point of Sefiras Ha'omer and we feel the excitement building towards the renewal of our Shevua at Har Sinai.

Topic - An insight into Kedoshim Ti'yu (קדושים תהיי).

Let's turn to Achacharei Mos - Kedoshim, to the Parsha. We find in 20:7 (כי אגיד) (התקדשם--היייתם, קדשים: פי אגיד) the Mitzvah of Klal Yisrael being Kadosh. (קדשים תהיי) is the Mitzvah to be Kadosh.

Freigt Rav Hutner in one of the letters of Pachad Yitzchok (Toch Devarav) in letter 76 a Gevaldige Kasha. Why do you need the Mitzvah of (התקדשם--היייתם) and (קדשים תהיי) we already have the Mitzvah of (בדרךיו) which is Mitzvah Taf Reish Yud Aleph, a Mitzvah to go in the ways of Hashem which is mentioned multiple times in the Torah. So that should include (קדשים תהיי) that should include that you should be Kedoshim. So why do I need (בדרךיו). This is the Kasha.

Rav Hutner answers briefly but it is something which he himself discusses in numerous places in the Pachad Yitzchok, one of them in Rosh Hashana, Maimar Lamed Aleph Os Daled. The question (בדרךיו) you are supposed to be like Hashem. What about as it says in Tehillim 94:1 Kel Nekamos Hashem? What about as it says in Nachum 1:2 (קל בגודא ונקם)? What about Hanhagos of HKB"H that are obviously not to be emulated. What are we to do with that? A Gevaldige Kasha.

Rav Hutner brings from the Maharal who says that (בדרךיו). The Din of (בדרךיו) only has a connection to HKB"H's Middas Hachessed. Meaning,

BS"D

you should go in Hashem's ways, Ma Hu Rachum Af Ata Rachum. Ma Hu Chanun etc. the things that have to do with the unique characteristics of Hashem that are related to Chesed.

Now, therefore, that answers that Kel Nekamos Hashem that Hashem was Kano V'nokeim has no Shaychus of course. Coming back to us, one might think to answer that (בדרךיו) has nothing to do with Kedusha. Kedusha is not Chesed. Kedusha is not part of Chesed. No! The Vort is that I would have a Hava Amina that Kedusha is not part of Chesed, that Kedusha is not Shayich to Chesed and I would think that (בדרךיו) doesn't refer to it. So the Torah says (כי) (התקדשם--היייתם, קדשים: פי) . It is part of (בדרךיו) to be a Kadosh. It is part of Kedusha, part of holiness is to be a Baal Chesed. Is not to be into yourself, it is to be giving to others.

The whole concept of Kedusha that the Rambam brings is the idea of a person doing more than is absolutely demanded of him. That is the idea of being Kedoshim, of being Kadosh. Doing something more. Isn't that something? That is not only in Avodas Hashem. But it relates. When you do something more in Avodas Hashem you become a Baal Chesed. You do more for others as well. An insight into (קדשים תהיי).

Topic - Further Discussion into Last Week's Question of the Kaddish at a Siyum.

[From last week - A question on the language of the Kaddish at a Siyum for Nusach Sfard I would like to share with you a Ha'ara I have regarding the Nusach of the Siyumim some of which I have attended and I don't know an answer. Maybe somebody out there can answer me. In the language of the Kaddish at the end of the Siyum, it has become the custom to add the words Vayatzmach Pirkunai. As a matter of fact, all of the new Shas'in and so many have come out fairly recently, insert the words Vayatzmach Pirkunai in brackets in the Kaddish. Presumably, all of the Gemaras and Mishnayos that existed when I grew up, in my generation grew up, none of which have Vayatzmach Pirkunai, probably came from printers like the Vilna Shas that were Nusach Ashkenaz and they didn't have Vayatzmach Pirkunai and today they are fixing it to Nusach Sfard and putting in Vayatzmach Pirkunai. That is the assumption.

I don't understand. Let me read to you the words. If you don't think about the meaning of words then everything makes sense. But the way I read it it's troublesome, it bothers me. Either it doesn't belong there or it is in the wrong spot. The Kaddish we say at a Siyum says Yisgadeil V'yiskadeish Sh'mei Rabba, we talk about B'alma D'hu Asid L'ischdasa Ma'isaya U'fasaka L'chayei Alma U'mivnei Karta D'rushaleim. We talk about a world that HKB"H will renew, where he will rebuild Yerushalayim. U'shachleil Heichlei B'gavai, and replant the Bais Hamikdash. U'm'ekar Pulchana Nuch'ra Ma'ar'a, and remove the foreign governments from the land. U'fasava Pulchana Dish'maya L'asrei, and return the heavenly kingdom to its land. V'yamlich Kudsha Brich Hu B'malchusai Vikarai, and HKB"H will once again be king in his Malchus and with his full honor. Then we add the words Vayatzmach Pirkunai V'kareiv Mishichai. Hashem should sprout the Geulah and bring close Moshiach. The order is nonsensical. We are already holding after Techias Hameisim, after the Binyan Bayis Hash'lishi, after the destruction of the evil kingdoms, and after the replanting of V'yamlich Kedsha Brich Hu B'malchusai Vikarai and then Vayatzmach Pirkunai V'kareiv Mishichai. The language is just nonsensical, it doesn't make sense.

Maybe it should be Yisgadeil V'yiskadeush Sh'mei Rabba, Vayatzmach Pirkunai V'kareiv Mishichai. B'alma D'hu Asid L'ischdasa. That would make sense. But to stick in Vayatzmach Pirkunai V'kareiv Mishichai where it is, how can anybody say it in a Kaddish, it just doesn't make sense? I don't understand!

Now obviously since it is so many Shas'in they are right and I am wrong. All I need is someone to explain it to me. I don't know. Anyway it is a good Ha'ara for the people making a Siyum. Now Agav you are going to say L'shitosi it is no good anyway, because it talks about Techias Hameisim and building Yerushalayim and then it says U'm'ekar Pulchana Nuch'ra Ma'ar'a, to uproot the strange governments from the land. That is also out of order. To uproot the strange governments from the land is going to be before Techias Hameisim and before the Heichal will return.

You are right it is a good Kasha. But this Kasha Rav Schwab asks and Rav Schwab explains U'm'ekar Pulchana Nuch'ra Ma'ar'a is not really referring to foreign governments, it is referring to ripping out the non-Jewish culture from the land. Within Yidden, even the Yidden who get up for Techias Hameisim in our lifetime we have absorbed foreign values, absorbed foreign culture, foreign ideas, U'm'ekar Pulchana Nuch'ra Ma'ar'a means to rip out the foreign influences, the foreign kingdoms from the land, from everybody who is alive in the land, and of course it is Davka after Techias Hameisim. The people who get up at Techias Hameisim will be the people they were. So you see Rav Schwab understands that it has to be in the right order. We all understand it that it has to be in the right order. Mima'aila Tzorech Iyun Gadol. A Ha'ara regarding Siyumim.]

Last week I asked a question which engendered a lot of response. The question was, at the Siyum Kaddish we make a long Nusach. Lately, the new Gemaras that have come out add the words Vayatzmach Pirkunai V'kareiv Mishichai. The Gemaras and Mishnayos, many of them that were printed before the year 2000 or certainly before the year 1990, none have the words Vayatzmach Pirkunai V'kareiv Mishichai. It was added at least in parenthesis in the newer Shas'in and I always assumed that the old Gemaras came from Vilna and were Nussach Ashkenaz and it was correct to add Nusach Sfarad.

However, it makes zero sense. It really doesn't make any sense. If you think about the meaning of the words of this Kaddish is what I asked last week that it makes no sense at all to say Yisgadeil V'yiskadeish Sh'mei Rabba and talk about B'alma D'hu Asid L'ischdasa Mai'saya U'tasaka L'chayei Alma U'tmivnei Karta D'rushaleim U'tshachleil Heichlei B'gava. Talking about Tech'as Hameisim and the rebuilding of the Bais Hamikdash. U'tme'ekar Pulchana Nuch'ra Mai'ara, U'tasava Pulchana Dish'maya L'asrei. Having the Jewish kingdom of Malchus Bais David come back. And then say Vikarai Mishichei that Moshiach should soon come. The order just doesn't make any sense. So I asked that I am not right and everybody is wrong and there must be an explanation. So I asked for an explanation which I did not receive.

However, I did receive two items of great consequence. A) That the Adas Hamizrach, the Syrian community, the real Nusach Sfarad Yidden do not have Vayatzmach Pirkunai V'kareiv Mishichai in their Kaddish. B) I was told that the Rambam in his Siddur does have Vayatzmach Pirkunai V'kareiv Mishichai which makes it all very interesting.

Where is the Rambam's Siddur? At the end of the Cheilek Ahava in his Yad Hachazakah and I ran to look it up. Listen to what I found. When the Rambam has this Kaddish which he calls Kaddish D'rabbanan which is the Kaddish that we say at Siyumim, the Rambam says after we say U'tasava Pulchana Dish'maya L'asrei, V'yamlich Kudsha Brich Hu B'malchusai he adds Vayatzmach Pirkunai V'yiva Mishichai. He doesn't say V'kareiv Mishichai which wouldn't make any sense. Yiva Mishichai like the Lashon Yabi'a Omer. It is a Lashon of Moshiach spreading, being known throughout the world.

You might say what is the Raya as the Rambam never has Vayatzmach Pirkunai V'kareiv Mishichai as he always has V'yiva Mishichai. No! I looked in the Rambam's Siddur by the regular Nusach of Kaddish he has Vayatzmach Pirkunai V'kareiv Mishichai which makes sense. By this Kaddish it is Vayatzmach Pirkunai V'yiva Mishichai which means not V'kareiv Mishichai which doesn't make sense but Yabi'a Mishichai.

It sounds like after all is said and done my Ha'ara is right and everybody else is wrong. I may be wrong but Tzorech Iyun. Of course it is not an Aveira to say Vayatzmach Pirkunai V'kareiv Mishichai but it is a question of what is the correct way to do it.

Probably my biggest Ha'ara is that people say a Kaddish without having any clue of what it means and we are talking about people who are capable to know what it means. If you are capable of knowing what it means at least know and think. If you do, I think that you will find greater meaning in general to the whole Kaddish.

fw from hamelaket@gmail.com

from: Destiny Foundation/Rabbi Berel Wein <info@jewishdestiny.com>

reply-to: info@jewishdestiny.com

subject: Weekly Parsha from Rabbi Berel Wein

Rabbi Wein's Weekly Blog

ACHREI – KEDOSHIM

The book of Vayikra contains most of the mitzvot/commandments that appear in the Torah itself. Because of this, it contains relatively little narrative.

Nevertheless, the number and quality of the commandments themselves demand our study and appreciation. The Torah apparently could have sufficed by itself by just saying "be a good person." In fact, this was the slogan of many Jews and even of Jewish institutions and organizations in the past who claimed that none of the ritual commandments were necessary if one just remained "a good person."

Of course, there was no unanimous opinion as to how to define who was a good person. The definitions varied from generation to generation and culture to culture. The henchmen of Joseph Stalin and perhaps even those of Adolf Hitler somehow justified every evil behavior in the belief that they were accomplishing some ultimate good that transcended the bothersome details of murder and genocide. The capacity of human beings to continually redefine good to fit any political agenda or current fad is truly limitless.

So, if it were not for the specific commandments of the Torah that have a defined, ultimate good for the Jewish people and for civilization generally over millennia, we would be at a loss to find any moral footing for our lives and behavior.

The Torah has always been the trees and the forest at one and the same time. It is the minute detail and a general pattern of behavior that represents the traditional view as to what makes up a good person. As is often the case, many humans double down on the details and minutia of rules to the exclusion of seeing the general pattern of behavior into which they must fit. And, on the other hand, we find those that only see the general moral pattern and ignore the detailed instructions that give meaning and substance in daily life to this general moral pattern.

When we purchase a sophisticated piece of machinery we find that it always comes with detailed and sometimes very complicated instructions as to how this device is to be assembled, connected and installed. One may completely understand how the device works and what its ultimate benefit will be, but if one does not follow the instructions for installation, even as to its smallest detail, this device cannot be installed and will not work.

Without the detailed commandments, the general pattern of morality outlined in the Torah simply would never come into being. Jewish history attests to this. It would be unthinkable that the Torah would command us to be a Holy nation dedicated to the service of God and human beings without telling us how this was to be achieved. It would not have shipped that necessary device to us without including instructions for its use in our everyday lives. This I believe this is the primary message of the Torah reading of this week.

Shabbat shalom

Rabbi Berel Wein

fw from hamelaket@gmail.com

from: Shabbat Shalom shabbatshalom@ounetwork.org

subject: Shabbat Shalom from the OU

Love Is Not Enough (Acharei-Mot Kedoshim 5778)

Covenant & Conversation Judaism & Torah

The opening chapter of Kedoshim contains two of the most powerful of all commands: to love your neighbour and to love the stranger. "Love your neighbour as yourself: I am the Lord" goes the first. "When a stranger comes to live in your land, do not mistreat him," goes the second, and continues, "Treat the stranger the way you treat your native-born. Love him as yourself, for you were strangers in Egypt. I am the Lord your God (Lev. 19:33-34).[1]

The first is often called the "golden rule" and held to be universal to all cultures. This is a mistake. The golden rule is different. In its positive formulation it states, "Act toward others as you would wish them to act toward you," or in its negative formulation, given by Hillel, "What is hateful to you, do not do to your neighbour." These rules are not about love. They are about justice, or more precisely, what evolutionary psychologists call reciprocal altruism. The Torah does not say, "Be nice or kind to your neighbour, because you would wish him to be nice or kind to you." It says, "Love your neighbour." That is something different and far stronger.

The second command is more radical still. Most people in most societies in most ages have feared, hated and often harmed the stranger. There is a word for this: xenophobia. How often have you heard the opposite word: xenophilia? My guess is, never. People don't usually love strangers. That is why, almost always when the Torah states this command – which it does, according to the sages, 36 times – it adds an explanation: "because you were strangers in Egypt." I know of no other nation that was born as a nation in slavery and exile. We know what it feels like to be a vulnerable minority. That is why love of the stranger is so central to Judaism and so marginal to most other systems of ethics.[2] But here too, the Torah does not use the word "justice." There is a command of justice toward strangers, but that is a different law: "You shall not wrong a stranger or oppress him" (Ex. 22:20). Here the Torah speaks not of justice but of love. These two commands define Judaism as a religion of love – not just of God ("with all your heart, with all your soul and with all your might"), but of humanity also. That was and is a world-changing idea.

But what calls for deep reflection is where these commands appear. They do so in Parshat Kedoshim in what, to contemporary eyes, must seem one of the strangest passages in the Torah.

Leviticus 19 brings side-by-side laws of seemingly quite different kinds. Some belong to the moral life: don't gossip, don't hate, don't take revenge, don't bear

a grudge. Some are about social justice: leave parts of the harvest for the poor; don't pervert justice; don't withhold wages; don't use false weights and measures. Others have a different feel altogether: don't crossbreed livestock; don't plant a field with mixed seeds; don't wear a garment of mixed wool and linen; don't eat fruit of the first three years; don't eat blood; don't practice divination; don't lacerate yourself.

At first glance these laws have nothing to do with one another: some are about conscience, some about politics and economics, and others about purity and taboo. Clearly, though, the Torah is telling us otherwise. They do have something in common. They are all about order, limits, boundaries. They are telling us that reality has a certain underlying structure whose integrity must be honoured. If you hate or take revenge you destroy relationships. If you commit injustice, you undermine the trust on which society depends. If you fail to respect the integrity of nature (different seeds, species, and so on), you take the first step down a path that ends in environmental disaster.

There is an order to the universe, part moral, part political, part ecological. When that order is violated, eventually there is chaos. When that order is observed and preserved, we become co-creators of the sacred harmony and integrated diversity that the Torah calls "holy."

Why then is it specifically in this chapter that the two great commands – love of the neighbour and the stranger – appear? The answer is profound and very far from obvious. Because this is where love belongs – in an ordered universe. Jordan Peterson, the Canadian psychologist, has recently become one of the most prominent public intellectuals of our time. His recent book *Twelve Rules for Life*, has been a massive best-seller in Britain and America.[3] He has had the courage to be a contrarian, challenging the fashionable fallacies of the contemporary West. Particularly striking in the book is Rule 5: "Do not let your children do anything that makes you dislike them."

His point is more subtle than it sounds. A significant number of parents today, he says, fail to socialise their children. They indulge them. They do not teach them rules. There are, he argues, complex reasons for this. Some of it has to do with lack of attention. Parents are busy and don't have time for the demanding task of teaching discipline. Some of it has to do with Jean-Jacques Rousseau's influential but misleading idea that children are naturally good, and are made bad by society and its rules. So the best way to raise happy, creative children is to let them choose for themselves.

Partly, though, he says it is because "modern parents are simply paralysed by the fear that they will no longer be liked, or even loved by their children if they chastise them for any reason." They are afraid to damage their relationship by saying 'No'. They fear the loss of their children's love.

The result is that they leave their children dangerously unprepared for a world that will not indulge their wishes or desire for attention; a world that can be tough, demanding and sometimes cruel. Without rules, social skills, self-restraints and a capacity to defer gratification, children grow up without an apprenticeship in reality. His conclusion is powerful:

Clear rules make for secure children and calm, rational parents. Clear principles of discipline and punishment balance mercy and justice so that social development and psychological maturity can be optimally promoted. Clear rules and proper discipline help the child, and the family, and society, establish, maintain and expand order. That is all that protects us from chaos.[4]

That is what the opening chapter of *Kedoshim* is about: clear rules that create and sustain a social order. That is where real love – not the sentimental, self-deceiving substitute – belongs. Without order, love merely adds to the chaos. Misplaced love can lead to parental neglect, producing spoiled children with a sense of entitlement who are destined for an unhappy, unsuccessful, unfulfilled adult life.

Peterson's book, whose subtitle is "An Antidote to Chaos," is not just about children. It is about the mess the West has made since the Beatles sang (in 1967), "All you need is love." As a clinical psychologist, Peterson has seen the emotional cost of a society without a shared moral code. People, he writes, need ordering principles, without which there is chaos. We require "rules, standards, values – alone and together. We require routine and tradition. That's order." Too much order can be bad, but too little can be worse. Life is best lived, he says, on the dividing line between them. It's there, he says, that "we find the meaning that justifies life and its inevitable suffering." Perhaps if we lived

properly, he adds, "we could withstand the knowledge of our own fragility and mortality, without the sense of aggrieved victimhood that produces, first, resentment, then envy, and then the desire for vengeance and destruction." [5] That is as acute an explanation as I have ever heard for the unique structure of Leviticus 19. Its combination of moral, political, economic and environmental laws is a supreme statement of a universe of (Divinely created) order of which we are the custodians. But the chapter is not just about order. It is about humanising that order through love – the love of neighbour and stranger. And when the Torah says, don't hate, don't take revenge and don't bear a grudge, it is an uncanny anticipation of Peterson's remarks about resentment, envy and the desire for vengeance and destruction.

Hence the life-changing idea that we have forgotten for far too long: Love is not enough. Relationships need rules.

fw from hamelaket@gmail.com

from: Rabbi Chanan Morrison <chanan@ravkooktorah.org>

to: rav-kook-list@googlegroups.com

subject: [Rav Kook Torah]

Rav Kook Torah

"Do not take revenge nor bear a grudge against the members of your people." (Lev. 19:18)

During the British Mandate, there was no more unity among the Jews living in Israel than there is today. Rabbi Abraham Isaac Kook and his followers maintained friendly relations with the secular Zionists. On the other hand, a group of very pious Jews in Jerusalem called *Neturei Karta* ("Guardians of the City") bitterly opposed and denounced the Zionists, and were therefore hostile toward Rav Kook.

The daughter of a *Neturei Karta* leader once became stricken with a difficult and dangerous illness. The doctors who examined her concluded that she needed to be sent abroad and treated by a certain professor, the world-renowned specialist in his field.

The father made inquiries, and learned that this professor was an extremely busy man. A great number of patients made demands on his time. If his daughter came to this renowned physician as just another patient, it was unlikely that he would give her case much attention. Moreover, the fee required was far beyond the family's means to pay.

But the girl's father was told that the professor was a great admirer of Rabbi Abraham Isaac Kook. If he would receive a personal request from Rav Kook to treat the sick girl, he would put his other cases on hold and devote himself to curing her.

Rabbi_Aryeh_Levin

The girl's father was now in a quandary. If he approached Rav Kook directly and ask him for a letter to the professor, he would die of embarrassment and shame. As a leader of the *Neturei Karta*, he had subjected Rav Kook to public disgrace more than once.

Then the man had an idea. He knew that there was a strong bond of friendship between Rav Kook and Rabbi Aryeh Levine, the well-known *tzaddik* of Jerusalem. So he approached Reb Aryeh and asked him to kindly serve as a 'go-between' and speak to Rav Kook for him. Needless to say, Reb Aryeh readily agreed, and went post-haste to the renowned rabbi's house.

A Second Letter

Once Rav Kook understood the problem, he immediately agreed. "Of course I am prepared to write a letter to the professor for him. What does this have to do with the difference of opinion between us?"

Rav Kook took paper and pen and wrote the letter, taking pains to depict the sick girl's father in favorable terms — precisely because he had reason to resent the man. This way, he explained to Reb Aryeh, "I will let no personal bias influence me as I write this."

Precious letter in hand, Reb Aryeh left the room, in high spirits that he had successfully served as a go-between for such a great mitzvah. Leaving Rav Kook's house, he met two distinguished rabbis who, he knew, could never forgive the extremist pious Jews of Jerusalem for their hostility toward Rav Kook. He greeted them pleasantly and went on his way.

As he walked along, Reb Aryeh suddenly heard his name being called from Rav Kook's house. He was being summoned to return. In momentary confusion, he feared that the two rabbis whom he had met at the entrance might have persuaded Rav Kook to take back the letter.

For a moment, Reb Aryeh stood there hesitating, irresolute. Then he decided, "I cannot demur. If the rabbi calls me, I must go." With a trembling heart, he returned to the house.

"I had another thought," Rav Kook told him. "The trip abroad is very expensive. I remembered that there is a shipping line which honors my requests, and gives a substantial discount in fare to those in need. Let me provide a letter to that company as well..."

(Adapted from "A Tzaddik in Our Time" by R. Simcha Raz, pp. 115-116)

fw from hamelaket@gmail.com

from: Mordechai Tzion toratravaviner@yahoo.com

to: ravaviner@yahogroups.com

<http://www.ravaviner.com/>

Yeshivat Ateret Yerushalayim

From the teachings of the Rosh Yeshiva

Ha-Rav Shlomo Aviner Shlit"a

www.ravaviner.com

Yeshivat Ateret Yerushalayim

Ha-Rav answers hundreds of text message questions a day. Here's a sample:

Sleeping with Closet Door Open

Q: I heard that one should not sleep with the closet door open. Is this true?

A: Nonsense (Ha-Rav often says with distress: Who invents all of these types of nonsense?!).

First Mitzvah of Baal Teshuvah

Q: If a person is starting to become a Baal Teshuvah, which Mitzvah should he begin with?

A: Rabbenu Ha-Rav Tzvi Yehudah said: Emunah, since it is the basis for fulfilling the Mitzvot (Ha-Rav Meir Mazuz, Rosh Yeshiva of Kisei Rachamim, once mentioned that a Rav said that Yitzchak Avinu wanted to help Esav repent by teaching him Hilchot Shechitah based on Ba'al Ha-Turim on Berehit 27:3. But why would he teach Esav, who was wicked, this of all things? Rav Mazuz answers based on what is told about Ha-Rav Eleizer Man Shach, Rosh Yeshiva of Ponevitz. He was once asked by a group helping Ba'alei Teshuvah: Which Mitzvah should we begin with – Shabbat, Tefillin, etc.? Rav Shach said: Begin with Kashrut! If someone eats non-Kosher food it causes him "dulling of the heart" ["Timum Ha-Lev"], i.e. dulling of one's spiritual sense. Vayikra 11:43. Yoma 31a. It is therefore clear why Yitzchak taught Esav the laws of Shechitah, so that he would eat Kosher, get back his proper spiritual sense, and repent. In the Parashah Sheet "Beit Ne'eman" #42. To the same question, Ha-Rav Yehudah Amital, Rosh Yeshiva of Har Etzion, said we should follow Hashem's actions! After the Jews left Egypt and began to complain, Hashem gave them 3 Mitzvot at Marah: Shabbat, understandable laws [Dinim] and Parah Adumah. Rashi on Shemot 15:25. Ha-Rav Amital therefore said that a Baal Teshuvah should begin with observing Shabbat, one Mitzvah which is dear to him [Dinim] and a Mitzvah which he does not understand, similar to Parah Adumah! Told to me by R' Dov Shachor from Yishuv Neriya).

Gemara or Halachah Books

Q: Is it preferable to buy a Gemara, which I will not learn from, or Halachah books which I will learn?

A: Books you will learn. Just as the reason for the Mitzvah of writing a Sefer Torah is in order to learn from it (See Sefer Ha-Chinch, Mitzvah #613 and Shut Sha'agat Aryeh).

Apartment where 3 Couples Got Divorced

Q: Is it a problem to rent an apartment where 3 couples who lived there got divorced?

A: There is absolutely no problem. The apartment is not to blame.

Witness of Honor

Q: I was at a wedding and they honored a person to be a "witness of honor". What is that? I have never heard of it.

A: It is someone who is not suitable to be a witness but they want to honor him (When Ha-Rav Ovadiah Yosef performed the wedding for the son of the Prime Minister, Yitzchak Rabin, the latter wanted someone who was not Shomer Shabbat to serve as a witness. Rav Ovadiah suggested that he (Rav Ovadiah) serve as a witness along with Ha-Rav Shalom Messas, Rav of Yerushalayim, and that the other person be honored as a "witness of honor". Rav Ovadiah added in extremely large letters: Witness of honor. And another time, when Shimon Peres was at a wedding, Rav Ovadiah had him serve as a "witness of honor". Minhagei Harashal Volume 2, pp. 327-328 and in note #33).

Mourning for Yerushalayim

Q: Why are we still mourning over Yerushalayim? We have a wonderful city full of life?

A: Baruch Hashem. We thank Hashem for this on Yom Ha-Atzmaut and Yom Yerushalayim. But we need to add much holiness before we arrive at the Beit Ha-Mikdash.

Relating to Non-Jews

Q: Does our love of Am Yisrael mean that we do not need to relate to the other nations of the world?

A: We love all of humanity, and mention this in the prayer "Aleinu". But our love for Am Yisrael is deeper.

Kashrut of the Chief Rabbinate

Q: Can I rely on the Kashrut of the Chief Rabbinate of Israel?

A: 1. Yes. 2. I am moved that you respect me, the lowly, more than the Chief Rabbis. 3. You need to ask forgiveness from the Chief Rabbis for raising the possibility that they facilitate people eating Treif food.

Died in the Middle of His Life

Q: It bothers me that when a person dies relatively young, people say: He died in the middle of his life. After all, it was not in the middle of his life but at the end of his life! What is Ha-Rav's opinion?

A: Correct. It is forbidden to say such a thing. We are not abandoned. If a person dies, it is not because someone threw a rock at him, shot him or he was sick with cancer, but rather because Hashem decreed that his time had ended. The Gemara in Yevamot (50a) says that every person has a specific amount of time to live. When Hashem decrees that a person's time has ended, he cannot live for even another moment.

Special thank you to Orly Tzion for editing the Ateret Yerushalayim Parashah Sheet. Posted by: Mordechai Tzion toratravaviner@gmail.com

<https://www.naaleh.com/>

Volume 10 Number 9: Parshat Acharei Mot-Kedoshim (NEW!)

Reheating Food on Shabbat

Based on a Naaleh.com shiur by Rabbi Shimon Isaacson

Chazal forbade putting fully cooked food on the fire on Shabbat because one could come to stoke the coals. Additionally it is mechzi k'mevashel, it appears as if one is cooking. However, if one satisfies five requirements, then bishul becomes chazara and is permitted l'chatchila.

The five conditions are,

the flame must be covered,

the food must be fully cooked,

it must still be warm,

one may not release one's hold on the pot, and

one must have intention to return the pot to the fire.

Two issues arise with reheating food on Shabbat. The food is no longer warm and it is no longer in hand. The Magen Avraham explains that chazara is permitted because it is a continuation of the original act of putting the food on the fire, rather than an initial placement on the flame. The first three conditions create this distinction. Therefore, the Mishna Berura rules that bdi'eved if one does not have one of the last two conditions one may still do chazara.

The Buir Hagra notes a disagreement between Rashi and the Rosh whether the rule of ein bishul achar bishul (cooked foods cannot be recooked) applies only to solid foods or also to liquids. The Rambam holds that it applies equally to both. The Rama takes a middle position and rules that a dry food with liquid gravy may be placed near the fire, but a liquid is prohibited. The Shulchan Aruch rules like Rashi who holds that yesh bishul achar bishul b'davar lach (cooked liquids

can be recooked – and therefore, it is assur to do so on Shabat). The Rama notes that the custom is to be lenient and one may return liquid to the fire as long it did not cool down completely. It seems like the requirement of it not cooling down does not belong to the trilogy distinction between chazara and mechzi k'mevashel. The Gra and the Rama maintain that putting cold cooked liquid back on the fire may be a prohibition of bishul d'oraita. Rashi and the Shulchan Aruch hold that this requirement pertains to chazara. According to the Magen Avraham, the condition of lo nitzanzen (not having cooled down) applies equally to liquids and dry foods. The Gra maintains that it only pertains to liquids.

According to the Ran as quoted by the Rama, all five requirements of chazara only apply if one took the food off the fire before Shabbat. Therefore, if the pot was on the flame when Shabbat began and you served from it on Friday night and then put it down, you could still return it to the stove if it did not fully cool down.

The Mishna Berura says there is a basis for this leniency but it is better to be stringent as many poskim disagree. The Shulchan Aruch writes that it is permitted to rewarm dry food on top of a pot filled with food, since it is not a normal way of cooking.

A "kediera" blech is a wide pot filled with water. Some maintain that you can put food on top of this and some say since it does not contain food, it is has the din of a regular blech and has not solved the problem.

The Shulchan Aruch notes that warming food near a fire is permissible because it is not actually putting the pot on the flame. If the food will not reach yad soledet (boiling point) it is permitted.

Can one do chazara by putting food back in an oven on Shabbat? Rav Moshe Feinstein held that to satisfy all five requirements of chazara one would need to use an oven insert to conceal the heating source. Rav Aharon Kotler ruled leniently as long as the knobs are covered.

Does a hotplate have the same din as a stove? Rav Moshe maintained that if one cannot cook on it and it only has one setting one may do chazara. Rav Elyashiv rules stringently against this. One can place an oven rack to make a hefsek kedeirah on a hotplate and then put food on it to rewarm. Differing circumstances and situations may vary. Therefore, all questions should be addressed to a competent Rav for a final decision.

fw from hamelaket@gmail.com
from: Ohr Somayach <ohr@ohr.edu>
to: weekly@ohr.edu
subject: Torah Weekly

Ohr Somayach :: Torah Weekly :: Parshat Acharei Mot - Kedoshim For the week ending 28 April 2018 / 13 Iyyar 5778

Rabbi Yaakov Asher Sinclair - www.seasonofthemoon.com
Insights

G-d's Waiting Room

"When you shall come to the Land and you shall plant any food tree, you shall treat its fruit as forbidden; for three years it will be forbidden to you." (19:23) With macabre humor, Miami Beach is called "G-ds waiting room" because it abounds with retirement homes and hotels for the elderly.

Retirement is a western concept, and one that has come under criticism from doctors in recent years. Studies have found that people who don't retire but stay involved in their work (albeit at a level that befits their age) have longer life expectancies than those who retire and relax into their "golden years."

My father, of blessed memory, who passed away well into his ninety-third year, was a person who worked hard throughout his life and never retired. Every morning he would still go into the office and do his work. He went in later and came back earlier, but he still kept his life's routine.

Our Sages teach that G-d conceals our time of death from us so that we should remain active to the last.

The Roman Emperor Hadrian was once passing through the city of Tiberias in Eretz Yisrael. He noticed an elderly man exerting himself, tilling the soil around his fig trees.

"Saba! (Grandfather) Saba!" called out Hadrian, "Why are you working so hard? When you were young you had to toil to make a living, but now its time to relax. Anyway, you will never live to enjoy the fruits of your labors."

The old man replied, "My task is to try and accomplish whatever my age allows. The Almighty will do as He sees fit."

"Tell me, please, Saba, how old are you?"

"I am a hundred years old."

"A hundred years old! And you actually expect to reap what you sow?"

"I if merit to eat the fruit of my labors, well and good; and if not, my efforts will benefit my children just as I have benefited from the toil of my forebears."

Said Hadrian, "Hear me Saba! If you ever eat these figs that you are planting, you must surely come and let me know."

In due course, the figs ripened and abounded with fruits. The old man thought to himself, "I must go and tell the emperor."

He filled a basket with figs and traveled to the palace.

"The Emperor wishes to see me," he announced to the guards, and they led him before the Hadrian's throne.

"Who are you?" asked Hadrian.

"Does the emperor remember years ago in Tiberias, passing by an old man tending his figs? G-d has granted me to eat of those figs that I planted. I have brought the emperor a basketful as a gift."

Hadrian turned to his servants. "Take the figs from this elderly man and refill his basket with gold coins."

His courtiers questioned the emperors generosity, "Why such a lavish gift for an old Jew?" Hadrian replied to them, "His Creator honored him with longevity — is it not proper that I too should accord him honor?"

The Creator does not want us to sit and read the newspapers in G-d's waiting room.

Source: *Vayikra Rabba* 25:5

© 1995-2018 Ohr Somayach International

fw from hamelaket@gmail.com

from: Rabbi Ephraim Z. Buchwald <ezbuchwald@njop.org>

subject: Weekly Torah Message From Rabbi Ephraim Z. Buchwald
njop.org

Rabbi Buchwald's Weekly Torah Message

"The Extreme Sanctity of the Holy of Holies—Revisited"

Rabbi Ephraim Z. Buchwald

In parashat Acharei Mot, the first of this week's double parashiyot, Acharei Mot-Kedoshim, we learn of the prohibition to enter the Holy of Holies for any non-sacred purpose.

The Torah, in Leviticus 16:2, records that G-d tells Moses to speak to Aaron his brother, and warn him, וְאֵל יִבְיָא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבֵּית לְפָרְקֵת אֵל פְּנֵי הַכַּפֶּרֶת אֲשֶׁר עַל הַכַּפֶּרֶת וְהָאֵרֶן וְלֹא יָמוּת, כִּי בִעֲנֹן אֲרָאָה עַל הַכַּפֶּרֶת that he [Aaron and all future High Priests] shall not come at all times into the sanctuary within the curtain in front of the cover that is upon the Ark, so that he should not die; for in a cloud will I [G-d] appear upon the Ark Cover.

The only time that anyone is allowed into the Holy of Holies (except for repairs) is on Yom Kippur, the Day of Atonement. But even on Yom Kippur, הַכֹּהֵן הַגָּדוֹל, haKohen haGadol, the High Priest, may not enter the Holy of Holies at all times, but only when he is actively performing the sacred Yom Kippur service.

During only four points of the sacred Yom Kippur service may the High Priest enter the Holy of Holies: 1) To offer his personal sacrifices; 2) To bring the blood of his sacrifice into the Holy of Holies; 3) To bring the pan with the incense; 4) To remove the incense pan from the Golden Altar.

A priest, even a High Priest, who entered the Holy of Holies on any day other than Yom Kippur was subject to the penalty of כָּרֵת, karet, excision by the hands of heaven (Tzav 5767-2007).

The Sefer Hachinuch declares that the prohibition to enter the Holy of Holies was meant to ensure the sanctity of all holy places in both the Tabernacle and the Temple. Not only were ordinary people and ordinary priests prohibited from walking around the Temple plaza without a purpose, but even the High Priest was allowed to enter the Holy of Holies only at specified times on Yom Kippur.

The Kli Yakar claims that the High Priest was not allowed to enter the Holy of Holies except on the Day of Atonement, because during the entire year the people of Israel were under the influence of the נֶפֶץ הָרָע, Yetzer Hara, the evil inclination. Consequently, the High Priest was prohibited to enter since he was a representative of a sinning nation. On the Day of Atonement, however, when Israel has the ability to overcome its evil inclination and even rise to the level of angels, the High Priest, as a representative of the people who have repented and come back to G-d, is permitted to enter the Holy of Holies.

The verse (Leviticus 16:2) specifies that Aaron is only allowed into the Holy of Holies, כִּי בִּעָנָן, in a cloud. The literal meaning of this is that the High Priest may only enter the sanctuary because G-d's glory has manifested itself there in the "Cloud of Glory" that hovers over the Ark.

The rabbinic sages explained that this also indicates that after the High Priest entered the Holy of Holies on Yom Kippur he was required to ignite incense to create a cloud, as G-d's glory appeared on the Ark Cover.

Interestingly, the timing of the lighting of the incense became a subject of a major dispute between the traditional sages (Pharisees) and the Sadducees.

As explained in the Talmud, tractate Yoma 19b, the elder priests would require the High Priest to swear before entering the sanctuary on Yom Kippur that he would not change the order of the traditional High Holiday ritual. The Mishna (Yoma 1:5) describes that the High Priest would often cry because he was suspected of being unfaithful to the traditional beliefs, that he might follow the Sadducee tradition and change the order of the Yom Kippur rituals. The elder priests would also cry because they might have unnecessarily suspected an innocent priest.

The Sadducees would explain the verse, כִּי בִּעָנָן אֶרְאֶה עַל הַכַּפֹּרֶת, that I, G-d, will appear upon the Ark Cover in a cloud at the קֶטֶרֶת, ketoret, meaning that the incense offering must be lit outside of the actual sanctuary and placed in the Holy of Holies on coals only after the priest enters.

The traditionalists, the Pharisees, would insist that since no one but the High Priest himself is allowed to enter the holy area when the ritual of the Yom Kippur service is performed, the incense needs to be lit in the first chamber of the Tabernacle/Temple before the High Priest enters the Holy of Holies. Therefore, they made the High Priest swear that he would not change the order of the ritual.

It is important to note that even to this day the area of the Temple Mount is regarded as exceptionally sanctified. Therefore, according to the Chief Rabbinate of Israel, it is forbidden to stand upon the Temple Mount even though the Temple has been destroyed and a mosque stands upon the mountaintop. Since the rabbis have declared that all Jews today are regarded as טְמֵאי מְתִים, t'may may'tim, defiled by contact with the dead, and hence are both physically and spiritually unclean, they may not stand on the Temple Mount.

There are, however, other authorities who maintain that the prohibition does not apply to the entire Temple Mount, but only to certain sacred areas. While others prohibit visiting entirely, these authorities do allow visitors to visit limited parts of the Temple Mount.

Unfortunately, the Temple Mount today is a highly-volatile area, and under the authority of the Muslims. Consequently, Jews are not allowed to pray or even move their lips while they are on the Temple Mount, even in those areas where they are permitted to visit.

May the day soon arrive that the Temple Mount will be returned entirely to Jewish authority and the Temple rebuilt. We hope and pray that not only Jews, but all inhabitants of the world, will flock to Jerusalem to fulfill the words of the prophet Isaiah who prophesied (Isaiah 27:13), "And all who were lost in the land of Assyria and all the dispersed in the land of Egypt will bow down to the L-rd in the Holy Mountain at Jerusalem."

This Saturday evening, April 28th through Sunday evening, April 29th is Pesach Shay'nee, the second Passover. . [Click here](#) to find out why a second Passover was ordained, who celebrated it in ancient times, and how it is commemorated today.

May you be blessed.

fw from hamelaket@gmail.com

from: Rabbi Yissocher Frand <ryfrand@torah.org>

reply-to: ryfrand@torah.org,

to: ravfrand@torah.org

subject: Rabbi Frand on Parsha

Rav Yissocher Frand

The Power of the Kohen Gadol Stems from the Power of the People

Parshas Acharei Mos is the parsha which details the ritual of the Avodas Yom haKippurim [Yom Kippur Service] in the Beis HaMikdash. That is why we read from this parsha on Yom Kippur morning, and the entire Tractate Yoma revolves around how to exegetically interpret the pesukim in this week's Torah reading. If that is the case, we would expect the parsha to have begun with pasuk 16:2, "And Hashem said to Moshe: Speak to Aaron your brother – he may not come at all times into the Sanctuary, within the Curtain..." And yet, the opening pasuk in the parsha is the one which precedes this introduction to the Avodas Yom haKippurim.

The Parsha begins: "Hashem spoke to Moses after the death of Aaron's two sons, when they approached before Hashem, and they died." [Vayikra 16:1] Why is this pasuk here? Nadav and Avihu died earlier in Parshas Shemini.

Offhand, we would say it is non-germane to the whole subject of Avodas Yom HaKippurim. Rashi raises this issue. Rashi explains by way of a parable, in the name of the Tanna Rav Elazar ben Azarya:

It can be compared to a sick person to whom a doctor entered to treat. The doctor said to him "Do not eat cold food, and do not lie in a damp, chilly place." Another doctor came and said to him, "Do not eat cold food and do not lie in a damp, chilly place, so that you will not die the way that So-and-So died." This second doctor motivated him to follow his instructions more than the first doctor. That is why it says "after the death of Aaron's two sons"; "And Hashem said to Moshe: Speak to Aaron, your brother – he may not come..." so that he will not die, the way that his sons died.

Figuratively speaking, Hashem was putting the Fear of G-d into Aharon here: "You better do this right, so you won't die like Nadav and Avihu died!" This is Rashi's approach.

However, the example given needs to be analyzed. Let us say a person comes into a doctor and has emphysema. The doctor will tell him, "You know, you have to stop smoking." Another person will come into the doctor with high cholesterol. Will the doctor tell him "You know, that other fellow died from emphysema. You better watch it too!?" The patient will rightly respond, "That has nothing to do with me. I don't have emphysema; I have high cholesterol!" The fact that the Torah mentions "After the death of Aharon's two sons" is not directly germane to the Avodas Yom haKippurim. How is that supposed to put the fear of death into Aharon when he performs the Avodas Yom haKippurim? Why did Nadav and Avihu die? It was because they offered a "foreign fire" before Hashem. Aharon is not going to do that!

Chazal actually have an entire list of suggestions as to why Nadav and Avihu died: They died because they "taught the halacha in front of their master"; they died because they did not get married and have children; they died because they drank wine before entering the Bais Hamikdash. All these reasons are cited about Aharon's sons. Those reasons were not applicable to Aharon, and they were not applicable to Avodas Yom haKippurim.

So this whole parable Rashi presents is problematic. The example being cited (the death of Nadav and Avihu) is not germane to Aharon, and would not seem to scare, or in any other way motivate him, to properly perform the Avodas Yom haKippurim

Obviously, we must say that Nadav and Avihu did do something related to the Avodas Yom haKippurim. Somehow, proper Avodas Yom haKippurim must be placed at the exact opposite end of the spiritual spectrum from that which Nadav and Avihu did.

The Sefer Tiferes Shlomo clarifies Rashi's intention. The fact that the Torah says that the righteous Nadav and Avihu brought "a foreign fire before Hashem" is a very difficult issue, particularly inasmuch as Chazal give a host of other reasons for which they were punished, as stated above. What is the connection between their bringing a "foreign fire" and doing all the other things listed by Chazal? The Tiferes Shlomo's contention is that their primary aveira [sin], and all the derivatives thereof, stemmed from one thing: "...when they drew near before Hashem and they died." [Vayikra 16:1]

They had this burning passion to come close before the Ribono shel Olam in their own way. They perceived that the way the rest of Klal Yisrael conducted themselves was all fine and good for the masses (the 'hamon am'). They did not consider themselves to be part of the 'proletariat.' They felt, "We are higher. We have a different protocol than everyone else." They saw themselves — by virtue of their having "drawn near before Hashem" — to be separated from the people. That is why they did not take the fire from the outer Altar the way they were supposed to. They said to themselves: What is the "Outer Altar"? That is the Public Altar. We do not want to have anything to do with the public. That, too, is why they did not get married. "Regular people need to get married. We are above that. We want to be closer to the Ribono shel Olam." That is why they did not want to have children. "Children? They are a pain! Diapers! This, that — we do not need that. That is not the way to get close to the Ribono shel Olam."

Therefore, the common denominator of all their shortcomings is linked to this perception of their wanting to have their own approach to G-d, stemming from their feeling of being uniquely close to Him. They wanted to be separate from the people.

Avodas Yom HaKippurim is the opposite of that. The Kohen Gadol enters the Kodesh Hakodashim [Holy of Holies] once a year, on Yom Kippur. The Kli Yakar explains that he is permitted to go into this holy place on Yom Kippur because on that day Klal Yisrael is pure. The Kohen Gadol, who represents Klal Yisrael, can only enter then because of the holiness of the entire nation on that unique day. He does not enter as an individual. He enters as the representative of the people, because of his connection to the people.

This is the connection between the warning to Aharon before beginning the Avodas Yom HaKippurim, and the reminder of the death of his two sons. They did not see themselves as connected to — and representatives of — the rest of the nation. Rather, they died as a result of seeking personal closeness to the Almighty.

The concern of the Kohen Gadol on Yom Kippur must be the concern of 'amcha' — the regular people, for the spiritual power of the Kohen Gadol is from the spiritual power of the people.

Our Prayers Should be for what We Truly Need

The above thought leads us to another matter. The Talmud teaches in Tractate Yoma [53b] that when the Kohen Gadol [High Priest] exited from the Kodesh Hakodashim [Holy of Holies], he uttered a "brief prayer" (Tefilla Ketzara). This was a prayer that was solely related to Klal Yisrael. What was this prayer that the Kohen Gadol recited upon emerging from the Kodesh Hakodashim?

- #1. Klal Yisrael should retain its sovereignty over itself, and should not be subjugated to any other government or political power.
- #2. Everyone in Your nation should have a decent livelihood; they should not have to beg from one another, or from others.
- #3. Do not accept the prayers of the travelers. (Travelers pray that there should be good weather, and that it should not rain while they are on the road.)

As mentioned above, on Yom Kippur, the Kohen Gadol is attached to Klal Yisrael. He enters the Kodesh Hakodashim in the merit of Klal Yisrael. The fire he takes into the Kodesh Hakodashim is from the Outer Mizbayach [Altar], the "mizbayach of the people." His focus must be on the people at all times.

When he emerges from the Kodesh Hakodashim, he utters a short prayer. He does not have a lot of time. These are the three most important things this holy person is praying for in that holy place, at that holy moment, on the holiest day of the year. Clearly, the first two components of this prayer are vital, and of global significance, but what about the third component? Is not accepting the travelers' prayers in the same league as continued sovereignty and sustenance? The sefer Bei Chiya cites this question, and brings an explanation from the sefer Divrei Yechezkel on Tehillim. I believe that what he says is a very important concept.

The pasuk in Tehillim 22:2 says, "...rachok m'yeshuasi, divrei sha'agasi" [So far from my salvation are the words of my scream]. That which I scream (daven and pray) for is so distant from the salvation I really need. The Divrei Yechezkel says that people do not realize what their needs really are. Rather than thinking globally — in terms of the big picture — they think in terms of trivialities. They merely think in terms of those needs which are right in front of

their noses. The reason the Ribono shel Olam does not respond to my prayers is because I am praying for what I do not really need.

We daven that our child who is in Little League should get a hit so that he will not be embarrassed in front of his friends. But that is a trivial matter. A year from now, it will not make the slightest difference if he got the hit or not. This, however, is what we are thinking about. It is on our head because our kid is crying that he struck out. It is disturbing to us. But do not waste your tefillos on such nonsense! Rachok m'yeshuasi, divrei sha'agasi. The Divrei sha'agasi [that which I am crying about] are so distant from what I really need! People are short-sighted. They fail to see beyond the here and now. They do not look at the future.

Tefillos need to be big. They need to be important. They need to focus on what we really need, and what Klal Yisrael really needs. They need to be karov l'yeshuasi — close to the mark of where my true needs really are.

When the Kohen Gadol prays on Yom Kippur "Let the prayers of the wayfarers not come in before You," he is not only davening about the travelers. The travelers are symptomatic of people who only daven for the here and now. Joe Traveler needs to be on the road today, so he davens that it should not rain. Do not be small minded. Do not be so transient and so temporal. Think big. Think about what you really need. By praying not to accept the prayers of the travelers, the Kohen Gadol is beseeching the Almighty not to accept people's trivial prayers. People should have the capacity to daven for that which is important and truly significant.

Among the big things the Kohen Gadol davens for — Sovereignty and Livelihood — he also prays that people should daven for the right things that they really need, and that they should allow the trivialities to fall by the wayside.

*Transcribed by David Twersky; Jerusalem DavidATwersky@gmail.com
Technical Assistance by Dovid Hoffman; Baltimore, MD dhoffman@torah.org
Rav Frand © 2017 by Torah.org.*

fw from hamelaket@gmail.com
from: TorahWeb <torahweb@torahweb.org>
to: weeklydt@torahweb2.org
subject: TorahWeb
www.torahweb.org/thisweek.html
Copyright by The TorahWeb Foundation.
torahweb.org
Rabbi Eliakim Koenigsberg
A Good Heart

At the beginning of Parshas Acharei Mos, the Torah states that the Kohen Gadol may not come into the Kodesh Hakodoshim except when doing the avodah on Yom Kippur. "Speak to Aaron your brother - he shall not come at all times into the Kodesh. (16:2)" Since the posuk addresses AaronHakohen, it would seem that this halacha applied not only to Kohanim Gedolim throughout the generations, but even to Aaron himself.

However, the Vilna Gaon suggested based on a Midrash that as long as Aaron followed the exact order of the avodah of Yom Kippur, he was permitted to enter the Kodesh Hakodoshim any day of the year. That is what the posuk means when it says, "With this shall Aaron come to the Kodesh, with a bull...and a ram..." (16:3) - namely, that if Aaron performed the same avodah that he did on Yom Kippur, he was always allowed to enter the Kodesh Hakodoshim. But all subsequent Kohanim Gedolim did not share the same privilege. They were allowed to enter the Kodesh Hakodoshim only on Yom Kippur. (see Meshech Chochmah who interprets the Vilna Gaon's comment differently) What was so special about Aaron that he was permitted to enter the Kodesh Hakodoshim any day of the year?

When Hashem first asks Moshe Rabbeinu to become the leader of Klal Yisrael, Moshe hesitates. He begs Hashem, "Please send through whomever you will send. (Shemos 4:13)" Rashi explains that Moshe was concerned that it would be insulting to his older brother Aaron if he became the leader. Hashem responds that Aaron will join Moshe in his mission, and moreover, "Behold he is going out to meet you, and when he sees you he will rejoice in his heart. (Shemos 4:14)" Rashi quotes from the Midrash that Hashem was telling Moshe, "It is not as you

think, that Aaron will resent you because you are becoming the leader, but rather he will feel happy for you in his heart." The Midrash concludes that for this heartfelt rejoicing, Aaron merited to become the Kohen Gadol who wears the choshen which is placed over the heart.

Aaron was samei'ach b'chelko - he was satisfied and content with his own portion. He was not jealous of his brother Moshe. To the contrary, he felt happy for him, with his full heart. The Mishna (Avos 2:9) says that Reb Yochanan ben Zakkai asked his talmidim to go figure out what is most important character trait. Each one returned with a different response. Reb Elazar ben Arach suggested that the best middah is leiv tov - a good heart - and the Mishna concludes that Reb Yochanan ben Zakkai agreed with him. Why is a good heart the most important middah? The Rambam (on the mishna there) explains that all character traits are developed in the heart, so a good heart will lead a person to perfection in all of his middos. Rabbeinu Yona elaborates that if one has a good heart "all of his character traits will be proper, his attitudes will be balanced, and as a result, he will be samei'ach b'chelko."

It is the middah of leiv tov that leads a person to be samei'ach b'chelko. Someone who has a good heart is not motivated by self-interest. His sole desire is to promote the agenda of the Ribbono Shel Olam and to increase kvod shamayim in the world. All he wants is that each individual should achieve his full potential and be able to serve Hakadosh Boruch Hu in the best possible way. Such a person will naturally be sameiach b'chelko - he will be happy with his portion in life - because the key for him is not that he achieve a position of prominence, but rather that the will of the Ribbono Shel Olam should be fulfilled.

Aaron Hakohen was that kind of person. He had a leiv tov. He deeply cared about each individual. That is why he was rodeif shalom (Avos 1:12) - he pursued peace - even though initially he was resented and vilified by those who wished to continue arguing (see Maseches Kallah Rabasi 3). Aaron's concern for peace was more important to him than dignity and honor. It is not surprising that Aaron felt content and happy when his brother Moshe became the leader of Klal Yisrael because Aaron was never concerned about himself; his goal was always to advance Hakadosh Boruch Hu's agenda. So it did not matter to him who played a more prominent role. The key was simply that the mission should be accomplished.

It is precisely for this reason that Aaron was chosen to become the Kohen Gadol and to wear the choshen on his heart because the Kohen Gadol represents all of Klal Yisrael in the Beis HaMikdash. Only someone who is humble and self-less and has a heartfelt love for every Jew can serve as Kohen Gadol. Aaron was the paradigm of such a personality. It was Aaron's leiv tov that gave him the merit to wear the choshen on his heart.

Perhaps this is why Aaron was also given the special privilege to enter the Kodosh Hakodoshim any day of the year because Aaron was greater than any other Kohen Gadol in history. His humility, his lowly spirit, and his leiv tov were something extra-special. A person with such middos draws the Shechina closer to him. As the navi Yeshaya proclaims, "So said the exalted and uplifted One...I dwell in exaltedness and holiness, but I am with the dakah u'shfal ruach - the despondent and the lowly of spirit. (Yeshaya 57:15)" The Shechina seeks out those who are humble and unassuming. It attaches itself to individuals who are modest and self-effacing. That is why Aaron, the quintessential sh'fal ruach, was always welcome in the Kodosh Hakodoshim.

Aaron Hakohen was unique. But his attitude is a model for every Jew. The goal of an eved Hashem should never be to promote himself or his personal agenda. It is when we act with humility and a leiv tov that we attract the Shechina and we raise ourselves to a higher level.

Copyright © 2018 by TorahWeb.org.

fw from hamelaket@gmail.com

from: Torah in Action / Shema Yisrael <parsha@torahinaction.com>

subject: Peninim on the Torah by Rabbi A. Leib Scheinbaum

Shema Yisrael Torah Network

Peninim on the Torah - Parshas Achrei Mos-Kedoshim

פרשת אחרי מות - קדושים תשע"ח

Rabbi A. Leib Scheinbaum

You shall be holy for holy am I. (19:2)

Be holy because holiness means to be G-d-like. Ki kadosh Ani, "because I/Hashem am holy." It is not enough to be observant -- or even to be virtuous or righteous. One must strive for kedushah, holiness, sanctity, because that defines Judaism. Kedushah means to be separate, distinct, different, to be unlike other peoples. Our laws are different; our definition of virtue and kindness is not subject to human rationale. It is all mandated by the Torah. Hashem sets before us the Law which, as interpreted by our Sages, defines what is right and what is wrong, what is virtuous and what is not. In other words, we are different because our laws, our way of life, are different. It is when we become like them that our kedushah suffers.

Horav Yaakov Meir Schechter, Shlita, explains that the greatest difference between a life of holiness and a life of impurity lies in our relationship with others. Sanctity manifests itself in a readiness to give to others, whereas impurity is reflected in our desire to take, to receive.

The Rosh Yeshivah explains that our soul's descent into this world is for one purpose: to give -- to our families, our friends and community, both spiritually and materially. This includes our efforts to raise a moral, observant family, to spread faith in Hashem throughout the world, to promote Torah study and mitzvah performance to our people. Whatever we receive from Hashem is only for the purpose of sharing it and giving it to others. When we do this, we journey on the path toward holiness.

It is in this vein that the Zohar refers to tzaddikim, righteous Jews, as malachim, angels. Just as angels exist only to fulfill the ratzon, will, of G-d, by going where they are sent and giving as they are commanded, so, too, tzaddikim exist only for the purpose of giving to others. They live only to be mekayeim, fulfill, the tzivui, command, of Hashem. Indeed, even when a tzaddik works on perfecting himself, he does so because he, too, is part of the world which he is mandated to improve. Thus, he is not a receiver, but a giver. He is giving to the world.

Impurity, on the other hand, is quite the opposite of kedushah. It is a manifestation of selfishness and indifference, reflecting the desire to live without giving. Even when a selfish man does give (and, rare as it is, it does occur upon occasion), it is only in order to receive more. As Moshe Rabbeinu, the quintessential Jew, was about to take leave of this world, he made one last request of Hashem (cited in Devarim Rabbah 11:5), "Master of the world," he pleaded, "there is just one thing that I ask of you before I die: let the heavens and depths split open, so that all of the people may see clearly that there is none other than You."

Rav Schechter notes that every human action can be executed in one of two ways. A grocer, for example, can serve his customers for the purpose of earning a profit. Under such circumstances, his thoughts are obviously focused on himself. The customer is merely a medium for satisfying the grocer's needs. The customer means nothing to him personally. On the other hand, it is the grocer who is interested in the welfare of his customers that demonstrates a genuine sense of caring. When the customers enter his establishment, he does something unique: he smiles and acts with sincere friendliness. Such an attitude reflects holiness. Marital relationships succeed or fail on the dichotomy of kedushah versus impurity. When each partner feels that he/she is giving more to the relationship than he is receiving, he/she has a problem. When each side wants to receive more -- a problem ensues. The demands begin, followed by tensions, which create the sparks that, when ignited, leave the marriage in flames.

The bottom line of kedushah, and, indeed, of all successful relationships, is: If we want to bring blessing into this world, we must become givers. By giving, rather than receiving, we open up the Heavenly channels of grace.

Chazal (Gittin 56b) state: "There is an insignificant creation in My (Hashem's) world, called the flea! [Why is it insignificant?] For it eats, but does not secrete. A flea takes, but gives nothing out. Thus, it is completely removed from kedushah. Rav Schechter observes a lesson which can be applied to ourselves as human beings created by Hashem: We must strive to be like Him. When we think only of ourselves, we become insignificant. I must add that there are two forms of taking. One who takes because he needs, such as in tzedakah, charity, does nothing wrong. This is the way he lives. One who takes because he has a problem giving has a serious character deficiency.

Kedushah is separateness. Kedushah defines our level of distinctiveness. I think that kedushah is a part of our spiritual DNA. In other words, every Jew has a proclivity for, a (sort of) gravitational pull towards being different. Let me take the initiative to define the term "different," as I see it. Last week, I had occasion to witness what I felt were two (extreme) sides of the spectrum. I was in Meron to visit the Kever of Rashbi, and I davened Minchah with about sixty young students (lower elementary) of the Satmar Cheder in Yerushalayim. It was an awesome experience, spiritually uplifting and emotionally inspiring to see these children, many of whom live in extreme poverty, daven at the top of their voices with passion, excitement and sincerity.

My next stop was the Kever of the Arizal in Tzfias, where I once again met this lively group of boys (with their Rebbeim) loudly reciting Tehillim in unison at the kever. Suddenly, out of nowhere, a young (I assume) non-observant young man, not wearing a yarmulke, bedecked in shorts and tee-shirt and state-of-the-art tattoos, walked up to the kever, arranged about ten tea lights upon the blue stone cover, lit them and just stood there. No yarmulke, no prayers, perhaps some quiet mumbling. He then lay down on the kever, embracing and kissing it, and then left. He was not fazed by the group that was present. He was at the kever for a purpose. He was on a

קדושים תהיו כי קדוש אני

personal journey; his level of observance notwithstanding, he had an agenda, and this was how he executed it. As distant as he might be from religious observance, an element of kedushah in his DNA made him different.

We often come across young people who are quite distant from Hashem. This is not about why or how they gravitated to their spiritual level; rather, I feel it is incumbent upon the spectator not to group all of these kids together. The ones that are Jewish have different DNA. We may not write them off -- ever!

בצדק תשפט עמיתך

With righteousness shall you Judge your fellow. (19:15)

Judging a fellow Jew judiciously is vital, because we often do not see the entire picture, which precludes us from thinking positively prior to rendering judgment. Furthermore, if we are not prepared to give our fellow the benefit of the doubt, why should Hashem do the same for us – especially when He knows the truth concerning our actions? He might be inclined to acquiesce or gloss over some of our infractions when He knows that we act similarly towards others. Last, by exerting patience and waiting to root out the whole story, not only will we spare ourselves the embarrassment that comes with a wrong decision, we will also probably spare another Jew serious embarrassment.

Teachers make judgment calls all of the time. Most professionals do not judge a situation until they have exhausted every avenue and studied the family dynamic from every vantage point. Being wrong can destroy a child and disrupt a family. Nothing hurts a child more than losing his/her rebbe/morah's trust. Nothing is more humiliating to a family than being misjudged by an insider who has not given them the courtesy of judging their position in context or giving them the benefit of the doubt.

A poignant story has made the rounds that demonstrates how easy it is to make an error and how devastating the results can be to the student and parents. A fourth grade student in a fine school arrived late for class one morning. A school that functions professionally does not allow for its students to arrive whenever they are in the mood or whenever their parents are able to get their act together. Nonetheless, things happen and some students fall through the cracks. The teacher asked for a note from her parents explaining the reason for their daughter's tardiness. The young girl nervously handed the teacher the note, purportedly signed by the parent. When the teacher saw the note, her face turned crimson, as her heart began to throb with a surge of anger. This note was clearly a forgery. The scrawl on the paper appeared to have been the work of a child. No competent adult would write a note that was so loopy and scattered. The father's signature was no different than the body of the note. Whoever scribbled the note had endorsed it with the same illegible script.

The teacher was fuming. There is no way that an adult would sign his name to such an ill-written note. This note was written/forged by a family member – maybe even the fourth-grader herself. The teacher was about to excoriate the young girl – because, after all, someone had to set her right; someone had to explain to her that lying was prohibited. The teacher was about to take the initiative, but, at the very last moment, she decided she would swallow her pride and say nothing. She looked at the girl and said, "Thank you for the note."

The girl began to walk away from the desk when, all of a sudden, she stopped in her tracks and returned to the teacher's desk and said, "Morah, I am sorry that the note is so messy. My father wrote the note because my mother was not home. My father is blind and writing notes is difficult for him."

One can only begin to imagine what went through the teacher's mind. Baruch Hashem she had judged judiciously. As a result of her forbearance, a child's integrity was not impugned, and a teacher's faith was reinforced.

Dedicated in memory of משה בן שמואל ז"ל Krilov

Hebrew Academy of Cleveland, ©All rights reserved prepared and edited by Rabbi L. Scheinbaum

fw from hamelaket@gmail.com

http://ohr.edu/this_week/insights_into_halacha/

Ohr Somayach

Insights into Halacha

Rabbi Yehuda Spitz

Ohr Somayach :: Insights Into Halacha

The "Unknown Days" of the Jewish Calendar

For the week ending 21 May 2016 / 13 Iyyar 5776

Rabbi Yehuda Spitz

This coming week, an unsuspecting person wishing to catch a minyan, who walks into a random shul in many places around the world, might be in for a surprise. After the Shemoneh Esrei prayer on Sunday there will be no Tachanun. On Monday there will be Selichos; and on Thursday there again won't be Tachanun! Why would this be? No Tachanun generally signifies that it is a festive day[1]; yet, no other observances are readily noticeable. As for the reciting of

Selichos on Monday, they are usually reserved for a fast day; yet no one seems to be fasting! What is going on?

The answer is that three separate specific "Unknown Days" happen to fall out during this apparently chock-full week.

Pesach Sheini

Sunday, the 14th of Iyar, is dubbed 'Pesach Sheini[2]', which commemorates the day when those who were unable to bring the annual Korban Pesach (special Pesach sacrifice - Pascal lamb) at its proper time (Erev Pesach), were given a second chance to offer this unique Korban[3]. Although technically not considered a real holiday, and despite the fact that it is (astonishingly![4]) not listed in the traditional Halachic sources as one of the days that Tachanun is not said, nevertheless, the custom for many is not to say Tachanun on Pesach Sheini[5] in order to 'tap into' the merit that this particular day had during the times of the Beis HaMikdash.[6] Although the Pri Megadim[7] maintains that Tachanun should be said on Pesach Sheini as the original day it is commemorating was meant only for individuals in unique circumstances, and its absence of mention in the traditional Halachic sources as one of the days that Tachanun is not recited speaks volumes, nevertheless, most authorities rule that one should not say Tachanun on this day.

There is an interesting common custom associated with Pesach Sheini - eating Matzah[8]; but that is not noticeable in shul! Another interesting fact about Pesach Sheini is that it is commonly considered the Yahrzeit of Rabi Meir Ba'al HaNeis[9] and many visit his grave in Teveria on that day.

BeHa"B

This coming Monday will be the third and final day of a semi-annual period that many do not even realize exists: a series of "Days of Tefilla" colloquially known as BeHa"B. This acronym stands for Monday (Beis - 2nd day of the week), Thursday (Hei - 5th day of the week), and the following Monday (Beis). These days are observed on the first Monday, Thursday, and Monday following the earliest Rosh Chodesh after Pesach (Rosh Chodesh Iyar), and likewise after Sukkos (Rosh Chodesh Cheshvan).

The custom of utilizing these specific days for prayer and supplication was already mentioned almost 900 years ago by the Baalei Tosafos, its importance reiterated by the Tur, and unbeknownst to many, actually codified in halacha by the Shulchan Aruch as a proper minhag[10]!

Whose Minhag Is It, Anyway?

Although both the Tur and Rema call BeHa"B a German-French custom, and the Shulchan Gavoah (cited l'maaseh by the Kaf Hachaim) writes that this was not the minhag in Spain, implying that Sefardim are not beholden to keep BeHa"B[11], nevertheless, it must be noted that the Shulchan Aruch himself must have felt strongly about this minhag of BeHa"B, as aside for spending a whole siman on it (Orach Chaim 492), he also refers to it and its importance in at least two other locations – Orach Chaim 429: 2 and 566: 2 - 4.

Later Sefardic authorities as well, including the Knesses HaGedolah, Pri Chadash and Chida (ad loc.) also discuss its importance. Therefore, this author finds it interesting that the general Sefardic minhag is not to recite BeHa"B. In fact, the Siman referring to BeHa"B (Orach Chaim 492) is noticeably absent from the Yalkut Yosef Kitzur Shulchan Aruch, implying that it is not relevant to the average Sefardi.

And it is not just the general Sefardi populace who do not say BeHa"B. Already in his time, the Taz noted that even among Ashkenazic communities BeHa"B observance was not widespread. More recently, Rav Menashe Klein, in a side point to the issue being addressed in a teshuva, maintains that one who does not observe BeHa"B is not considered "Poresh Min HaTzibbur" (separating himself from the general community), as even nowadays its observance is not prevalent[12]. But, among many Yeshiva communities, and especially in Eretz Yisrael, reciting BeHa"B twice a year is de rigueur.

Why Now?

The reason most commonly mentioned by the Poskim[13] why these days of prayer are following the holidays of Pesach and Sukkos is that over the extended holidays, when there is a mitzvah of feasting and simcha, it is more likely that people may have stumbled in some area due to improper behavior and inadvertent sin, and BeHa"B is meant to help rectify any possible offense. This idea is based on Ivov (Ch. 1: verse 5) who would bring Korbanos after "Y'mei Mishteh", or "Days of Feasting". These sins might be due to a variety of probable offenses including: mingling - at a festive meal or even at a Drasha in the Shul (!), Yom Tov and Chol Hamoed related transgressions, Chilul Hashem, or overabundance of merriment and gastronomical pleasures[14].

Other explanations offered to explain why BeHa"B was established include:

To entreat Hashem to strengthen our bodies especially at the time of changing seasons when many are likely to get sick[15].

To beseech Hashem that we should have abundant harvests after Pesach and plentiful rains after Sukkos[16].

To commemorate Queen Esther's original 3-day fast (which actually was Pesach time, and not Purim time)[17]. This is pushed off until the first opportunity after Chodesh Nissan. [The Ta'anis Esther that we fast before Purim is not really due to Esther's actual fast as recorded in the Megillah, but rather to commemorate that when the Jews went to war against the anti-Semites of their day, they fasted.]

Yet, interestingly, although BeHa"b is traditionally meant to be a fast day, still, very few actually do fast, as in our generations people are considered weaker. Instead, we make do with Selichos (and perhaps Divrei Mussar), with the majority also reciting Avinu Malkeinu. This rationale is found in many sefarim, including the Chavos Yair, Aruch Hashulchan, Mishna Berura, and Kaf Hachaim, who cites this as the Minhag of Prague.[18]

This certainly holds true with BeHa"b, as it is based on a minhag and not an actual biblical source. That is why our fellow walking in would not likely see any other traditional signs of a fast day.

Monday, Thursday, Prayer Days...

Monday and Thursday are considered especially potent days for prayer, as Moshe Rabbeinu climbed Har Sinai to receive the Torah on a Thursday and returned with it on a Monday[19]. A mnemonic to showcase this is the first pasuk read on a public fast day Haftara (Yeshaya Ch. 55: verse 6) "Dirshu Hashem B'H imatzo" - "Seek out Hashem when He is to be found". The letters Beis and Hei show that an auspicious time when Hashem may be found is on Monday and Thursday[20]; therefore Mondays and Thursdays are preferable for fasting and prayer. For whichever reason BeHa"b was established, we certainly shouldn't let this golden opportunity for tefillah pass us by[21].

Lag B'Omer

The third of these 'Unknown Days' with no other obvious observances during davening, except the omission of Tachanun on Thursday, is Lag B'Omer [18th of Iyar][22]. There are several reasons offered for why Tachanun is not said on Lag B'Omer, including[23]:

It is the day when Rabbi Akiva's 24,000 students stopped dying[24].

It is the day when the Mann (manna) started to fall, feeding Bnei Yisrael in the Midbar[25].

It is the day when Rabi Shimon bar Yochai and his son Rabi Elazar came out of the cave they hid in for 13 years[26].

It is Rabi Shimon bar Yochai's Yahrzeit[27]. However, it is important to note that this understanding might actually be based on a simple printing mistake, and many authorities including the Chida and Ben Ish Chai, maintain that Lag B'Omer is not truly his Yahrzeit[28].

It is the day when Rabi Akiva gave Semicha to his five new students (including Rabi Shimon bar Yochai) after the 24,000 died, allowing the Torah's mesorah to continue[29].

It is the day when Rabi Shimon bar Yochai's hidden Torah, the Zohar, became revealed to the world[30].

In Eretz Yisrael, this quasi-holiday is widely celebrated, with over half-a million people converging on the sleepy mountaintop town of Meron to daven, and dance at the grave of Rabi Shimon Bar Yochai[31], as well as thousands visiting the grave of Shimon HaTzaddik in Yerushalayim.

With enormous bonfires (mostly built by neighborhood children!) seemingly on almost every street corner, Lag B'Omer in Eretz Yisrael has since also become a pyromaniac's delight and the firefighters' and asthmatics' nightmare.

Other locales have a different sort of custom, such as the one in Krakow, Poland to visit the illustrious Rema's grave on Lag B'Omer, as it is his Yahrzeit as well[32]. Yet, in most of Chutz La'aretz, there is no other real commemoration or observances of this special day, unless one counts the "traditional" game of baseball and subsequent barbeque. So it is quite possible that our clueless colleague might just wonder about the omission of Tachanun on Lag B'Omer.

Hopefully, by showcasing these relatively "Unknown Days", this article should help raise awareness and appreciation of them and their customs. Incredibly, as we are climbing upwards in this unique time period of Sefiras HaOmer, in anticipation of Kabbalas HaTorah, Hashem has given us an opportunity to observe a few special Yemei Tefilla. May we be zocheh to utilize them to their utmost!

[1] For an explanation of the importance of Tachanun, see recent article titled "Tachanun in Yerushalayim". [2] See Sefer HaToda'ah (vol. 2, pg. 253) who explains that it is called this as it is the Pesach that falls out in the second month of the year - Iyar. In the Mishna and Gemara (ex. Rosh Hashana 18a) it is referred to as "Pesach Kattan" or "Pesach Ze'ira" (the Small Pesach). [3] Bamidbar (Beha'alo'scha Ch. 9: verses 1 - 15). See Rashi (ad loc. verse 10) and Sefer HaChinuch (Mitzva 380). [4] The Aruch Hashulchan (O.C. 131: 12) writes that he is astounded that Pesach Sheini is not listed by any of the traditional Halachic sources [including the Gemara, Rambam, Tur, Shulchan Aruch, or even the Mishna Berura!] as one of the days that Tachanun is not said. However, see Shu"t Mor V'Ohalos (Mahadura Kama 39, Ohel Brachos V'Hoda'os, pg. 37 s.v. ode) who posits that there was no reason to list Pesach Sheini as a day with no Tachanun recited, as it is mentioned explicitly in the Torah (meaning it is obvious that there is no Tachanun)! On the other hand, see Shu"t M'Mayanei Yeshua (3) who posits (and explains at length) that this machlokes (between the Pri Chadash and Pri Megadim et al.; see next footnote at length) is based on whether or not a "Chag l'Yechidim" would be enough to exempt the tzibbur from Tachanun. He also discusses the differences between Pesach Sheini and Shavuos in regard to reciting Tachanun the week after. See also the Chida's Moreh B'Ezra (Ch. 8: 222) who states that on Pesach Sheini one should be "yarbeh simcha ketzas, ki kadosh hayom". [5] These Poskim include (O.C. 131, ad loc.) the Knesses HaGedolah

(Haghos on Beis Yosef 12, citing 'Minhag Salonika'; however, see Magen Giborim ad loc. 18 who states that the minhag of Eretz Yisrael, Mitzraim and Salonika is to say Tachanun on Pesach Sheini), Pri Chadash (7), Elyah Rabbah (14), Ya'avetz (in his Siddur Beis Yaakov vol. 2, Shaar HaYesod, Seder Chodesh Iyar pg. 103, 21), Shalmei Tzibur (10), Sha'arei Teshuva (19), Beis David (Shu"t 53; cited by the Shaarei Teshuva ibid. and Kaf Hachaim ad loc. 99, who explains that there is no real machlokes regarding minhag Salonika, Mitzraim and Eretz Yisrael, but rather that all agree that Tachanun is not said on the 14th of Iyar as it is the true Pesach Sheini, and those who maintained that it was not recited were actually referring to the 15th of Iyar), Yosef Daas and Yad Shaul (Y"D 401), Chida (Machazik Bracha, 5), Butchatcher Rav (Eshel Avraham s.v. nohagin), Maharsham (Daas Torah 7), Shaarei Ephraim (Ch. 10: 27), Shulchan HaTahor (8), Birchas HaPesach (Ch. 16: 5), Aruch Hashulchan (12), Kaf Hachaim (99), Sefer Ishei Yisrael (Ch. 43: 11), Rav Yosef Eliyah Henkin ז"ל's Ezras Torah Luach (5776, pg. 107: 'yesh nohagin shelo lomar bo Tachanun'), and the Belz D'var Yom B'Yomo Luach (5776, 14th Iyar). This is also the "Minhag Yerushalayim" - see the Tukachinsky Luach and Halichos Shlomo (on Tefilla, Ch. 11: 9 & Moadim vol. 2, Ch. 11: 20). However, it is known that the Chazon Ish and Steipler Gaon did recite Tachanun on Pesach Sheini (sefer Bein Pesach L'Shavuos, in the introduction to the sefer titled 'Hanhagos HaChazon Ish' by Rav Chaim Kanievisky; also found at the end of Sefer Imrei Yosher, 25 and cited in Orchos Rabbeinu vol. 1, pg. 68 and new print 5775 vol. 2, pg. 115: 25, and Moadei HaGra"ch 170, pg.79). See also Shu"t Rivevos Efraim (vol. 1: 339 & vol. 258) who explains that Tachanun is recited at the Mincha before Pesach Sheini, even according to the majority opinion that it is not said on Pesach Sheini itself, as opposed to most other 'Moadim'. [Most poskim agree with this as well - see Luach Eretz Yisroel (Chodesh Iyar), Halichos Shlomo (Moadim vol. 2, Ch. 11, Dvar Halacha 29), and Ishei Yisrael (Ch. 25: 18)]. Although not widely followed, there is also an opinion based on the Zohar (Parshas Baha'alo'scha, Rayeh Mehemna, pg. 152b) that Tachanun should not be recited for a full 7 days starting from Pesach Sheini [cited in the Shu"t Mor V'Ohalos (ibid.) quoting Rav Mordechai m'Chernobyl and in Shu"t Divrei Yatziv (O.C. vol. 1: 75, 4 s.v. u'lezeih) quoting the Divrei Chaim of Sanz, The Pischa Zuta (Birchas HaPesach Ch. 16, footnote 6) cites a different reason as well, quoting the Maharsha"k in his Imrei Shefer on Parshas Beha'alo'scha. He adds that the Likutei Maharich (quoting the sefer HaYashar V'HaTov) was also a proponent of this minhag]. [6] Eshel Avraham ibid. [7] Pri Megadim (O.C. 131: M.Z. s.v. mah). [8] See Birchas HaPesach (Ch. 16, 5 s.v. yesh and footnote 7), Sefer HaToda'ah (vol. 2, pg. 253), Shu"t Divrei Yisrael (vol. 1: 130), Shu"t Rivevos Efraim (vol. 2: 129, 39 & vol. 3, 331), Orchos Rabbeinu (vol. 2, pg. 97, 17), Nitei Gavriel (Pesach vol. 3, pg. 330), Shu"t Divrei Shalom (vol. 4: 87), Shu"t Kinyan Torah B'Halacha (vol. 7: 42, 3), Halichos Even Yisrael (pg. 218: 3), and the Belz D'var Yom B'Yomo Luach (5776, 14th Iyar). See also Moadei HaGra"ch (164 - 169, ppg. 77 - 79), as well as the maamar in Kovetz Moriah (vol. 397 - 399, Nissan 5775), by its author, Rabbi Matisyahu Gabai, who explains why the Steipler Gaon would eat Matzah on Pesach Sheini, while his brother-in-law, the Chazon Ish, would not. [9] Although this is widely assumed and cited by many, nevertheless, see Shu"t Yaskil Avdi (vol. 5: 54, 1) citing the Sdei Chemed (vol. 1, Asifas Dinim, Ma'areches Eretz Yisrael pg. 4a) that the reason masses visit Rabi Meir Ba'al HaNeis' is that the Pesach Sheini is that the Beis Knesses and Beis Midrash built over his kever in Teverya were inaugurated on Pesach Sheini and many were kavua a minhag to celebrate every year on that day at his kever, similar to Rabi Shimon bar Yochai's kever on Lag B'Omer. The Sdei Chemed cites several parallels including celebrating their hidden Torah being revealed to the world ('ohr ha'meir l'olam, u'meir eini chachamim b'halacha'). Additionally, like Rav Shimon, Rav Meir was one of the five new students of Rabi Akiva who received semicha at that time. It is interesting to note that they do not mention Lag B'Omer being the actual Yahrzeit of Rabi Shimon bar Yochai (see footnote 28), nor Pesach Sheini the Yahrzeit of Rabi Meir Ba'al HaNeis. In fact, the Ben Ish Chai (Year 1, Parshas Vayeishev 28) mentions the minhag to light a candle 'ilui nishmas' Rabi Meir Ba'al HaNeis on Rosh Chodesh Teves, implying that that is his true Yahrzeit. On an interesting side point, there are some who posit [see Rabbi Reuven Margoliyus' 'Lechaker Shemos V'Kinuyim B'Talmud' (pg. 25: 30, Erech R' Meir Ba'al HaNeis) at length] that Rabi Meir Ba'al HaNeis is not actually the Tanna Rabi Meir, as we do not find that he was called that name in the Gemara, and it was not until somewhat recently when it was assumed that they are one and the same. In fact, there are two different graves found in Eretz Yisrael, one listed as Rabi Meir (in Teverya; actually two - in separate buildings near each other) and another as Rabi Meir Ba'al HaNeis (in Gush Chalav). Rabbi Margoliyus further (and fascinatingly) opines that the famous Tzedaka in the name of Rabi Meir Ba'al HaNeis is actually based on an erroneous assumption of seeing the "Kupas Ramba"n established by the great Rishon, the Ramban, when he moved to Eretz Yisrael following his victory in public debate with the apostate Jew-turned Franciscan monk Pablo Christiani. In fact, the Ramban himself wrote (see Toldos Ramban Ch. 4: 13) that he established a yeshiva and a fund to elicit support for it from Jews in Chutz La'aretz. Accordingly, the initials Ramba"n, actually referring to Ra bbi M oshe B en N achman, were mistakenly attributed to Ra bi M eir Ba'al HaN eis. [10] Tosafos (Kedushin 81a s.v. sakva), Tur and Shulchan Aruch (O.C. 492: 1). Actually, a BeHa"b of sorts is mentioned even further back, in Maseches Sofrim (Ch. 21: 1-3), but that seems to be for one specific reason: to commemorate Mordechai and Esther's three-day fast. See footnote 17. There is an interesting machlokes Rishonim between the Rosh (Taanis Ch. 1: 20) and Mordechai (Taanis, 629) whether BeHa"b is considered a Taanis Yachid or Taanis Tzibbur. [11] Shulchan Gavoah (O.C. 492: 1, cited in Kaf Hachaim 492: 8). This is additionally mentioned in the Sefer HaToda'ah (vol. 1, pg 157) and Kitzur Shulchan Aruch of Rav R.B. Toledano (vol. 4: 330). [12] Taz (O.C. 566, 3), Shu"t Mishna Halachos (vol. 3: 15, s.v. u'lfa"d). See also Shu"t Igros Moshe (O.C. vol. 1: 106) for an interesting discussion why the Tefilla "Mevorchin BeHa"b" is still recited the Shabbos prior to BeHa"b even when a chosson is present. [13] See Rosh (Taanis Ch. 1: 20), Mordechai (Taanis 629), Tur (O.C. 492), Rema (ad loc), Magen Avraham (ad loc, 1), Shulchan Aruch HaRav (ad loc, 1), Mishna Berura (ad loc, 1) and Shaarei Efraim (Ch. 10: 46). [14] Mingling at a festive meal or even at a Drasha in the Shul (!) is cited by Rashi & Tosafos (Kiddushin 81a s.v. sakva); Yom Tov and Chol Hamoad related transgressions by the Elyah Rabba (O.C. 492: 3, citing the Ma'aglei Tzedek); Chilul Hashem by the Tur (O.C. 429: 2); overabundance of merriment by the Maharil (Dinei Hayamim Bein Pesach L'Shavuos); and gastronomical pleasures by the Kol Bo. [15] See Levush (O.C. 492: 1). [16] See Ra'avyah (Taanis 863), Mordechai (Taanis 629), Shach (Y"D 220: 3) s.v. v'nirah li, and Sefer HaToda'ah (vol. 1, pg. 156). [17] Maseches Sofrim (Ch. 21: 1 - 3). See also Sefer Minhagei Yisrael (vol. 1, Ch. 26) who opines that, according to this

reasoning, the reason for the BeHa"b after Sukkos is not for the same reason as the BeHa"b after Pesach. The Ta'anis Esther that we fast before Purim is not really due to Esther's actual fast as recorded in the Megillah, but rather to commemorate that when the Jews went to war against the anti-Semites of their day, they fasted (see Mishna Berura 686: 2, quoting the Rambam - Hilchos Taanis Ch. 5: 5)]. [18] Shu"t Chavos Yair (126), Aruch Hashulchan (O.C. 492: 2), Mishna Berura (566: 6), Kaf Hachaim (O.C. 566: 37; citing the Elyah Rabba quoting the minhag in Prague), Shu"t Mishna Halachos (vol. 9: 174), and Nitei Gavriel (Pesach vol. 3, pg. 242). In a similar vein, see also Shu"t Noda B'Yehuda (Kamma O.C. 35, s.v. hinei), Shulchan Aruch HaRav (Iggeres HaTeshuva Ch. 3, based on the Yerushalmi Nedarim Ch. 8: 1), and Orchos Rabbeinu (vol. 2, pg. 160, Hilchos Taanis 2). See also Rav Yosef Eliyahu Henkin z"l's Ezras Torah Luach (5776; pg. 57 and 106), who adds that since the vast majority of people are not actually fasting, one should replace the word 'Ta'anis' in the Selichos with 'Tefilla' instead. The Belz D'var Yom B'Yomo Luach (5776, Iyar, Be"HaB) adds that the Minhag of the Belzer Rebbes is to at least not serve meat on these days. [19] See Midrash Tanchuma (Parshas Vayera 16), Tosafos Bava Kamma (82b s.v. kday shelo), and Mishna Berura (134: 6). [20] Matteh Moshe (748). See also Shulchan Aruch (O.C. 580: 3, based on Tosefta (Taanis Ch. 2: 5) and Tur, Shulchan Aruch and Rema (O.C. 134: 1) that Mondays and Thursdays are preferable for fasting and prayer. There is even a minhag of fasting every Monday and Thursday for the 'Churban HaBayis, on the Torah that was burnt, and for Chilul Hashem'. See also Kaf Hachaim (O.C. 580: 32), who concludes this topic stating that the ikar is that there should be Torah along with Teshuvah, and to be 'laasok tamid b'Toras Chaim'. [21] The Sha'arei Teshuva (492: 1) cites the Ra'avad (Tamim Dayim 177) who maintains that "Yechidim and Anshei Ma'aseh" should keep a BeHa"b after Shavuos as well; yet concludes that the prevailing custom is not to. See also Ra'avyah (Taanis 863), Mordechai (Taanis 629), Beis Yosef (end O.C. 429), Chok Yaakov (492: 1), Shulchan Aruch HaRav (O.C. 492: 1), Magen Avraham (ad loc 1), Levush (ad loc 1), Pri Megadim (E.A. ad loc 1), Chida (Birkei Yosef ad loc 1), Kaf Hachaim (ad loc 1) and Mishna Berura (ad loc 1), who all rule that there is no BeHa"b after Shavuos. Apparently, Zeman Mattan Torah affords less opportunity for nichshal. [22] See Tur/ Shulchan Aruch and Rema and relevant commentaries to O.C. (131: 6, and 493: 2). [23] There are many sefarim available who give full treatment to the topic of Lag B'Omer, including Bein Pesach L'Shavuos and Nitei Gavriel (Pesach vol. 3). It is also worthwhile to read Rabbi Eliezer Brodt's excellent articles on topic: <http://seforim.blogspot.co.il/2011/05/printing-mistake-and-mysterious-origins.html> and <http://seforim.blogspot.co.il/2008/05/lag-ba-omer-and-upsherin-in-recent.html>, and featured in Ami Magazine # 22, as well as the introduction and first chapter to Rabbi Mordechai Zev Trenk's recent and fascinating 'Treasures: Illuminating Insights on Esoteric Torah Topics'. [24] See Meiri (Yevamos 62b), Sefer HaManhig (citing the Baal HaMaor), Biur HaGra" (O.C. 131: 6 s.v. b' Lag), Pri Chadash (O.C. 493), Pri Megadim (O.C. 493: M.Z. 1), Shelah (Pesachim 525), Kitzur Shulchan Aruch (120: 6), and Mishna Berura (493: 8). [25] See Shu"t Chasam Sofer (Y"D 233 s.v. amnam yada'ati) and Toras Moshe (Parshas Bechukosai, Drush for Chevra Kadisha, pg. 62b). [26] See Aruch Hashulchan (O.C. 493: 7). [27] See Chayei Adam (vol. 2: 131, 11), Birkei Yosef (O.C. 493: 4), Aruch Hashulchan (ibid.), Kaf Hachaim (ad loc. 27), and Sefer HaToda'ah (vol. 2, pg. 256 and 257). The Sefer HaToda'ah cites that Rav Ovadia M'Bartenura wrote a letter to his brother in 1488 stating that the 18th of Iyar is a Yahrzeit and was celebrated by masses coming and lighting giant torches. However, it seems unclear whether he was referring to Rabi Shimon bar Yochai or Hillel and Shammai, as there was an old minhag to visit their Kevarim near Meron in Iyar. [28] See the Chida's Shu"t Maris Ha'ayin (Likutim 7: 8) and Shiyurei Bracha (O.C. 493: 1, Din 2), where he recanted his opinion (Birkei Yosef ibid.) about Lag B'Omer being Rashbi's Yahrzeit, and instead maintaining that the celebrations are for different reasons. This is also cited in the Ben Ish Chai's Shu"t Rav Pe'alim (vol. 1: O.C. beg. 11 s.v. Teshuva), and Rav Yaakov Hillel's 'Eid HaGal HaZeh' at length. They maintain that the first mention of Lag B'Omer being Rabi Shimon bar Yochai's Yahrzeit is essentially a printing mistake, and only found in a certain version of Rav Chaim Vital's Pri Eitz Chaim and not in his authoritative Shaar HaKavannos, which actually lists other reasons for the celebrations. Accordingly, the text of Rav Chaim Vital's was truly 'Yom Sameach Rabi Shimon Bar Yochai', and not 'Yom Shemeis Rabi Shimon Bar Yochai'. See also Orchos Rabbeinu (new edition 5775; vol. 2 pg. 114 - 115: 19 and 22) for more on why Lag B'Omer is a festive day. [29] See Yalkut Me'am Loez (Parshas Emor) and Sdei Chemed (Ma'areches Eretz Yisrael 6); the Pri Chadash (ibid.) and Chida (Tuv Ayin 17, 493 and Shiyurei Bracha ibid.) write that it is the day when Rabi Akiva started teaching his five new talmidim. [30] See Zohar (Parshas Ha'azinu, Adra Zutra 241), that on the day of Rav Shimon's petirah, he revealed his hidden Torah which was 'nismalei ohr gadol shel simcha'. Additionally, the sun did not set until Rav Shimon finished, after which he passed away. See also Bnei Yissaschar (vol. 1, Ma'amarei Chodesh Iyar, Maamar 3: 2, 3, 6 & 7) who explains that this is the reason why the minhag is to "light neiros u'me'oros on this holy day". As mentioned in footnote 27, Rav Ovadia M'Bartenura attested to this minhag being followed already in his time. The Bnei Yissaschar elaborates further on this minhag, citing several other reasons. Additionally, he posits that Lag B'Omer is also the Rashb"i's birthday. See also Orchos Rabbeinu (new edition 5775; vol. 2 pg. 114: 19). [31] As per the custom mentioned by Rav Chaim Vital in Sha'ar HaKavannos (pg. 87a; however he interestingly concludes that it is unclear to him whether or not the Arizal had attained his mastery of chochma and Kabbala when he made this historic pilgrimage); see Ateres Zkainim (O.C. 493: 1), Aruch Hashulchan (O.C. 493: 7), and Kaf Hachaim (O.C. 493: 26). However, it must be noted that there were several authorities who were skeptical at best about this custom, including the Chasam Sofer (Shu"t Y"D 233 s.v. amnam yada'ati and Toras Moshe, Parshas Emor, Hespel for the tragic Earthquake in Tzfas, s.v. ach; he actually maintains that the masses going to Meron on Lag B'Omer were part of the cause of this cataclysm) and the Shoel U'Meishiv (Shu"t vol. 5: 39). [See also Shu"t Shaim Aryeh (O.C. 14) who attempts to answer their criticism.] See also Rav Ovadia Yosef z"l's Shu"t Yabia Omer (vol. 5: O.C. 35) and Shu"t Yechaveh Daas (vol. 5: 35), where he wrote very strongly against going up to Meron on Lag B'Omer. It is also well known that many Rabbanim, including Rav Yosef Shalom Elyashiv z"l, when asked whether one should go to Meron on Lag B'Omer, replied "Rabi Shimon is duh", pointing to a Gemara (see, for example, Ashrei HaIsh O.C. vol. 3: pg. 432, 17). In other words, if one wants to celebrate Rabi Shimon bar Yochai's greatness properly on "his day", they feel that it is preferable to sit and learn his Torah (i.e. learn Gemara). His son-in-law, Rav Chaim Kenievsky, echoed the same sentiments (see Teshuvos HaGra"ch vol. 2, pg. 744 and Moadei HaGra"ch 173, pg. 81). In fact, the Chida (Moreh

B'Ertza Ch. 8: 223) mentions such a minhag as well. For a discussion as to the level of Rabi Shimon bar Yochai's greatness, see Rabbeinu Chananel's commentary to Sukkah (45b) and Shu"t Rav Pe'alim (vol. 1, Y"D 56 s.v. v'hu pg. 72a) on why he specifically was the one to be zocheh to reveal the Zohar. [32] See sefer Bein Pesach L'Shavuos (pg. 302). For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu. Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority. L'iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, Rav Yaakov Yeshaya ben R' Boruch Yehuda, and l'zchus for Shira Yaffa bas Rochel Miriam and her children for a yeshua teikef u'miyad! Rabbi Yehuda Spitz serves as the Sho'el U' Meishiv and Rosh Chabura of the Ohr Lagolah Halacha Kollel at Yeshivas Ohr Somayach in Yerushalayim. He also writes a contemporary halacha column for the Ohr Somayach website titled "Insights Into Halacha" For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu. © 1995-2017 Ohr Somayach International