



BS"D

To: parsha@groups.io
From: cshulman@gmail.com

INTERNET PARSHA SHEET
ON ACHREI - KEDOSHIM - 5783

parsha@groups.io / www.parsha.net - in our 28th year! To receive this parsha sheet, go to <http://www.parsha.net> and click Subscribe or send a blank e-mail to parsha+subscribe@groups.io 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 in memory of **Chaim Yissachar z"l** ben Yechiel Zaydel Dov

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

Tonight - Friday night we count the 23rd day of the omer.

At the **Artscroll ShabbosTable Achrei Kedoshim 5783**
THE EXTRA BOOST TO PRAY

Living Emunah on Shidduchim by Rabbi David Ashear

We hear many stories of how people were granted salvations from Hashem as a direct result of their heartfelt tefillos. It is not easy to pray emotionally, day in and day out, especially after years of not seeing the hoped-for answers to their tefillos. Of course, we know that every tefillah is a mitzvah and will bring eternal rewards beyond anything we can comprehend, but we like to see results in this world as well. Sometimes, all people need is the right chizuk to give them an extra boost to pray the way they are supposed to. Hashem could help us with that, too.

Shevi* told me that she was listening to a class given by Rabbi Zecharia Wallerstein. The rabbi mentioned that he once asked Rav Aharon Leib Shteinman for a berachah to open a dormitory for his girls' school. Rav Shteinman told him, "Who said it's the will of Hashem that you should have a dormitory?"

Some time passed, and it was becoming very difficult for Rabbi Wallerstein to make progress with the girls. When they

went home every evening, they would lose much of what they had gained during the day.

A year after his first visit, he went back to Rav Shteinman and said, "Please, give me a berachah for a dormitory. We need it so badly!" This time Rav Shteinman gave him a warm berachah for success.

"What is the difference between last year and this year that the rav gave me two such different responses?" Rabbi Wallerstein wondered aloud.

Rav Shteinman replied, "Last year, you said you wanted a dormitory. This year, you said you needed a dormitory. Just because you want something doesn't mean it is good for you. But if you really need it, Hashem will help."

Shevi was inspired by that lesson. She had been praying for years for her son to get married. He was having a hard time with shidduchim and it seemed that her prayers were not helping. After listening to Rabbi Wallerstein's class, she prayed Minchah that day with renewed strength.

She put all her emotions into the tefillah and told Hashem how much her son needed a shidduch. As she finished Aleinu Leshabei'ach, the phone rang. It was the shadchan with a new suggestion for her son.

Baruch Hashem, her son married the girl who was suggested that day. Shevi's tefillah emerged that afternoon from the depths of her heart; she just needed the right words of chizuk to bring it out of her.

The principal aspect of every tefillah is a person's heart and sincerity.

Someone told me a story he heard from Rabbi Ephraim Eliyahu Shapiro about a forty-year-old woman we'll call Allyson, who had not yet found her zivug. A friend of hers suggested that she go to a rabbi for help. The rabbi they went to spoke only Hebrew, and since Allyson did not understand Hebrew, her friend translated. The rabbi told her to read perek 32, perek 38, perek 82, and perek 121 of Tehillim for thirty days straight.

On day thirty, she got engaged. Allyson called her friend to share the news and thank her for her help. Her friend wished her mazel tov and then asked, "I'm a little confused. I know you don't understand Hebrew, but you can read Hebrew?"

Allyson replied, "No, I can't read it, either." "So how did you read those perakim of Tehillim for the past thirty days?" asked her friend. Allyson replied, "I held the book of Tehillim close to me and I said with all my heart, 'Perek 32, perek 38, perek 82, and perek 121.' Then I asked Hashem, 'Please, send me my zivug.' I did that every day for thirty days and, baruch Hashem, I'm engaged!"

The main component of tefillah is our heart. If we're having trouble getting our heart into it, we should ask Hashem for help with that, too.

Rav Frand - Hashem As Our Father

Rabbi Yissocher Frand <ryfrand@torah.org>

Thu, Apr 27, 2023 These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: #1247 – The Kiruv Workers Dilemma: Inviting Non Shomer Shabbos for a Shabbos Meal. Good Shabbos!

The pasuk in Parshas Acharei Mos says, "For on this day atonement shall be made for you, to cleanse you, from all your sins before Hashem." (Vayikra 16:30). The Ribono shel Olam gives us one day out of the entire year to be forgiven from all our sins and to achieve tahara (purity). A very famous Mishna at the end of Maseches Yoma states: "Rabbi Akiva says: Fortunate are you O Israel – before whom are you purified and who purifies you? Your Father in Heaven. As it is written, 'I will sprinkle upon you pure waters' – so too the Holy One Blessed be He purifies you."

I recently received a sefer written by my fifth grade Rebbe, Rav Chaim Tzvi Hollander, entitled Zevach Mishpacha. Rabbi Hollander learned in the Telshe Yeshiva (Cleveland). He writes that they once heard a question from Rav Aharon Kotler: What is the meaning of "Ashreichem Yisrael" (fortunate are you O Israel) that the Ribono shel Olam washes you off and cleanses you? He asks, "Is this not a source of embarrassment and disgrace that the King of Kings needs to clean us off?"

Picture in your mind – someone becomes soiled and dirty. Should the king need to wash him off? Why is that "Ashreichem Yisrael?" The answer is your Father in Heaven. The Ribono shel Olam is not acting here as the King of Kings. He is acting as our Father in Heaven. Just like a father has no problem washing off a child who becomes dirty, and the child has no problem being washed by his father because that is what fathers do, so too, Israel is fortunate that they have this relationship with their Father in Heaven.

Then Rav Hollander makes a beautiful connection to a Gemara in Maseches Taanis (25b): There was an incident (during a time of drought) when Rabbi Eliezer led the tefilos. He recited 24 blessings (praying for rain) but he was not answered. Then Rabbi Akiva descended to lead the tefilos and said: "Our Father, our King, we have no King other than You. Our Father our King, for Your sake, have mercy upon us." Then it began to rain. Rabbi Akiva's prayer is in accordance with his opinion in Yoma that our relationship with the Master of the World is not only one of 'our King,' but it is also a relationship of 'our Father.'

What is the source of the Avinu Malkeinu prayer? The one who instituted this prayer was none other than Rabbi Akiva. Rabbi Akiva may not have composed the entire Avinu Malkeinu – every stanza that we have today – but the essence of this tefilla is from Rabbi Akiva, as recorded in the Gemara in Taanis. Rabbi Akiva felt that the relationship between Klal

Yisrael and the Ribono shel Olam is not only that of a Monarch-Subject, but also that of a Father-Child. It is Rabbi AKiva who teaches Ashreichem Yisrael – how lucky you are that you are cleansed by your Father in Heaven. In front of a father, there is nothing to be embarrassed about.

Transcribed by David Twersky; Jerusalem
DavidATwersky@gmail.com

Technical Assistance by Dovid Hoffman; Baltimore, MD
dhoffman@torah.org

This week's write-up is adapted from the hashkafa portion of Rabbi Yissochar Frand's Commuter Chavrusah Series on the weekly Torah portion.

<https://torah.org/torah-portion/ravfrand-5763-kedoshim/>

Role of Spouse in Loving One's Neighbor Parshas Kedoshim

Posted on May 1, 2003 (5763) By Rabbi Yissocher Frand
These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 370, Deserts — Do They Require a Brocha? Good Shabbos!

The Role of the Spouse in Loving One's Neighbor
This week's parsha contains the famous pasuk [verse], "You shall not take revenge, and you shall not bear a grudge against the sons of your nation, and you shall love your neighbor as yourself. I am Hashem." [Vayikra 19:18] The mitzvah of loving one's neighbor is the "great principle of the Torah" [JerusalemTalmud Nedarim 9:4].

The Rambam writes, in his definition of this mitzvah, that "we are commanded to love one another like we love ourselves." However, according to the Ramba'n, the Torah is not necessarily asking us to develop an emotion of love. Rather, the demand is that we treat people in a manner as if we loved them. According to either opinion, this mitzvah requires us to worry about people, be concerned about them, show them warmth and comfort, and provide them what they need — be it financial help, spiritual help, physical help, or emotional help.

A very basic question can be asked. How does a man fulfill the mitzvah of "loving his neighbor" with a woman? Half of all people are members of the "opposite sex." A woman is certainly considered "one's neighbor" in regards to this mitzvah. So very simply, one should ask, how are men able to fulfill this mitzvah of loving our "female neighbors," if there are obvious problems in providing the amount of concern and care and comfort one is supposed to provide in fulfilling this mitzvah, to a member of the opposite sex? The same question can of course be asked regarding how women can fulfill this mitzvah with regard to their male "neighbors."

Rav Shimon Schwab presents a novel insight, which I believe is very true. Rav Schwab suggests that the only way that a

person can safely fulfill the mitzvah of loving one's neighbor with members of the opposite sex is through one's spouse.

We are all obligated to fulfill the 613 mitzvos. However, I, as a member of one of the non-Priestly Tribes, can obviously not offer sacrifices in the Bais HaMikdash [Temple]. As a non-Levi, I cannot accept Ma'aser [Tithes]. There is a concept in Judaism that we as a nation are a unit. Some of the mitzvos are fulfilled through Kohanim, descendants of the High Priest Aharon. Some are fulfilled through Levites, and so forth.

Rav Schwab wants to extend this concept. He argues that the mitzvah of "loving one's neighbor" as it applies to the universe of Jews can only be fulfilled as a husband-wife unit. The husband must serve in the role of "Avraham drew near to him the men" and the wife must serve in the role of "Sarah drew near to her the women."

Rav Schwab quotes a Zohar, which refers to the fact that "man without a wife is like half a body." This means that a person cannot reach full spiritual fulfillment in this world without a spouse. Part of the reason for this, Rav Schwab argues, is because the mitzvah of "loving one's neighbor like oneself" cannot be fully fulfilled without a spouse. This is a mitzvah that is assigned to the "couple." The man fulfills his part with other men, and the woman fulfills her part with other women.

By way of homiletics, Rav Schwab interprets the Gemara which forbids a person from becoming engaged to a woman until he sees her at least once 'lest he finds her to be unappealing' [Kiddushin 41a]. The Gemara concludes this prohibition with the words "and the Torah states 'You should love your neighbor as yourself.'" Why, Rav Schwab asks, does the Gemara add this postscript to the prohibition? Rav Schwab says that this alludes to the fact that if she is found unappealing and he divorces her — then he will never be able to properly fulfill the mitzvah of "Loving one's neighbor."

I mention this idea every once in a while because in American society — especially today in the secular world — there are absolutely no boundaries between the mingling of the sexes. People are in offices, in jobs, in social situations where they constantly have to mingle. There is absolutely no thought given to the time-honored Jewish value that the sexes should be separated. Unfortunately, many problems — which I do not have to elaborate upon — come about when there is too much intermingling between members of the opposite sex. Countless people have paid the price because they have not been judicious and careful in this area.

People assume that they are just being 'normal'. But biology and human nature being what they are, the Torah warns us that we have to build boundaries and fences for ourselves. If not physical boundaries and fences, there must at least be a certain "distance" and limitation — all within the context of civility and politeness — which allows us to constantly be on guard for

the inherent dangers in socialization and the establishment of relationships between members of the opposite sex.

Transcribed by David Twersky; Seattle, Washington.
Technical Assistance by Dovid Hoffman; Yerushalayim.

<https://torah.org/torah-portion/ravfrand-5773-achareimos/>
Who Has To Honor Whom?

Parshas Acharei Mos Kedoshim

By **Rabbi Yissocher Frand**

The beginning of Parshas Kedoshim contains a pasuk which presents a very interesting juxtaposition of mitzvot: "Every man shall revere his mother and his father and you shall observe My Sabbaths – I am Hashem your G-d." [Vayikra 19:3]. Rashi wonders about the connection between Shabbos observance and revering one's parents. Rashi cites the Toras Kohanim which teaches, based on the juxtaposition in this pasuk: "Although I enjoined you about revering a parent, if your parent should say to you, 'Desecrate the Shabbos', do not listen to them. And so too it is with regard to other commandments." This is a halachic principle brought down several times in the Talmud, which is also codified in the Shulchan Aruch.

Rav Yaakov Kaminetsky adds that the Torah is teaching us another message here as well. We believe as Jews that G-d created the world in six days and that on the seventh day He rested. Prior to Creation the world did not exist and obviously people did not exist. This "Creation scenario" is not universally accepted. There are many people who in fact deny any role of G-d in creation. The Darwinian Theory and others posit that human beings evolved from lower species and reject the "story of Creation" as spelled out in the beginning of the Book of Bereishis. This is a philosophical-theological dispute of how one views the world.

There is a practical difference between these two world views. The difference boils down to who needs to honor whom? Should older people need to honor younger people or should younger people need to honor older people? If one believes that man has evolved from the lower forms of life, then presumably the further one gets away from that "original man" the higher form of life one would expect. If man evolved from a monkey, then the first generations of men were not very far removed from monkeys. Later generations have "evolved more" than earlier ones and hence the earlier generations must honor the later ones. The bottom line is that parents should honor their children. If on the other hand, — as we believe — the Almighty created the First Man, it follows that the First Man was the most perfect human being that the world has ever seen. He was without flaws because he was the handiwork of the Master of the Universe Himself. No one can improve upon that! As we get further away from that First Man, man diminishes in stature. If we are going down, rather than up, it is clear that the younger generations need to honor the previous generations.

With this introduction, the pasuk now is crystal clear. “A man shall revere his mother and his father.” Why? It is because “My Sabbaths you shall keep – I am Hashem your G-d.” There is a link between these two parts of the pasuk. Since there was a Creation – which you testify to by observance of Shabbos on the seventh day of the week, then parents who are a generation closer to creation and to the original man who was created by the Almighty need to be revered by the younger generation!

This insight of Rav Yaakov comes with a story as well. In his later years, Rav Yaakov attended a Kenesiah Gedolah of Agudas Yisroel in Eretz Yisrael. He was already an older man at the time and was accompanied on his travels by one of his sons. As we all know, the trip to Eretz Yisrael is a long trip and Rav Yaakov was an older man. His son waited on him hand and foot throughout the journey. There was a person on the plane sitting nearby who was astounded by the love, respect, and dedication the son was showing to his father. At one point, he commented to Rav Yaakov Kamenetsky, “My children do not treat me like that. What is your secret in child-raising that your son treats you like a King?”

In effect, Rav Yaakov told him the above quoted idea. We implant in our children the belief that the further we are removed from Sinai, the more one has had to endure the phenomenon of “yeridas haDoros” [lessening of the generations]. Therefore, they understand that the older generation is a “better generation” and hence they honor and respect us. “If your children do not act this way”, Rav Yaakov told the gentleman on the plane, “perhaps it is because they feel that they are more advanced than you are and that on the contrary, you should honor them.”

<https://torah.org/torah-portion/ravfrand-5770-achareimos/>
The Reason The Torah Prohibits Marrying Two Sisters
These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand’s Commuter Chavrusah Tapes on the weekly portion: Tape # 678, Tochacha: Is Ignorance Bliss? Good Shabbos!

Parshas Achrei Mos contains the list of forbidden sexual relationships. Vayikra 18:18 contains the Biblical prohibition for a person to marry his wife’s sister. In expressing this prohibition, the Torah uses the word “litzror” [to make a co-wife].

The Ramba”n comments: This verb expresses the reason for this prohibition. Most of the forbidden relations (e.g. — mother-in-law, daughter-in-law, etc.) were simply forbidden without stating a reason. However, the Torah does state a reason by a sister-in-law, namely that it is inappropriate to make two sisters into co-wives of the same husband. These two women should ideally love one another. Placing them into a situation of rivalry will inevitably cause those who should have

been best of friends to have a hostile relationship with one another.

The Ramba”n continues: The Torah does not state this regarding a daughter or mother of one’s wife, because they remain forbidden even after his wife’s death (unlike the situation with the sisters, where a sister is permitted to marry her brother-in-law if her sister — his first wife – dies). The Ramba”n distinguishes between the “ervah” of two sisters and that of other relations. Here the Torah did not forbid the marriage because of “ervah” but because of the social harm it would bring to the sibling relationship, which at any rate is subject to rivalry. To avoid aggravating that natural sibling rivalry to intolerable levels, the Torah forbade a man to simultaneously be married to two sisters. The proof that this prohibition is different than all the others (and that it is not because of “ervah” or “she’er basar” [close relationship] but for some other reason) is the very fact that the prohibition expires upon the death of one of the sisters.

We learn two novel ideas from this Ramba”n.

First, we see from the fact that the Torah includes this prohibition in the chapter of forbidden relationships (arayos) that the Torah treats the matter of causing sisters to hate one another with the same severity as it treats the cardinal sin of arayos.

Second, we see how important it is in the eyes of the Torah for children to get along with one another. The Torah bans two sisters from marrying the same person for the simple reason that the Torah does not want siblings to fight with each other. Whether we are ourselves siblings or whether we are parents who have children who are siblings, we all know that this is indeed a very big challenge.

Tidbits for Parashas Acharei Mos - Kedoshim

Ira Zlotowitz <Iraz@klal.govah.org>

In memory of Rabbi Meir Zlotowitz ZT”L

Thu, Apr 27, 7:00 PM

Parashas Acharei Mos - Kedoshim • April 28th • 7 Iyar 5783
Reminders

Sefirah: On Friday night we count the 23rd day of the omer.

The series of fast days of BeHaB - a series of 3 fast days on the Monday (‘Beis’), Thursday (‘Hei’) and subsequent Monday (‘Beis’) following the months of Nissan and Tishrei - begins this Monday, May 1st, and continues on Thursday, May 4th and Monday, May 8th. Many Shuls recite Selichos on these days. This Shabbos before Mussaf, a special Mi She’beirach is said for those fasting on these days. The reasons given for BeHaB include: 1) to atone for any sins that one may have committed over Yom Tov; 2) to atone for work performed over Chol Hamoed; 3) as an entreaty to Hashem that the change of seasons should not negatively affect our health.

At Maariv on this Tuesday, May 3rd, those davening Nusach Ashkenaz will have omitted Mashiv Haruach for the 90th time. Those davening Nusach Sefard will have included Morid Hatal for the 90th time during Minchah on Tuesday. After this point, one is considered accustomed to the new text, and does not repeat Shemoneh Esrei if he is unsure if he davened correctly. Friday, May 5th, is Pesach Sheni. Many do not say Tachanun; even so, many still recited Tachanun on Thursday at Minchah. Some have the minhag to eat matzah. Pesach Sheini provided a second opportunity for those who were unable to bring the Korban Pesach on time (14th of Nissan) to do so on this date. The final opportunity for Kiddush Levana is Friday early morning, May 4th at 2:09 AM EST.

Pirkei Avos: Chapter 3.

Daf Yomi - Erev Shabbos: Bavli: Sotah 30. Daf Yerushalmi: Pe'ah 72. Mishnah Yomis: Pesachim 10:9, Shekalim 1:1.

Make sure to call your parents, in-laws, grandparents and Rebbitz to wish them a good Shabbos. If you didn't speak to your kids today, make sure to do the same.

Summary

ACHAREI MOS: Avodas Yom Kippur • Fasting on Yom Kippur • Prohibition of eating blood • Laws of Arayos • Prohibition of sacrificing a child to Molech • See Taryag Weekly for the various mitzvos.

KEDOSHIM: Be holy • Korban of Asham Shifcha Charufa • Do not profane your child and defile the land • Love the Ger • Punishment for Molech worshipers and for silent bystanders • Forbidden relations • Our holiness and the resulting higher standard to which we are held • See Taryag Weekly for the various mitzvos.

Haftarah (the haftarah of Acharei Mos is leined): The end of Sefer Amos (9:7-15) discusses how, despite the lengthy exile, the Jewish identity remains distinct. The haftarah ends with the promise that Hashem will restore us to our heritage in Eretz Yisrael, never to be uprooted again.

For the Shabbos Table

Parashas Acharei Mos • 80 Pesukim • 2 Obligations • 26 Prohibitions

1) A Kohen may not enter the Beis Hamikdash unnecessarily. 2) The Kohen Gadol shall perform the Yom Kippur service. 3) Do not slaughter offerings outside the Mikdash. 4) Cover the blood of a chaya or a bird after slaughter. 5) Forbidden relations include any form of intimate touch. 6-19) Prohibition on relations with one's: father, mother, father's wife, sister, son's daughter, daughter's daughter, daughter, father's daughter, father's sister, mother's sister, father's brother, father's brother's wife, daughter-in-law, brother's wife. 20-23) Prohibition of relations with a mother and her daughter, a woman and her son's or daughter's daughter, or with one's wife's sister during his wife's lifetime. 24) Prohibition of relations with a niddah. 25) Do not sacrifice a child to Molech.

26) Prohibition of mishkav zachar. 27-28) Prohibition of bestiality.

Parashas Kedoshim • 64 pesukim • 13 Obligations • 38 Prohibitions

1) Fear your parents. 2-3) Do not recognize or manufacture idols. 4) Do not eat Nossar (leftovers) from a Korban. 5-6) Do not harvest a field entirely; leave a Pe'ah area for the poor. 7-12) Do not gather remnants of the harvest or vineyard, as well as the small grapes; leave them for the poor. 13) Do not steal covertly. 14-15) Do not deny or swear falsely about financial claims. 16) Do not swear falsely in Hashem's Name. 17) Do not retain others' possessions forcibly. 18) Do not steal openly. 19) Do not withhold wages. 20) Do not curse anyone, even a deaf man. 21) Do not "place a stumbling block before the blind" by giving bad advice. 22) Do not corrupt the judicial process. 23) Do not treat litigants unequally. 24) Judge people favorably. 25) Do not speak Lashon Hora. 26) Do not stand by when another's life is in jeopardy. 27) Do not harbor hatred against a fellow Jew. 28-29) Deliver effective rebuke; do not rebuke in an embarrassing manner. 30-31) Do not exact revenge or harbor vengeful resentment. 32) Love your friend like yourself. 33-34) Do not crossbreed livestock or plants. 35) Do not benefit from a tree's first-3-years' produce. 36) Eat a tree's 4th year fruit in Yerushalayim. 37) Do not eat in the gluttonous manner of a ben sorer umoreh. 38-39) Do not act based on omens or lucky times. 40) Do not cut off peyos of the head. 41) Do not shave a beard with a razor. 42) Do not tattoo. 43) Revere the Temple. 44) Do not inquire about the future by means of the occult. 45) Do not engage in necromancy. 46) Stand up for Torah scholars and elders. 47-48) Do not use inaccurate tools of measurement in business; ensure that they are accurate. 49) Do not curse parents. 50) Beis Din should mete out the punishment of sereifa. 51) Do not follow the lowly ways of the nations.

”וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תְּהִיּוּ” “Say to them “you shall be holy” (Vayikra 19:2)

The parashah begins by stating the importance of a Jew living a life of holiness. Yet, the parashah continues and discusses many mitzvos that, perhaps, would seem to be intuitive in any ethical society such as honoring parents and the prohibitions against thievery and falsehood. Why are these mitzvos considered to be those of holiness?

Rav Moshe Feinstein zt"l explains that a mitzvah is a tzivui, a command, and a Jew performs a mitzvah not because he perceives it as moral and correct but rather because that is what he was commanded by Hashem. Even mitzvos between man and his fellow man which seem ethical and necessary for society must not be followed out of fairness but rather because this is Hashem's will and we exist to serve Him. (Kol Ram)

from: **Rav Immanuel Bernstein**
<ravbernstein@journeysintorah.com>

date: Apr 27, 2023, 7:00 AM subject: Pshuto Shel Mikra in Acharei Mos PSHUTO SHEL MIKRA From the Teachings of Rav Yehuda Copperman zt"l PARSHAT ACHAREI MOT Pshuto Shel Mikra Teaches Halachah LeSha'ah

Introduction We have seen that whenever the pshat appears to give us an interpretation that differs from the halachah as we know it, we proceed to ask, “What is it that the pshat is teaching us, if it is not teaching us halachah?” The answer to that question will reveal a message that is part of the shleimut of Torah, even if it is not the halachah itself. In this chapter we will see that sometimes the pshat differs from the halachah, yet still it reflects halachah! How can this be? This brings us to the discussion of halachah lesha'ah — a halachah that was stated regarding a specific time.[1]

Avodat Yom HaKippurim — The “Order” Written Out of Order! The first topic dealt with in Parshat Acharei-Mot is the Avodah of the Kohen Gadol on Yom Kippur. And yet, as we will see, specifically in this perek — which is meant to tell us the sequence of the Avodah — Chazal inform us that there are pesukim that are written out of order! וְבֵא אַהֲרֹן אֶל אֹהֶל מוֹעֵד וּפָשַׁט וּבָא אַהֲרֹן אֶת בְּגָדֵי הַבְּדָאֵשׁ לְבַשׁ בָּבֵאוּ אֶל הַקֹּדֶשׁ וְהִנִּיחֵם שָׁם Aharon shall come to the Ohel Moed (Mishkan), he shall remove the linen garments that he wore when he entered the Sanctuary, and he shall leave them there (Vayikra 16:23).

Chazal (Yoma 32a) ask why the Kohen Gadol is returning to the Ohel Moed at this point in the Avodah, and explain that it is to remove the ladle and shovel with which he had brought ketoret into the Kodesh HaKodashim earlier (as referred to in pesukim 12–13). Regarding this, Chazal comment, “for the entire parsha is written in order, except for this pasuk.”

Before we try and clarify what we are meant to learn from this “incorrect” order of pesukim, since, after all, “ain mikra yotzei midei pshuto,” and pshuto shel mikra requires us to read the pesukim in the order in which they are written, we must first understand the basis upon which Chazal determined that this pasuk describing the second visit of Aharon to the Kodesh HaKodashim is written out of order. At the root of the matter lies Kabbalat Chazal, an oral tradition received by Chazal, which states that during the Avodah on Yom Kippur, the Kohen Gadol immersed himself in the mikveh five times and washed his hands and feet (kiddush yadayim veraglayim) ten times. The matter that requires each tevilah (and, additionally, washing the hands and feet both before and after) is when the Kohen Gadol changes into bigdei zahav (lit. golden garments — his regular garments, which contain gold threads) or into bigdei lavan (lit. white garments — the special garments for Yom Kippur made entirely of white linen). Were the order of the Avodah to follow the order of the pesukim, there would only be three such changes (gold, white, and gold), and hence

only three immersions in the mikveh and six washings of the hands and feet. In order to arrive at a total of five changes of garments, we must “detach” pasuk 23 from where it was written and place it at the end of the parsha, after pasuk 28. In this way there will be two more changes of clothing (from white to gold and from gold to white), which will then give us two more immersions and four more washings of the hands and feet.

Rashi’s Words of Clarification Rashi, in his comments on our pesukim, explains the matter in his characteristic clear manner (pasuk 23, s.v. u’pashat):

The entire parsha is written in order except for this [second] entrance [to the Kodesh HaKodashim], which actually took place after Aharon brought his olah and the olah of the people, and offered the sacrificial parts of the bull and goat, all of those things being done while wearing the bigdei Zahav. Then he immerses in the mikveh, washes his hands and feet, removes those garments, and wears the bigdei lavan in order to remove the ladle and shovel with which he had offered ketoret in the Kodesh HaKodashim. He then removes the bigdei lavan and wears bigdei Zahav for the afternoon korban tamid. Here is the Seder Ha’Avodah: The morning tamid — wearing gold. The avodot of the bull and goat inside the Kodesh HaKodashim, as well as offering the ketoret there — wearing white. Offering the Kohen’s ram and the ram of the people, plus offering some of the mussafim — wearing gold. Removing the ladle and the shovel from the Kodesh HaKodashim — wearing white. Offering the rest of the mussafim and the afternoon tamid, plus the ketoret of the Heichal on the Inner Mizbei’ach — wearing gold.

In terms of the order of the Avodah, the order of the pesukim would be as follows: Sending away the goat to the wilderness (pasuk 22). Immersing in the mikveh (pasuk 24). Offering his olah, the olah of the people, and all the items mentioned in the subsequent four pesukim (pesukim 24–28). And then returning to remove the ladle and the shovel (pasuk 23).

The Vilna Gaon — The Seder Ha’Avodah According to Pshat Now let us return to our question. If in fact the Kohen Gadol actually requires five tevilot, why does the Torah write it as if he only needs three, which then requires us to move a pasuk from its “incorrect” place, when we do not understand what it was doing there in the first place! Or, to put it in the words of the Chochmat Adam, “Is the Torah not able to order the pesukim as Rashi did?” This is in essence a very extreme way of phrasing the question, “Madua — Why?” As we have explained on a number of occasions, the question of “madua” follows the question of “keytzad — how?” When the Midrash of Chazal differs from pshuto shel mikra, we first ask [Chazal], “Keytzad — How did you know to expound the pasuk in the way that you did?,” and then we ask [Hashem, so to speak], “Madua — Why did You dictate to Moshe a pasuk whose pshat

differs from the way in which You explained the halachah to him?”

The Chochmat Adam, the Gaon Rav Avraham Danzig,[2] gives the following answer:

It appears to me, based on what I heard from the Gaon and Chassid Moreinu HaRav Eliyahu of Vilna ... based on a statement of the Midrash Rabbah in our parsha (21:7), “Said Rav Yudan bar Simon, Moshe suffered great distress when he was told regarding Aharon “וְאֵל יִבְאֶה בְּכָל עֵת אֶל הַקֹּדֶשׁ — he shall not enter the Kodesh [HaKodashim] at all times” (pasuk 2). A “time” (עֵת) might mean an hour, a day, a year, twelve years, seventy years, forever! Said Hashem to Moshe, ‘It is not as you think ... rather, whenever he wants he may enter, provided he enters with the following order (of korbanot).’”

We see from here that it is specifically later Kohanim Gedolim who are restricted from entering the Kodesh HaKodashim aside from on Yom Kippur. Aharon, however, was able to enter at any time, provided he did so accompanied by the korbanot mentioned in the parsha. According to this, we see that the Torah was most precise with the order of the pesukim, for the reason the Gemara said that pasuk 23 is written “out of order” is as a result of the kabbalah that the Kohen Gadol needs five tevilot on Yom Kippur, whereas in the pesukim as they are written we find only three. However, this is only in regard to Yom Kippur, when we have this tradition handed down to Moshe at Sinai that he needs five tevilot. However, with regards to Aharon being able to enter on other days of the year, there is no such requirement. This being the case, he only needed to immerse three times, as per the order that the pesukim are written in the parsha. And if this is the case, then the pasuk of “Aharon shall enter” (pasuk 23) is written in order, in regard to Aharon on any other day of the year!

Resolving Questions in Pshuto Shel Mikra Having quoted the interpretation of the Vilna Gaon, the Chochmat Adam then shows how this approach will not only explain how the pesukim may be read in order, but will also resolve some very basic questions that relate to pshuto shel mikra in our perek: Based on the above distinction between Aharon and subsequent Kohanim Gedolim, we can understand why there is no mention at all of Yom Kippur at the beginning of the parsha; rather, it is only mentioned at the end! Every parsha of the korbanot for a Moed begins first by mentioning the date of the Moed and then saying which korbanot are to be brought on that day. Why is Avodat Yom Kippur different? The answer is, since lefi pshuto this parsha reflects the seder of Aharon on any day of the year, Yom Kippur is not mentioned. It is only at the end of the parsha that the Torah states that this Seder Ha’Avodah is required for all subsequent generations on Yom Kippur.

We can further understand why it is that throughout this perek the Torah refers to “Aharon,” whereas in the final pesukim it no longer mentions his name, but rather “the Kohen who shall be

anointed [Kohen Gadol].” This is because these final pesukim are no longer dealing with the Avodah in the Mishkan that could be done by Aharon on any day, but rather with Yom HaKippurim LeDorot, which is done by the Kohen Gadol.

The final words of the perek (pasuk 34) read, “וַיַּעַשׂ כְּאֲשֶׁר צִוָּה ה' — and [Aharon] did as Hashem commanded Moshe.” These words seem superfluous, for is it not obvious that Aharon would do as Hashem commanded Moshe?[3] According to the Vilna Gaon, these words can be understood lefi pshuto — namely, that although Yom Kippur was yet months away, Aharon immediately began to enter the Kodesh HaKodashim, as he was entitled to, provided he followed the Seder Ha’Avodah as mentioned in the parsha. We thus have before us two distinct categories regarding entering the Kodesh HaKodashim. Aharon, who may enter at any time during the course of the year, provided he brings the korbanot mentioned in the parsha.

The Kohen Gadol on Yom Kippur LeDorot (including Aharon on in the Midbar), accompanied by the special Seder Ha’Avodah received by Chazal (five tevilot).[4] The approach of the Vilna Gaon is also found in the peirush Haamek Davar of the Netziv, as if it is practically self-understood from the pesukim themselves (pasuk 23, s.v. u’va):

According to the pshat, the pasuk is referring specifically to Aharon, that is, if he wants to enter the Ohel Moed, it must be after all these preparations. However, all this is only true regarding Aharon, but for subsequent generations, the pasuk must be understood as referring to “removing the ladle and the shovel,” as the Gemara explains.

Why Was the Halachah Different in Aharon’s Time? We have seen regarding the opening section of Acharei-Mot that halachah lesha’ah is expressed by pshuto shel mikra, whereas halachah ledorot is derived through Torah SheBaal Peh. However, we still need to explain why, when it comes to the Avodah of Yom Kippur, would Aharon’s status in the Midbar be any different than that of the Kohen Gadol LeDorot? In answering this question, the Meshech Chochmah (Vayikra 16:3) refers to us a comment of the Seforno at the end of Parshat Emor (ibid., 24:3, s.v. ya’aroch oto Aharon). There, the Seforno addresses the fact that although the lighting of the Menorah does not need to be done by a Kohen Gadol specifically, nonetheless, the pasuk makes specific reference to Aharon when it describes the lighting:

Even though kindling the lights of the Menorah can be done by a regular Kohen (hedyot) in subsequent generations, nonetheless, the pasuk refers to Aharon. For indeed, the entire time that B’nei Yisrael were in the Midbar, the level of the Mishkan was that which would be achieved in subsequent generations [only] on Yom Kippur. Therefore, it was fitting that the kindling of the lights be done by the Kohen Gadol, as is the case LeDorot on Yom Kippur. Based on the Seforno, the

Meshech Chochmah explains how it was possible for Aharon to enter the Kodesh HaKodashim at any time, not just on Yom Kippur, for during the time of the Midbar, the Mishkan was on the madreigah of Yom Kippur on an ongoing basis!

The Meshech Chochmah then goes further and explains not only how it was possible for Aharon to enter at any time, but also why it was necessary. After all, if the Torah indicates that Aharon could enter at any time, it seems as if there was in fact a need for him to do so:

As long as Yisrael were in the Midbar, it was forbidden for them to eat basar taavah (ordinary meat that was not a korban), which means that they were constantly eating meat that was Kodesh. This meant that tumah of the Mikdash and Kodesh items was much more prevalent, and thus required kaparah more frequently. This is why Aharon would enter “כָּל יוֹם — at any time” with the Avodah prescribed for the day, in order to atone for tumah of the Mikdash and Kodesh items.

We should note that although the Meshech Chochmah has provided a potential source for the approach of the Vilna Gaon, the two might not be exactly the same. The Vilna Gaon seems to be saying that the possibility of Aharon entering the Kodesh HaKodashim is a function of the unique status of Aharon. The Meshech Chochmah, on the other hand, explained that it is a function of the unique status of the Mishkan in the Midbar. In case we think that these are two ways of saying the same thing, we should remind ourselves that for the final eight months of our time in the Midbar, it was Aharon’s son, Elazar, who was Kohen Gadol. What was Elazar’s status? Was he also able to enter at any time? Here it would appear that the two approaches part ways. If it was Aharon who was unique, as the words of the Gaon seem to indicate, then Elazar would be like any subsequent Kohen Gadol, and could only enter on Yom Kippur. However, according to the Meshech Chochmah, the determining factor is the madreigah of the Mishkan in the Midbar, and this madreigah continued to exist during those final eight months, when Elazar was Kohen Gadol.

A Source in the Gemara for Halachah LeSha’ah Following the approach of the Vilna Gaon, Rav Yaakov Kamenetzky writes in his peirush Emet L’Yaakov (Vayikra 16:2, s.v. v’al):

It is possible that he [the Gaon] derived this from the fact that the Gemara (Gittin 60a) states that eight parshiyot were given over on the day the Mishkan was erected and lists one of them as the parsha of Avodat Yom HaKippurim. Rashi there senses a difficulty with this and comments, “Even though this parsha applies to Yom Kippur,[5] nonetheless it was said on that day.” However, according to the explanation of the Vilna Gaon, it is well understood, for in reality the parsha did not apply only to Yom Kippur; rather, whenever Aharon wished to enter the Kodesh HaKodashim he would need to perform the Seder Ha’Avodah that was required on Yom Kippur, therefore it was said on that (first) day.

In the Future Let us take this discussion one stage further and ask a most interesting question: Is it possible that the ability to enter the Kodesh HaKodashim on a day other than Yom Kippur will ever return?

Rav Meir Don Plotzki, the author of Kli Chemdah on the Torah, writes (beginning of Parshat Acharei-Mot):

It seems to me that even though this special level existed only in connection with Aharon, whereas any other Kohen Gadol was not allowed to enter the Kodesh HaKodashim except on Yom Kippur, nonetheless, since we see that Aharon was able to enter whenever he wanted if accompanied by this Avodah, and similarly in the future [at the time of Tachiyat HaMeitim] when Moshe and Aharon will return, Aharon will [once again] be allowed to enter accompanied by this Seder Ha’Avodah. It is with regards to other Kohanim, whose level is not as great, that the Torah writes that they “may not enter at any time” except for on Yom Kippur. If so, it appears that these korbanot are not to be classified as “chovat hayom” — obligations of the day of Yom Kippur per se; rather, they are the korbanot that are a necessary accompaniment for anyone who is eligible to enter the Kodesh HaKodashim.

In other words, pshuto shel mikra (“With this Aharon shall enter the Kodesh”) teaches us that this special Seder Ha’Avodah (korbanot, tevilot, washing of the hands and feet) is in essence a requirement of entering the Kodesh HaKodashim and not a requirement of Yom Kippur; it is just that it is an Avodah that must be performed once a year — on Yom Kippur. If so, then instead of referring to the “Seder Ha’Avodah of Yom Kippur,” it may be more correct to refer to the “Seder Ha’Avodah of entering the Kodesh HaKodashim.”

During the time B’nei Yisrael were in the Midbar, the level of kedushah was so great throughout the course of the year that a Kohen Gadol who was on the level of Aharon (and perhaps Elazar)[6] could enter the Kodesh HaKodashim whenever he wanted, accompanied by the Seder Ha’Avodah as set forth according to pshuto shel mikra. From that point onward (after B’nei Yisrael entered the Land), in the absence of that special level of kedushah on the one hand, and the absence of a Kohen Gadol as holy as Aharon on the other, entering the Kodesh HaKodashim became restricted to once a year, on the unique day of Yom Kippur, while the Seder Ha’Avodah changed to five tevilot instead of three.

Nevertheless, the Kli Chemdah states that in the future it will once again be possible for Aharon to enter at any time. Moreover, according to the approach of the Meshech Chochmah based on the Seforno, we see that the level of kedushah in the Mishkan on a normal weekday was equal to the kedushah that existed in the Beit Hamikdash on Yom Kippur. If so, then this level will certainly exist in the Third Beit Hamikdash, whose level of kedushah, the Seforno (Parshat Pekudei) tells us, will be greatest of all, and the Kohen Gadol

will enjoy the same status of Aharon HaKohen, with all that that implies.

Thus we have before us a unique situation where pshuto shel mikra reflects the halachah as it applied leshe'ah (in the Midbar), but not ledorot (after entering the Land); nonetheless, it may also reflect a possible expression of halachah lemaaseh in the future, with the rebuilding of the Beit Hamikdash.

[1] In contrast to halachah ledorot — halachah that applies to all future generations, which will be discussed in the following chapter. [2] [Author of Chayei Adam. This discussion quoted here is found in the section at the end of the sefer Chochmat Adam entitled Matzevet Moshe]. [3] [See Rashi's comment there.]. [4] There is in fact a third category, as discussed in the Torat Kohanim (Parshat Acharei-Mot 1:6), namely, Moshe, who is able to enter the Kodosh HaKodashim whenever he wants without any Seder Ha'Avodah, for "Aharon may not enter at any time [without korbanot], but Moshe may enter at any time" (Torat Kohanim ibid.). [5] [Whereas the Mishkan was set up on the first day of Nissan, six months before Yom Kippur.]. [6] [The Kli Chemdah quoted above made specific reference to Aharon; however, the Rav is leaving open the possibility that the determining factor was the time in the Midbar, which would then also include Elazar.]. Copyright © 2023 Journeys in Torah, All rights reserved. You're receiving this email either because you signed up on the website or you requested to be added. <http://www.journeysintorah.com> Our mailing address is: Journeys in Torah 2/4 Rechov Yitzhok ben Nachum Bayit Vegan 90045 Israel Add us to your address book

from: **Rabbi Mordechai Kamenetzky** <rmk@torah.org> to: drasha@torah.org date: Apr 26, 2023, 12:42 PM subject:

Drasha - Sweet **Revenge**

By Rabbi Mordechai Kamenetzky

Drasha

Parshas Kedoshim

Sweet Revenge

A verse in his week's portion reminds me of a terse retort that American politician, Senator Henry Clay, made to his antagonist, Virginia's John Randolph, right before their infamous duel in April of 1826.

The two were walking toward each other on a narrow footpath, with little room to pass. One would have to give way. "I never make room for scoundrels," sneered Randolph.

"I always do," Clay smiled as he stepped off the paved path to let Randolph pass.

In commanding us not to revenge nor bear grudges, the Torah alludes to two distinct character flaws.

"You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself — I am Hashem" (Leviticus 19:18).

What does the Torah mean, "You shall not take revenge and you shall not bear a grudge," what is the difference?

Rashi explains: If Joe says to David "Lend me your sickle", and David replies, "No!", and the next day David says to Joe, "Lend me your hatchet", and Joe retorts, "I am not going to lend it to you, just as you refused to lend me your sickle" — this is avenging; and what is "bearing a grudge"? Rashi continues. "If Joe says to David, "Lend me your hatchet", and David replies "No!" and on the next day David says to Joe "Lend me your sickle", and Joe replies "Here it is; I am not like you, because you would not lend me" — this is called "bearing a grudge" because he retains enmity in his heart although he does not actually avenge himself."

In both cases, the avenger and the grudge bearer have committed a sin. They have transgressed a negative commandment of the Torah.

But what about the initial denial of the loan? What is the punishment for the men who initially refused to lend their sickles or hatchets? Neither punishment, nor even a warning is issued to them. Why is the grudgingly generous man treated worse than the outright denier of kindness and sharing? A famous tale that circulates among disparate fund-raisers, goes as follows: The Rabbi came to the millionaire in search of a contribution for his Yeshiva. The man took him in warmly, but after the rabbi made his pitch, the man began a semi-tirade.

"Do you know that I have a brother that is in a wheelchair? His five children have no means of support!" The rabbi shook his head, apologetically. "And," continued the magnate, "Did you know that I have a nephew with 12 children in Israel?"

The rabbi began to stammer; he was unaware of all these obligations. The rich man cut him short. My mother is still alive in a nursing home that charges 1200 dollars a week! And my sister's home just burnt down and they have no place to live!"

The rabbi began backing away sure that there was surely no funds left for his's Yeshiva, but the broad grin on the man's face stopped him. "And, Rabbi," continued the mogul, "I don't give a penny for any one of them, so why in the world should I give something to you?"

The Chofetz Chaim explains:="A0 The Torah's objective in this mitzvah is to train us not to be hateful or spiteful. Cheap is cheap. And it's tough to do something about that. It is a character flaw, but it is not hatred. Some of the nicest most warm, friendly even loving people do not like to give or lend. They will offer you their ear, their home and their time. They just will not give something that they physically possess. The Torah, does not deal with them the same way as the person who would be generous, but for the animus in his heart, or the one who does give, but, his openhandedness is shrouded snide

remarks, and a harbor of hate. That overbearing enmity, despite his tainted giving is worthy of a Torah transgression.

Though the Torah tries to get us to control our emotional responses, it is more important for us to be kind, loving, and compassionate than generous with a hateful heart.

Dedicated by Dr. and Mrs. Keith Staiman — L’Rfuah
Shlaimah Yehuda Boruch ben Sora Menucha
Good Shabbos!

from: Torah Musings <newsletter@torahmusings.com>

date: Apr 25, 2023, 11:03 AM

subject: Torah Musings Daily Digest for 04/25/2023

Archaeological Evidence of Solomon and Sheba?

Scholar identifies South Arabian inscription in Jerusalem

Nathan Steinmeyer

Solomon and Sheba

A connection between Solomon and Sheba? Is this seven-letter inscription evidence of a possible trade network? Courtesy Daniel Vainstub; all rights reserved © Dr. Eilat Mazar.

The story of King Solomon and the Queen of Sheba is one of the more intriguing accounts found within the narrative of Solomon’s reign (1 Kings 10). Yet the lack of clear archaeological or historical evidence for early trade or political connections between ancient Judah and South Arabia has led many scholars to question the account’s reliability. Now, a study published in the *Jerusalem Journal of Archaeology* suggests that a small inscription from the excavations at Jerusalem’s Ophel may provide just such proof.

Solomon and Sheba: A New Proposal

Discovered in 2012 during excavations at the Ophel by the late Eilat Mazar, the small inscription, which includes just seven letters, has puzzled scholars for years. While most have assumed the inscription is written in Canaanite, Daniel Vainstub of Ben-Gurion University now believes it is written in an Ancient South Arabian script known as Sabaic, the language of the ancient kingdom of Saba (biblical Sheba) in the area of modern Yemen.

Ophel

View of the Ophel excavation area as seen from the Mount of Olives. Courtesy Nathan Steinmeyer.

Dated to the tenth century BCE—the time of the biblical King Solomon—the inscription could provide evidence of trade connections between ancient South Arabia and Jerusalem during this early period. According to Vainstub, the inscription contains three full or partially preserved words: []šy ldn 5. (Vainstub believes the South Arabian letter ḥ was used to designate the number 5.) Intriguingly, the second word, which Vainstub reads as ladanum, is a type of resin possibly to be identified with onycha, one of the ingredients used to create incense burned at the tabernacle (Exodus 30:34).

The inscription was engraved below on a large Judahite-style storage jar. Although only fragments of the jar were preserved, the profile suggests it originally held around 30 gallons, or 5 ephahs, the standard volume measure in ancient Judah.

According to Vainstub, this suggests that the number 5 within the inscription indicates the amount of resin that was held by the jar.

Given that the Sabaic inscription was made before the jar was fired, it was likely written by a native Sabaeen, possibly even someone living in Jerusalem. As posited by Vainstub, this suggests “that a Sabaeen functionary entrusted with aromatic components of incense was active in Jerusalem by the time of King Solomon.”

Solomon and Sheba: The Linguistic and Epigraphic Debate

Not everyone is convinced by Vainstub’s reading or interpretation, however. “Which is more likely, that we have in this Jerusalem inscription the Canaanite script, which is well attested in the Levantine world, or that we have a tenth-century early Arabian script?” cautioned Christopher Rollston, Professor of Northwest Semitic Languages and Literatures at George Washington University, in a communication with *Bible History Daily*. “I would suggest that even if we believe that this inscription refers to some aromatic, it still makes the most sense simply to say that it was a Canaanite inscription about an aromatic spice. After all, the Levantine world was certainly interested in incense, and this piece of pottery is a locally made pot!”

Vainstub, however, is undeterred by such criticism. “In my opinion, the inscription cannot be considered Canaanite,” told *Bible History Daily*. “For ten years, researchers intended unsuccessfully to read it as a coherent text in Canaanite.” As Vainstub points out, several letters are quite difficult to understand as Canaanite, while one letter (the ḥ which designates the number 5) can “by no means fit any Canaanite letter, but fits exactly the Ancient South Arabian ḥ.”

Other questions regarding Vainstub’s reading remain. One problem is the close similarity between the Sabaic and Canaanite scripts and the fact that the Ancient South Arabian script of the first millennium BCE was born of the earlier Canaanite script. Thus, while Vainstub’s interpretation is possible, there is little way for epigraphers to know for certain.

Solomon and Sheba: Ancient Trade

But if Vainstub’s interpretation is correct, the small inscription—discovered just 300 yards from the presumed location of Solomon’s Temple—could offer important evidence of early trade connections between Judah and South Arabia and, therefore, the historicity of the biblical story of Solomon and Sheba. *solomon and sheba*

Proposed reconstruction of the trade route. Courtesy Daniel Vainstub.

Over the past decades, archaeological and textual evidence from the Sabaean kingdom has provided a great deal of new information about the ancient Yemeni civilization. According to the press release from the Hebrew University:

During the 10th century BCE, the Kingdom of Sheba thrived as a result of the cultivation and marketing of perfume and incense plants, with Ma'rib as its capital. They developed advanced irrigation methods for the fields growing the plants used to make perfumes and incense. Their language was a South Semitic one. King Solomon is described in the Bible as controlling the trade routes in the Negev, which Sabaean camel caravans carrying perfumes and incense plants passed through on their way to Mediterranean ports for export.

If such a trade network existed by the tenth century, control over this trade could have been one of the main reasons for Pharaoh Sheshonq's (biblical Shishak's) campaign into the southern Levant during the reign of Solomon's son and successor, Rehoboam.

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

date: Apr 27, 2023, 4:33 AM

subject: **Rav Kook on Kedoshim: Holiness in Fruit**

Rav Kook Torah

Kedoshim: Holiness in Physical Pleasure

“For three years the fruit shall be Orlah, and may not be eaten. In the fourth year, all of the fruit shall be holy, for praising God.” (Lev. 19:23-24)

The Talmud in Berachot 35a quotes this verse as the source for reciting a blessing over food: “‘Holy, for praising God’ - this teaches that [fruit and other foods] require a blessing before and after eating.”

The key word, Rav Kook noted, is kodesh - holiness. Even when we eat, even as we partake of worldly pleasures, we should be able to uncover holiness.

Holiness from physical pleasure?! How is that possible?

An Opportunity for Holiness

What is a brachah? When we recite a blessing, we express our recognition that God is the ultimate Source of all pleasure. But there is a joy that is far greater than the sensory pleasures experienced when consuming food.

Eating is more than just nourishing our bodies. It is a chance to connect with our Creator and deepen our feelings of gratitude and appreciation. We should feel an inner joy when we realize that every form of physical pleasure provides us with an opportunity to uplift our spirits and bring holiness into our lives.

A blessing over food is not just about giving thanks for the physical pleasure we are about to enjoy. Each blessing should make us aware of a far greater gift: that even material pleasures can be a source of holiness!

In this way, the piece of fruit that we eat becomes קֹדֶשׁ הַלוּלִים - “holy, for praising God.”

(Adapted from Ein Eyah vol. II, p. 171)

Fw From Hamelaket@gmail.com

Shema Yisrael Torah Network

Rabbi A. Leib Scheinbaum

Peninim on the Torah - Parashas Acharei - Kedoshim

תשפ"ג פרשת אחרי - קדושים

וידבר ד' אל משה אחרי מות שני בני אהרן בקרבנתם לפני ד' וימתו Hashem spoke to Moshe after the death of Aharon's two sons, when they approached before Hashem, and they died. (16:1)

The text of this pasuk is redundant, since it mentions the deaths of Nadav and Avihu twice in the same pasuk. Daas Zekeinim m'Baalei Tosfos explain that the Torah mentions death twice, since they left no offspring to continue their legacy. For reasons of their own, they did not marry. Thus, it is considered as if they died twice: once when they left this world; and again because they left no one to carry on the memory of their lives and achievements. Horav Zev Weinberger, zl, cites the Talmud Moed Kattan (24a), “When they told Rabbi Yochanan that Rabbi Chaninah had passed away, he rent thirteen expensive wool garments on account of him. He said, ‘The man of whom I was in fear is gone.’” (This part of the Talmud's questioning Shmuel's statement that kriyah, rending garments as a display of grief, is only explicable at the time of the most intense grief. Apparently, Rabbi Yochanan did not concur with Shmuel.) The Talmud replies that sages are different, since their teachings are mentioned all the time. Every time they are recalled, it evokes the time of most intense grief, as the loss of their death is once again renewed.

We derive from here that, when a Rebbe or a great sage leaves this world, his passing leaves a void vis-à-vis the Torah that he imparted to his many students. This idea is similar to the Sefas Emes's question concerning the Torah's enjoinder to mourn the deaths of Nadav and Avihu (Parashas Shemini; Vayikra 10:6), V'acheichem kol Bais Yisrael yivku es ha'sreifah asher saraf Hashem, “All the house of Yisrael shall bewail the conflagration that Hashem wrought.” The word yivku, shall bewail, is written in the future tense when it should have been written in the present. Much has been posited concerning the idea that the death of a scholar, a Torah leader who inspired many, is different from the void left by one whose life and endeavor did not impact a wide range of people. Every day, every blatt Gemorah, every halachah, sets the stage for noticing the loss of a Rebbe. The void left by his passing is palpable. We feel orphaned, alone and adrift to confront the challenges of life without the captain who had been navigating our journey through the turbulent waters. Every epoch in time, every juncture, renews the grieving of their loss. The deaths of Nadav and Avihu left their mark, not only on the present, but also on

generations to come.

When we consider the spiritual impact of the Holocaust in terms of the thousands of gedolei Yisrael that were murdered, this idea takes on a new reality. While, indeed, Torah study in America and Eretz Yisrael has reached impressive numbers, can we imagine what Jewish life would have been had Churban Europe not occurred? The yeshivos, the Roshei Yeshivah, the Rabbanim and the thousands of kehillos kedoshos that were slaughtered would have changed our lives and raised the banner of Torah exponentially. We can truly say that death came twice: their murder, and our continued loss.

Kedoshim

אִישׁ אָמוּ וְאָבִיו תִּירָאוּ

Every man: Your father and mother shall you revere/fear. (19:3)

Interestingly, in the Aseres HaDibros, Ten Commandments, the Torah commands Kabeid es avicha v'es imecha, "Honor your father and mother" (Shemos 20:12), without adding the word ish, every man. It is almost as if the Torah were intimating a special command to one who is an ish, that he must fear his parents. What is the difference between kavod, respect, and mora, fear? Horav Yosef Tzvi HaLevi Dunner, zl (Mikdash HaLevi), explains the disparity homiletically. The Torah is teaching us a valuable and vital lesson – one that I think is quite obvious in today's society. The Torah world, for the most part, has not fallen prey to this breakdown of moral obligation. As a secular psychologist put it: "Nowadays, 'Honor your father and mother' is just a suggestion."

The Rav explains that someone who has matured, reached adulthood and has taken his place in society must still show mora, fear for his parents. Many people acquiesce to kavod, respect, since it does not place any heavy burdens on the son/daughter. On the other hand, fear is something we too often relegate to youth. Young people must fear their parents. Adults who are successful in life must be respectful, but fearful? No. The Torah teaches us that, regardless of a person's status as an ish, he is still obligated to fulfill the mitzvah of mora.

Chazal (Pesikta Rabasi 23) characterize the mitzvah of Kibbud av v'eim as, "chamur she'b'chamuros," among the most difficult mitzvos to carry out properly. One must respect parents regardless of their suitability as parents. I have written numerous times that the Torah does not command us to love parents; rather, the Torah demands that we respect and fear them – under all circumstances.

The following story occurred concerning a man who was blessed with extraordinary longevity, whose mental cognition was in perfect working order past his one hundredth birthday. He was blessed with children, grandchildren and great-grandchildren who showed him the greatest respect and waited on him hand and foot, making sure that he was never in need of anything. This was carried out with love, devotion, and the

understanding that serving their Patriarch was a privilege.

This man was troubled by a question that kept gnawing at him. He asked his son, "I do not know why I was zocheh, merited, such longevity. Am I a greater tzaddik, more righteous, than my parents who did not live a long life? Am I more worthy than my many friends who have passed away? Why did Hashem choose me for such an unprecedented life? Perhaps I did something special. Or maybe, Hashem wants me to experience the infirmity, illness and pain that often accompany old age."

The son had no answer for his father's query. Indeed, it was an anomaly. Hashem has His reasons, which are all good. This, too, was good. It was the accepted response, but it did little to still his father's frustration. The son was a close talmid, student, of the Novominsker Rebbe, zl. When he heard that his revered Rebbe was planning a trip to Eretz Yisrael to (among other things) visit with Horav Aharon Leib Shteinman, zl, who was himself a centenarian, he asked that the Rebbe present his father's conundrum to the gadol ha'dor.

The Rebbe presented the man's question to Rav Shteinman, who immediately took hold of the Rebbe's lapels and declared, "I will give you the answer to this question. I insist that you relate this answer to him in the exact words that I use. You know that we are presently in the waning period of galus Edom, the exile personified by Eisav ha'Rasha. (This is not the forum to describe Eisav's psyche and behavior and how his minions continue until this very day to adhere to the contemptuous character traits which he personified.) The merit that Eisav accrued, which has served him throughout the generations and continues to support him, is the z'chus of his kibbud av. Eisav showed extraordinary honor to Yitzchak Avinu, in many ways setting the standard for this mitzvah. While his intentions were far from noble, on the surface his actions were exemplary. Now Hashem seeks to free us from the shackles of Eisav's galus. Thus, he gave us the mitzvah of kibbud av v'eim, with the hope that we will perform this mitzvah with zeal and devotion. This is why, as we inch closer to the end of our galus, the Almighty extends the longevity of our aged, so that their children will be able to honor them longer and better."

The Novominsker was moved by this explanation. He added that many parents do not want to be a burden to their children. Every time they are compelled to call for a favor, they mull it over five times before they make the call. According to the aforementioned, this "burden" is actually Hashem's way of providing children with the opportunity to honor their parents, thus catalyzing an end to our galus.

לֹא תִלִּין פְּעֹלַת שָׂכִיר אֶתְךָ עַד בֹּקֶר ... לֹא תִקְלַל חֵרֶשׁ

You shall not withhold a worker's wage with you until morning... You shall not curse the deaf. (19:13,14)

The deaf person will not hear your curses. Nonetheless, one does not curse his fellow. Certainly, if he can hear and is aware of the curse, such deplorable behavior is an anathema for a Jew.

The Baal HaTurim expounds on the juxtaposition of withholding wages upon cursing the deaf. Even if one has a valid complaint, i.e. he worked hard through sweat and toil, and he put in a full day's work. He now wants/needs to get paid. He has no food at home. His children are starving. His earnings were to be used to purchase the vital necessities to sustain his family. His boss says, "No, I do not have the money now. I will pay you when I can." "But I need it now. I have fulfilled my part. I worked. Now you must keep your word." "Sorry", is all his boss replied. The worker is hurt, humiliated and angry. Is it any wonder that he wants to curse his boss, to deliver every imprecation he can think of? It will not garner a paycheck for him, but it will assuage some of the hurt. The Torah teaches us that Jews do not curse, even when they think they are justified. Take the boss to a din Torah, present your complaints before a court, but do not curse him.

Furthermore, one who believes in and trusts Hashem will "leave" the problem for Hashem to address. When he loses it, spews vitriol and curses, he indicates by his actions that he has given up hope of seeing a timely resolution to his problem. Who is not plagued with a situation that drives him batty because he can do nothing but wait, compelled to remain silent while individuals whose intentions are far from holy make his life miserable? Cursing may be a release from his tension, but it is ineffective and dangerous. We have boundaries in life. Cursing a fellow Jew – regardless of his ignominious behavior – is crossing the boundary.

Anyone who has ever been involved in klal work, helping the community or in a position of leadership will, at times, make decisions which are not consistent with the needs of every individual. As a result, people vent out their anger on the activist or leader, to the point that he says, "What do I need this for? It is one thing not to receive a thank you, but to be reviled and even cursed is much more than I bargained for." The response to him is: It is inevitable that one who is doing something, acting on behalf of the community, will have someone who will take umbrage and express negativity against him. At least he is acting on behalf of others, and it is inescapable for one to make a cake without breaking eggs. It all goes with the territory.

The Steipler Gaon, zl (cited by Horav Yitzchak Zilberstein, Shlita), writes (Kraina d'Igarta), "One should know that whoever takes upon himself the mantle of oseik b'tzarcehi tzibbur, involving himself in the needs of the community, is not spared agmas nefesh, suffering of the spirit, mental anguish and torment. In the merit of the yissurim, troubles and pain that he experiences, however, he will be entitled to great achievement and success." In order to achieve something, some sacrifices are inevitable. One of those sacrifices is that one should expect to become the punching bag for someone who either does not agree with him or who feels that he is getting the short end of

the stick. Usually, this is a person whose jaundiced outlook on life taints his ability to enjoy anything positive. It is best to ignore him and plow ahead.

If one were to consider a time in Jewish American history when its rabbinic leadership was at its extreme lowest point, I would suggest the appointment of Horav Yaakov Yosef/Joseph, zl, as Chief Rabbi of New York. With the reputation as the Maggid of Vilna and its Dayan, he came with impressive, impeccable credentials. A multi-talented individual, he was a brilliant scholar, prolific speaker and, above all, a man of sterling character. He became the victim of rabid secular Jewish animus toward anything that smacked of religion and the insecurity of a number of Orthodox groups who insisted on a rabbi that was of Chassidic or Galician/Hungarian extraction, and not a Litvak, of Lithuanian background. Veritably, these groups were scared of their own shadow and feared change to the status quo.

The oldest and most prominent Polish-Russian shul was the Bais Hamedrash HaGadol on the Lower East Side. It was comprised of roughly thirty smaller shuls. This was to be the nexus of operations for the new Chief Rabbi. Rav Joseph immediately focused on what were the two most egregious transgressions that were choking the Orthodox community: The observance of Shabbos and kashrus. If a stop would not be put to the flagrant violations of the Torah's code of law, the term Orthodox would become extinct – swallowed by the powerful entrenched Reform community. He was forced to contend with the unscrupulous union of the shoctim who viewed him as a threat to their control of kashrus (which, in those times, was a pejorative term) of both meat and poultry. He fought valiantly, despite threats to his life and welfare, but it was a losing battle. He was opposed by corrupt and greedy businessmen and unprincipled, ruthless butchers. He did achieve some notable accomplishments as he attempted to bring structure to Jewish religious life. The greatest obstacles to his success were sadly from his own (supposedly) frum constituents who were opposed to him. He was cursed, slandered, reviled and hounded. During all of his tribulations, he maintained his dignity. He refused to allow his supporters to stoop to the level of his detractors by responding in kind.

At the end, Rav Josef's paltry salary, which the shoctim paid, was discontinued, and the shul could not pick up the shortfall. Shortly after this latest indignity, he suffered a debilitating stroke which incapacitated him for the last years of his life. His funeral was one of the largest in New York, the irony of which was that he was accorded greater honor in death than in life.

One wonders about the punishment meted out to the rabble rousers and their rabbinic and lay supporters. I think they were punished middah k'neged middah, measure for measure. By their very actions, they undermined the opportunity for Torah growth in America. Every vestige of respect for Torah and its disseminators was crippled by their actions. The Torah was

debased, and Hashem's Name was desecrated. This was wrought by men who had sold themselves to the holy dollar and rabbinic fellows whose fear of sharing their respect with a rav much more qualified than they scared them to the point that they acted as barbarians and murderers, demonstrating no respect for Torah and human dignity.

Their punishment? Their children left the fold. Sadly, children of distinguished leaders eschewed their religion, assimilated and married out of the faith. When fathers denigrate Torah and its leaders, their sons learn to complete their father's work – which they did. Even the fine, upstanding rabbanim who sided with the shoachim and criticized Rav Joseph, thus diminishing his authority, saw their children become their greatest source of pain and humiliation. Despite their frumkeit, they erred in taking matters into their own hands, rather than letting Hashem decide the course of events. When one curses others, he loses his opportunity for blessing.

לזכר נשמת - חיים יששכר בן יחיאל זאדל דוב ז"ל - נפטר י"ג אייר

Feigenbaum, Richman and Finkelstein Families

Hebrew Academy of Cleveland, ©All rights reserved

prepared and edited by Rabbi L. Scheinbaum
