



BS"D

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## INTERNET PARSHA SHEET ON EMOR - 5777

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**Tonight, Friday evening will be  
day 32, which is  
4 weeks and 4 days of the Omer.**

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<http://www.thelakewoodscoop.com/news/2011/05/shaving-and-haircuts-permitted-this-friday-in-honor-of-shabbos-2.html>

**Shaving And Haircuts Permitted This Friday, In Honor Of Shabbos**  
MAY 19 2011 8:18 AM

Although Shaving and Haircuts are prohibited until Lag Ba'omer, when Lag Ba'omer falls out on Sunday, shaving and haircuts are permitted on Friday in the honor of Shabbos, according to the 'Rama'. However, according to some, it is Assur to shave or take a haircut on Motzei Shabbos. It would also not be permitted to do so on Thursday evening, if one has time on Friday, according to the Mishnah Berura.

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from: **Rabbi Yissocher Frand** <[ryfrand@torah.org](mailto:ryfrand@torah.org)>  
to: [rayfrand@torah.org](mailto:rayfrand@torah.org) date: Fri, May 12, 2017 at 12:47 AM

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: CD #986 — The Child of a Jewish Mother and a Non-Jewish Father — Not As Simple As You Think. Good Shabbos!

*What Set Off The Mekallel?*

Parshas Emor contains the mitzvah of the Lechem HaPanim: "You shall take fine flour and bake it into twelve loaves; each loaf shall be two tenth ephas. You shall place them in two stacks, six to the stack, upon the pure Table, before Hashem. You shall put pure frankincense on the stack, and it shall be for a remembrance for the bread, a fire-offering for Hashem. Each and every Sabbath day he shall arrange it before Hashem continually, from the Children of Israel as an eternal covenant. And it shall belong to Aaron and his sons, and they shall eat it in a holy place; for it is most holy for him, from the fire-offerings of Hashem, an eternal decree." [Vayikra 24:5-9]

Each Shabbos, the Kohanim placed the twelve loaves on the Shulchan [Table]. The loaves remained there the entire week. The following Shabbos, the Kohanim removed the loaves from the Shulchan, placed new loaves on it

and ate the loaves that they removed. In commemoration of this ritual, in some Chassidic circles, it is customary to have 12 challahs at the table when reciting the HaMotzi blessing on Shabbos.

Despite the fact that the Challahs lay on the table the entire week, the Talmud says that the bread remained fresh from Shabbos to Shabbos. Not only did it not become stale, the bread remained warm the entire week, as if it had just been baked. The Gemara [Chaggia 26b] writes that on the Festivals, the Kohanim lifted the Shulchan to show the fresh loaves to the people, saying "See how dear you are before the Almighty — miraculously, the loaves are removed (a week later) in the same state that they were placed upon it."

The Mishna in Avos [5:5] enumerates ten miracles that occurred in the Beis HaMikdash on a daily basis. For some reason, the Mishna does not mention this miracle. The Kohanim also did not call attention to any of the other miracles in front of the Festival pilgrims. The Kohanim did not point out that there were never any flies in the Beis HaMikdash, that the smoke went straight up, or any of the other wondrous events mentioned in the Mishna in Avos. Of all the miracles that took place in the Beis HaMikdash, only the fact that the twelve loaves stayed fresh the whole week was singled out to highlight the endearment of the Jewish people to the Almighty. Why? What is the symbolism of this?

Rav Tzadok HaKohen of Lublin in his sefer Pri Tzaddik writes that Chazal, the Kohanim, and indeed the Ribono shel Olam were trying to send a message to Klal Yisrael. The twelve loaves corresponded to the twelve tribes. With this miracle, Hashem wants to say, "These challahs are so dear to me — they stay warm from one Shabbos to the next — because you are dear to me." Each loaf, representing another tribe, symbolizes the love and endearment the Almighty feels for each segment of the Jewish people.

Classic Rabbinic literature emphasizes that the 12 tribes each had individualistic ways of serving the Ribono shel Olam. Despite the fact that we all have the same Torah and the same 613 mitzvos and despite the fact that we all believe in the same Master of the Universe, every tribe approached their Divine Service with different nuances of worship. For this reason, it is brought down in halacha that a Beis Kenesses [House of Prayer] should have twelve windows. The Magen Avraham and other commentaries on the Shulchan Aruch note that this symbolizes the fact that every tribe has a unique path to Heaven. Through each window, so to speak, passes the unique prayers of a different tribe of Israel.

I do not know how it was in the days of the Patriarch Yaakov, in the Wilderness, or in Eretz Yisrael when every tribe lived in their own section of the country. However, if you look around Klal Yisrael today, you see that there is tremendous diversity within our nation. There are Chassidim, Misnagdim, Sephardim, and Ashkenazim. Within the Sephardim, there are Yemenites, Moroccans, Egyptians and Syrians — and they certainly do not all daven the same way! They all have their own nuances of nussach. Among Ashkenazim, there are Litvaks, Hungarians, Germans and the whole gamut of Klal Yisrael. As long as everybody abides by the Shulchan Aruch — whether they wear a Streimmel or do not wear a Streimmel, whether they wear a black hat or do not wear a black hat, all these nuances that we see today, are all the same to the Almighty.

This is the message of the twelve tribes and the twelve challahs: See how beloved you are before the Almighty. The Ribono shel Olam does not have a problem with our "differences" — as long as we are all keeping the same Torah.

Rav Tzadok says that now we can understand the next parsha in the Torah. "The son of an Israelite woman went out — and he was the son of an Egyptian man — among the Children of Israel; they contended in the camp, the son of the Israelite woman and the Israelite man." [Vayikra 24:10]. The Medrash asks, "From where did he go out?" Chazal say something very interesting (Rashi cites this opinion of Rav Berechyah): "He went out from the immediately preceding passage."

The mekallel was "ticked off" by the passage describing the Lechem

HaPanim. He said, "What kind of business is this? Is it appropriate to serve one's King with week old bread? If this is the nature of this religion, I want to have nothing to do with it!" He then cursed the Name of G-d.

This is certainly strange behavior. Out of all the things in Torah that one might chose to take issue with, this mekallel focused on the Lechem HaPanim! What is this all about?

Rav Tzadok says that the mekallel was bothered by something other than the fact that the bread was a week old. Those twelve challahs represent the sanctity of every one of the twelve tribes. This individual had no tribe because he did not have a Jewish father. He was therefore lacking in complete Kedushas Yisrael [full Jewish sanctity]. This is a classic example of sour grapes. The people are told, "See how dear you are before the Almighty" and he feels left out. He has a problem with G-d's endearment with the members of the twelve tribes, because he does not possess that same sanctity. Therefore, his reaction is to curse the whole thing. This is what set off the mekallel.

We always read Parshas Emor between Pessach and Shavuos. We read it during the days of Sefiras Ha'Omer, almost always in close proximity to Lag B'Omer. Lag B'Omer represents a day in which we suspend the mourning practices of Sefiras Ha'Omer, during which we mourn the disciples of Rabbi Akiva, who died during this interval. Inasmuch as the disciples stopped dying on the 33rd day of the Omer, we cease mourning on that day.

Why did the students of Rabbi Akiva die? It is because they did not show proper respect towards one another. This is a very difficult teaching of Chazal to understand. How could Rabbi Akiva, who was the author of the teaching that "You shall love your fellow man like yourself" is the greatest principle in the Torah, have had thousands of students who did not show respect to one another? A person may speculate that the above referenced differences that always seem to manifest themselves may have caused these students to be a little intolerant of the practices of some of their fellow students.

Reading Parshas Emor, the incident of the mekallel and the story of the Lechem HaPanim during this period of the year sends an appropriate message during the days of Sefira. Even though someone else might do things differently, nevertheless, it does not matter to the Ribono shel Olam — all 12 tribes are dear to Him — it should not make a difference to us either.

#### *What Are We Celebrating on Lag B'Omer?*

The Ramoh writes in Shulchan Aruch regarding Lag B'Omer that we increase somewhat our joy on this day and we do not recite thereupon Tachanun. There are many reasons given for why Lag B'Omer is a cause for rejoicing. Rav Chaim Vital, a disciple of the Ari z"l, writes in the Shaar HaKavonos that Rav Shimon Bar Yochai said that one should make a simcha out of the day of Lag B'Omer. That is why thousands and thousands of people go to the gravesite of Rav. Shimon Bar Yochai in Meron on this date. Ostensibly, it is supposed to be the day of his Yartzeit (even though the Chida says this is not the case).

The more conventionally accepted reason why we make a minor Yom Tov out of Lag B'Omer (cited by the Meiri in Tractate Yevamos) is that this is the day the students of Rabbi Akiva stopped dying. This is very strange. When do we ever make a Yom Tov out of the fact that people stopped dying? It is the equivalent, Rav Asher Weiss writes, of a person who has seven sons. They die one after the other until all seven are dead. Would anybody think of making a Yom Tov because now his sons stopped dying? Rabbi Akiva had 24,000 students who all died. They stopped dying on Lag B'Omer. Under these circumstances, is it appropriate to set up a day of rejoicing on the day of Lag B'Omer?

The Rema m'Pano (R. Menahem Azariah da Fano [1548-1620]) writes a novel idea: Really Rabbi Akiva himself was supposed to die. There was a decree from heaven — for whatever reason — that this great teacher of Israel would be taken from the nation at this time. The Ribono shel Olam did Klal

Yisrael a tremendous favor and instead of taking Rabbi Akiva, took the equivalent thereof — 24,000 of his students! In this way, Rabbi Akiva was preserved. This gives us a bit of an insight into why Lag B'Omer is a Yom Tov. We can now better understand the context of the death of Rabbi Akiva's students. They were ransom, so to speak, for their teacher.

The Chida says further: After Rabbi Akiva lost the 24,000 students, he moved south and took five students (Rav Meir, Rav Yehuda, Rav Yossi, Rav Shimon, and Rav Elazar ben Shamua). They became the established Torah leaders of the subsequent generation. If any of us, Heaven forbid, would suffer anywhere near the tragedy Rabbi Akiva suffered, we would no doubt throw up our hands in futility and bury ourselves in a hole somewhere and never again seek out the light of day. Rabbi Akiva had the fortitude to go ahead and restart his entire Torah teaching enterprise. Indeed, there is almost not a single daf (page) of Gemara in the entire Talmud that does not mention at least one of these five disciples of Rabbi Akiva.

Now, it all makes sense. The fact that the students died was an atonement for Rabbi Akiva. In lieu of those 24,000 students, Rabbi Akiva himself survived. Rabbi Akiva saved the Talmud. He saved Klal Yisrael. This speaks to the greatness of Rabbi Akiva, to have undergone such a terrible personal tragedy and yet to persevere.

Now we understand what Rav Shimon ben Yochai meant. Rav Shimon ben Yochai is the author of the statement "Heaven forbid that Torah should be forgotten from Israel for it states 'It shall not be forgotten from the mouth of his descendants.' [Devarim 31:21]" [Shabbos 138b]. Perhaps this is what Rav Chaim Vital means to say in the name of Rav Shimon bar Yochai. The reason Rav Shimon bar Yochai said to make a Yom Tov on Lag B'Omer was because on Lag B'Omer, when the students stopped dying and Rabbi Akiva was saved, Rabbi Akiva ensured the continuation of Talmud and learning amongst the Jewish people.

For this alone, it is worthy to make a celebration, a holiday called Lag B'Omer. This speaks to the hidden ways of the Almighty. Why did the students need to die? Why was Rabbi Akiva himself deserving of death? We will never know these things. However, we can derive from this episode the greatness of Rabbi Akiva — not only in his learning but in his personal perseverance and resilience.

Transcribed by David Twersky; Jerusalem DavidATwersky@gmail.com Technical Assistance by David 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. A listing of the halachic portions for Parshas Emor is provided below: .. A complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. To Support Project Genesis- Torah.org Rav Frand © 2017 by Torah.org. Torah.org: The Judaism Site Project Genesis, Inc. 2833 Smith Ave., Suite 225 Baltimore, MD 21209 <http://www.torah.org/> [learn@torah.org](mailto:learn@torah.org) (410) 602-1350

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from: **Rabbi Berel Wein** <[genesis@torah.org](mailto:genesis@torah.org)> to: [rabbiwein@torah.org](mailto:rabbiwein@torah.org)  
date: Thu, May 11, 2017 at 9:59 PM subject: Rabbi Wein - A Pure Blessing  
Emor A Pure Blessing

In this week's Torah reading we are told of the special instructions given to the kohanim — the priests of Israel, the descendants of Aharon. One of the specific prohibitions unique to kohanim is the commandment that they are not to attend funerals or deal with dead bodies. The dead body, merely by the fact that it no longer has life within it exudes tumah — an uncleanness of spirit that is harmful to the degree of spirituality that a kohein is meant to maintain. Ramban offers us the idea that a kohein, because of his higher nature of spirituality does not require the reminder of mortality that funerals and cemeteries invoke in the rest of us. Since that moral lesson is not necessary in the case of kohanim, their becoming tamei — impure — would be gratuitous and serve no positive purpose.

Even though we are all tamei today in non-Temple times, nevertheless there is an implied message here that no Jew should gratuitously allow one's self to become impure unnecessarily. In kabbalistic thought, especially in the tradition of the Ari, visiting graves and cemeteries was discouraged because of the unholiness of the spirits that reside in the place where the dead are

buried. This trend of thought has not gained wide popularity in Jewish life – witness the many thousands who make the pilgrimage to the grave of Rabi Shimon ben Yochai in Meron every Lag B’Omer – and graves of loved ones and of great holy people that play an important role in everyday Jewish life. Yet, this idea of not allowing one’s self to become tamei, as exhibited in the special commandment to the kohanim in this week’s Torah reading should at least give us pause and room for thought on the matter.

The custom of praying at the graves of the righteous departed ones has been entrenched within Jewish life for many centuries. There, also, the rabbis warned us not to pray to the dead for their help but rather to only use the emotional inspiration of the visit to pray directly to the Lord more fervently. Whether such a fine line and sophisticated concept is actually understood and practiced by the masses of Jews who regularly visit graves is hard to assess. Psychologically speaking, visiting the grave of a beloved one and/or a great and holy person allows one to retain a special connection with the deceased. That is a powerful reason and even justification for the strong custom among Jews to visit the graves of their departed ones. It apparently overcomes any objections as to unnecessary defilement and tumah.

However, even today, the kohanim in the Jewish people refrain from coming close to graves or dead bodies. Their unique and special status in the Jewish world is thus preserved by the observance of this commandment detailed in this week’s Torah reading. Since they are bidden to raise their hands in blessing the people of Israel, unnecessary defilement such as coming in contact with the dead, is to be avoided. Their blessing must emanate from purity and holiness, from life itself and its renewal. This is the special role, challenge and task assigned to the kohanim of Israel.

Shabat shalom. Rabbi Berel Wein Rabbi Berel Wein- Jewish historian, author and international lecturer offers a complete selection of CDs, audio tapes, video tapes, DVDs, and books on Jewish history at [www.rabbiwein.com](http://www.rabbiwein.com)

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### **Being Bnei Aharon**

**Rabbi Eli Cohn**

(MTA ‘00, RIETS ‘08)

Rebbe– MTA

### **Based on a sicha of Rav Aharon Lichtenstien zt”l:**

Perhaps the highlight of spending Shabbos at Yeshivat Har Etzion was the chance to hear the Rosh Yeshiva’s sichot on the parsha. Both on Friday night just prior to borchuand then again in the middle of Seuda Shlishit, everybody would listen carefully as Rav Lichtenstein expounded upon the parsha, often using the opportunity to impart crucial lessons to the bnei yeshiva. The beis medrash and chader ochel were silent as talmidim inched their chairs forward to hear every word. These sichot were never brief, as Rav Aharon slowly crafted his approach and developed his message. Last week, the Yeshiva shared one of Rav Lichtenstein’s sichot on Parshat Emor that both illustrates his creativity and his charge to us.

The opening section of our parsha deals with the prohibition against a kohen becoming tamei. The very placement of these halachot in the section of Sefer Vayikra is puzzling – after all, the first half of the sefer is almost entirely about the mishkan. It lists the various karbanot and the process of the kohen becoming properly trained to offer them. The sefer then moves on to discuss mitzvot that are far afield from the world of mikdash. Parshat Kedoshim in particular and the majority of Parshat Emor focus on mitzvot that impact the entire tzibbur, not just the mikdash and its kohanim. Why, then, is this section of tumaat kohanim found here?

Rav Aharon suggested that although both sections of the sefer are addressed to bnei Aharon, they each have a different audiences in mind. The opening sections of the sefer are directed to the biological children of

Aharon, those serving alongside their father. The mitzvot found in Parshat Emor, however, are directed to future generations of kohanim. This is premised on the Ramban’s comments following the death of Nadav and Avihu. The Ramban (10:1) notes that Mishael and Altzafen are called upon by oshe to remove the dead bodies of their cousins, rather than brothers Elazar and Itamar being asked to do so. The Ramban posits that is because Elazar and Itamar have the status of a kohen gadol by virtue of the fact that they did the avodah during the miluim. As such, they are prohibited from becoming tamei even for the burial of their own brothers. The Ramban notes that both Elazar and Itamar maintain their high priest status even after the conclusion of the miluim.

Rav Aharon pointed out the logical extension of the Ramban’s position. If it is true that Elazar and Itamar each retain their status as kohen gadol even after the conclusion of the miluim, then they are always prohibited from becoming tamei regardless of who the niftar is. As such, the pesukim in this week’s parsha cannot be addressing the biological bnei Aharon, but rather they are directed to the future generations of kohanim. They are thus removed from the earlier parshiyot that were directions to the biological bnei Aharon.

Rav Aharon suggested a second reason that the Torah chose to list these halachot at this juncture of Sefer Vayikra. He pointed to the Gemara Zevachim 17b that a kohen is defined by the avoda that he does. As such, when lacking the proper bigdei kahuna, which would render his avodah invalid, he is essentially no longer a kohen. The earlier parshiyot are instructing the kohen while in the mikdash. There his status is defined by his bigadim and by his avodah. The halachot of this week’s parsha extend well beyond the boundaries of the mikdash. They apply to every kohen in every locale, regardless of his particular ability to perform the avodah.

The earlier parshiyot address the kohen in his most limited sense, as a participant in the avodah within the walls of the mikdash. There it is not hard to sense his kedusha and sense of sacred import. Our parsha expands the role of kohen to be bnei Aharon even outside of the confines of the mikdash. He is to maintain his priestly status and special halachot while in the midst of bnei yisrael wherever he might be. To emphasize this point, the halachot appear far away from the section of Sefer Vayikra that addresses them in the mikdash directly. Rather, they are inserted in the midst of halachot that are relevant and apply to all of bnei yisrael. Rav Aharon suggested that one can discern this dual status of the kohen from other sources as well. The Gemara Yevamot 66a discusses the disparity between the different confessions stated by the kohen gadol over the course of Yom Kippur. The first two times that he says viduy there is special reference to bnei Aharon am kedohecha, but the last viduy only references amcha beis yisrael. The Gemara concludes that the kohanim need not be singled out in the final viduy as they too are part and parcel of bnei yisrael. That is to say, that although the kohen is distinct, as noted in the first set of confessions, he is never separate from the rest of klal yisrael.

This can perhaps help solve a second difficulty that arises in the parsha’s presentation of laws of kehuna. The pesukim here (21:5) tell us that kohanim are not permitted to shave their heads completely or make any cuttings in their flesh. Rashi and others are bothered about why this prohibition is presented here as being unique to kohanim if it is declared prohibited to all of bnei yisrael in Sefer Devarim. Rashi resolves the difficulty by citing the Gemara in Kiddushin 36a, which states that additional details are derived from the dual listing of the prohibition. Rav Aharon maintained that it was still striking that the Torah chose to include the extra pasuk here, in the middle of hilchot kahuna, as opposed to elsewhere in Chumash. Perhaps its placement with the halachot directed to bnei Aharon serves to emphasize the same theme – the kohanim are intricately connected to the rest of the nation. They are not a sect solely devoted to service of Hashem in the mikdash, but are an integrated part of the whole of klal yisrael.

Rav Aharon went on to highlight that what is true for the kohein is true for

the ben Torah as well. We must carry with us a dual identity, in a sense. There is no question that within the confines of the beis medrash our spiritual strengths shine and it is there that we must strive to reach our full potential, as a kohen in the midst of performing the avodah. Yet, the ben Torah cannot be limited to the beis medrash and cannot be a sect unto themselves. As the kohen who descends from the service and lives amongst bnei Yisrael we must be integrated with the whole of bnei Yisrael, while at the same time bearing the responsibility of continually maintaining our high standards of kedusha.

This perhaps goes to the core of what it means to try to be among talmidei Rav Aharon. To strive to achieve the pristine kedusha of the kohein b'avadaso, and to do your utmost to maintain it and nurture it b'toch amcha beis Yisrael.

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From: **Rabbi Yochanan Zweig** <genesis@torah.org> reply-to: do-not-reply@torah.org to: rabbizweig@torah.org date: Thu, May 11, 2017 at 10:05 PM subject: Rabbi Zweig on the Parsha - Divine Distribution

Divine Distribution “When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap and you shall not gather the gleanings of your harvest; for the poor and the proselyte shall you leave them...” (23:22) The latter portion of this week’s Parsha deals extensively with the festivals. In the midst of the chapter of the festivals, the Torah introduces the laws concerning leaving crops for the poor. Rashi cites the Midrash that questions why these laws are repeated, having already been discussed in Parshas Kedoshim. Furthermore, why are these laws specifically repeated in the middle of the section regarding the festivals? The Midrash answers that since the festivals were a time when offerings were brought up to Yerushalayim by the Jewish people, the Torah is teaching that a person who leaves for the poor “leket” – grain which falls from the harvester and “shikecha” – grain which is forgotten by the harvester, and “pe’ah” – a corner of the field that is left for the poor, is considered to have built the Beis Hamikdash and offered Korbanos within it.<sup>1</sup> Why are these particular gifts, leket, shikecha and pe’ah singled out from amongst the many forms of charity? Furthermore, what is the meaning of the comparison to the building of the Beis Hamikdash and the bringing of Korbanos? The commentaries explain that when Hashem commanded us to build the Mishkan, He did not use the words “yitnu li” – “give to Me”, rather “yikchu li” – “take on My behalf” for we cannot give to Hashem; we acknowledge that the wealth we possess is really His, and therefore, we built the Mishkan with that which was His.<sup>3</sup> This concept holds true for Korbanos brought in the Beis Hamikdash as well. We do not “give” Korbanos to Hashem; rather, through the symbolic gesture of bringing a Korban, we acknowledge that what we have is really His. Almost all forms of charity involve giving to a poor person. This action often provides the person giving with a feeling of magnanimity, and can skew his perception so that he feels he is giving that which belongs to him. Leket, shikecha and pe’ah are unique forms of charity in that the landowner does not give anything to the poor; he is forbidden to collect the produce involved, thereby preventing him from determining who will receive it. The landowner is commanded to leave the produce where it is and allow any needy person who wishes, to take it for himself. This procedure drives home the concept to the landowner that he does not control the wealth; rather, charity is merely the means by which Hashem distributes His wealth. When a person fulfills these mitzvos, which are the most difficult forms of charity for they preclude the feeling of satisfaction from having actually given, it is as if he built the Beis Hamikdash and offered Korbanos; the comparison is clear, for these actions also require a person to comprehend that he is merely the conduit through 1.23:22 2.Ibid 3.Teruma 25:2

Removing the Weak Links to the Weeks “You shall count for yourselves – from the morrow of the rest day...” (23:15) The Talmud teaches that during the period between Pesach and Shavuos twenty-four thousand disciples of Rabbi Akiva perished. Therefore, the accepted custom is to observe some

aspects of mourning during this period. The reason given for their deaths is “shelo nahagu kavod zeh lazeh” – “they did not show respect to one another”.<sup>1</sup> Presumably, this deficiency was not restricted to the time period between Pesach and Shavuos. Why was it necessary for them to be punished particularly at this juncture? The Torah teaches that the counting of the Omer should begin “mimacharas haShabbos” – literally “from the day after Shabbos”. The interpretation of this verse is the source for a major dispute between the Perushim, those who follow the oral interpretation of the Torah, and the Tzedukim who follow the literal interpretation of the Torah. The Tzedukim rule that the seven weeks until Shavuos begin on the Sunday following the onset of Pesach. In accordance with the Rabbinical tradition, the Perushim interpret the term “Shabbos” in the verse as the first day of Pesach. Consequently, the count until Shavuos begins on the second day of Pesach, irrespective of the day of the week on which it falls.<sup>2</sup> Why does the Torah refer to Pesach as “Shabbos”, allowing for such a dispute to arise? The time period beginning with Pesach and culminating with Shavuos marks the preparation process for “kabalas haTorah” – “the receiving of the Torah”. At the Sinaitic Revelation, Bnei Yisroel received not only the written text, the “Torah sheb’kavav”, but the Oral Tradition, the “Torah sheba’al peh” as well. This tradition was to be transmitted from generation to generation by the Sages of the time and without it, the written text would be rendered incomprehensible. To punctuate the importance of the Oral Tradition the Torah begins the process that leads to its inception in a manner which requires the interpretation of the Sages; without their interpretation an incorrect conclusion as to when the Torah was received would be drawn. The Talmud attests to the foolishness of people who rise for a Torah scroll but refuse to rise for a Torah scholar.<sup>3</sup> A Torah scholar is the amalgamation of both the written and Oral Torah and is the source of its transmission for his generation. The Torah is not transmitted through the written text and as such the written text cannot ensure the Torah’s continuity. It is only our Sages and scholars, the links to the tradition of the past generations who can ensure the continuity of Torah for the generations to come. Therefore, scholars should be shown as much, if not more reverence than a Torah scroll. For the integrity of the Oral Tradition to be maintained it is of the utmost importance that the Sages display the appropriate respect toward one another. If the scholars treat each other disparagingly, they undermine the very message which they are supposed to transmit. The students of Rabbi Akiva were the greatest Sages of their generation, and their deaths caused a dearth in Torah study for Bnei Yisroel.<sup>4</sup> Their behavior towards one another undermined the Oral Tradition which they were responsible to transmit; with the integrity of the Oral Tradition undermined, acceptance of the entire Torah was threatened. This message is underscored by the fact that the students’ deaths occurred during the time period which leads up to the acceptance of the Torah. 1.Yevamos 62b 2.Menachos 65b 3.Makkos 22b

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### **Halachically Speaking**

Compiled by Rabbi Moishe Dovid Lebovits

Reviewed by Rabbi Benzion Schiffenbauer Shlita All Piskei Harav Yisroel Belsky Shlita are reviewed by Harav Yisroel Belsky Shlita

### **Lag B’Omer**

Lag B’Omer is a day which people celebrate with great simcha and joy. What is the reason for this great celebration? When does it start? Why do so many people go to Meron on Lag B’Omer? Should one go to Meron for an Upsherin? All these questions and many others will be discussed in this issue. The day is called Lag B’Omer and not Lag L’Omer because B’Omer (and Lag) is the numerical value of Moshe (Rabbeinu) and Rav Shimon Bar Yochai rose to the same level as Moshe (Rabbeinu).<sup>1</sup> Lag B’Omer will

always fall out on the same day of the week as Purim.<sup>2</sup>

### **What Happened on Lag B'omer**

Many different events took place on Lag B'omer.<sup>3</sup> Some say that it is the day that Rav Shimon Bar Yochai exited the cave where he and his son hid for thirteen years.<sup>4</sup> Rav Shimon Bar Yochai died on Lag B'omer and revealed the Zohar to us.<sup>5</sup> The Rama also died on Lag B'omer, and many have the custom to go to his kever on Lag B'omer.

### **The Simcha of Lag B'omer**

We are happy on Lag B'omer.<sup>7</sup> Some explain that the talmidim of Rav Akiva who died throughout the days following Pesach stopped dying on Lag B'omer.<sup>8</sup> Some poskim ask that if so many talmidim died, why should we be happy?<sup>9</sup> The answer may be that we are happy that the talmidim that Rav Akiva acquired afterwards did not die.<sup>10</sup> The talmidim of Rav Akiva died because they did not show respect to each other.<sup>11</sup> Some say that they spoke loshon hara about each other.<sup>12</sup> Others say that although each talmid grew to higher levels of Torah, they treated each other as if they had not grown at all, because they were still friendly from their younger days.<sup>13</sup> Others say that the joy is to show honor for Rav Shimon Bar Yochai.<sup>14</sup> Some say that the moon started to fall on Lag B'omer.<sup>15</sup> Others say that the reason for the joy is based on kabbalah.<sup>16</sup>

### **The Greatness of the Day**

Lag B'omer is a segula for parnasa.<sup>17</sup> Some say that it brings one to yiras shamayim.<sup>18</sup> It is a day for one to ask for his needs through tefilla,<sup>19</sup> and one can ask for salvation in any area of life.<sup>20</sup>

### **Meron and Lag B'omer**

The custom to go to Meron on Lag B'omer dates back to the Rishonim.<sup>21</sup> One should not go to Meron by himself.<sup>22</sup> Some say that it is meaningful to go three days before and after as well.<sup>23</sup> Although some question the inyan of going to Meron on Lag B'omer, <sup>24</sup> the custom is to go. It would seem that one who does not live in Eretz Yisrael does not have to be matriach himself to go to Meron on Lag B'omer.<sup>25</sup> One who cannot go to Meron should study the teachings of Rav Shimon Bar Yochai.<sup>26</sup> Today, animals are shechted on the side of the road to Meron. One should make sure that these animals are shechted properly and salted according to halacha. This is usually not the case, and one should be careful not to consume the meat. Furthermore, one should be careful to avoid areas where people walk around dressed immodestly.<sup>27</sup> Lag B'omer and Rav Shimon Bar Yochai Why do hundreds of thousands of people go to Meron to the kever of Rav Shimon Bar Yochai?<sup>28</sup>

[For footnotes go to [www.shemayisrael.com/parsha/halacha/Issue5.pdf](http://www.shemayisrael.com/parsha/halacha/Issue5.pdf) ]

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### **Thanks to hamelaket@gmail.com for collecting the following items:**

from: Rabbi Kaganoff <ymkaganoff@gmail.com>

to: kaganoff-a@googlegroups.com

date: Tue, May 9, 2017 at 11:12 AM

subject: From Haifa to Reykjavik

#### **From Haifa to Reykjavik**

#### **Rabbi Yirmiyohu Kaganoff**

Parshas Emor teaches about the halachos prohibiting a kohen from becoming contaminated by contact to a corpse, a mitzvah that, as a kohen, I am privileged to observe.

From Haifa to Reykjavik

Rabbi Yirmiyohu Kaganoff

In the nearly 20 years since our aliyah, I have traveled to the US many times – generally combining business and pleasure by attending family simchahs and fundraising in the same week. Since I now have two married children in the States, these visits have become more frequent, but they are also for the most part uneventful.

That word cannot be used to describe my most recent trip to the East Coast, scheduled for two weeks after Sukkos. The “fun” began on erev Sukkos, when my son forwarded me a news item that, due to runway repair construction at Ben Gurion Airport, all flights for 16 days in November would be flying over the Holon Cemetery and thereby pose a problem for kohanim.

Since I am a kohen, I quickly contacted several rabbanim I know who are in the loop on these matters. Each one answered that we were indeed facing a serious problem. I then e-mailed my travel agent and put the matter to rest until after Sukkos, confident that something would straighten out way before the situation became germane to me. When I fly El Al out of the New York area, I usually travel via Newark Airport (EWR), since El Al does not carry cargo from EWR, thus avoiding any tumas meis issues as a kohen. My original booking had been a simple, round-trip flight from Tel Aviv to Newark. The fare was very reasonable, there were no issues for kohanim, and the connection times were excellent. I planned to leave Wednesday night, attend a family chasuna in Lakewood on Thursday, and spend two Shabbosos with my children and grandchildren in the New York area. My wife was also planning to attend the wedding and be in the US at the same time, so we could also plan on spending some much-needed vacation time together.

As the old expression goes, man plans and G-d laughs.

After Sukkos, I contacted the travel agent again. Runway repair work was still scheduled; the airport had not made any concessions for kohanim; some airlines were so nice as to offer to refund any tickets for flights during that time. But rescheduling the trip would mean missing the wedding and changing all of our vacation plans. What other options did I have? And since my wife is not a kohen, her ticket was not refundable.

I soon discovered that it was possible to fly out of Israel from Haifa, which has an international airport with daily flights to Cyprus on an airline called Tus. But when my travel agent attempted to find me a connection through Haifa, he could find only a convoluted travel path that would involve four flights, an overnight stopover in Cyprus's Larnaca Airport, and two one-hour plane changes in Athens and Frankfurt. This seemed neither logical, nor wise. What if I missed one of the flights and ended up missing all the connections as well?

My agent told me that some kohanim were planning to continue their flights as planned and place themselves in plastic bags during the trip over Holon Cemetery. This approach is based on the concept called tzamid pasil which means that a sealed vessel can prevent tumah from entering it. While this procedure has been followed, the rabbanim I consulted agreed with me that placing oneself a large plastic bag and closing the top does not qualify as a tzamid pasil. So, it was Haifa or nothing.

But how? Looking online, my resourceful son found me several connections on, shall we generously call them, discount airlines, without an overnight in Cyprus. My new travel plans would involve a one-hour flight from Haifa to Cyprus, a three-hour stopover for a connecting flight to London's Stanstead airport, an overnight layover in London, and finally a connection to the US. The new travel plans meant that I would be leaving for the US three days earlier than I had originally planned and would land on Tuesday night for a Thursday night wedding in Lakewood. Since I had no reason to be in Lakewood three days before the wedding, I found a connection via Reykjavik to Baltimore, where I was planning to fundraise. I planned on renting a car there and then driving to Lakewood for the wedding.

I booked the flight, hoping for the best. Of course, all the tickets were nonrefundable.

I quickly found overnight accommodations in London with a former talmid of mine, now doing kiruv work in London, and figured I was all set up. I would leave home in Yerushalayim Sunday night, two days earlier than planned, spend one night at my son's house in Haifa so that I could catch my 9 am Monday flight on Tus Airlines from Haifa to Larnaca, Cyprus. Monday night I would sleep over in London, and Tuesday night I would arrive in Baltimore, where I would have time to do some fundraising before the wedding. Who gets to fly from Eretz Yisrael to the US or back without missing a proper night's sleep in a proper bed? I would.

After all these non-refundable tickets were ordered and paid for, we received an e-mail from Tus that my Monday morning flight had been cancelled. The airline offered to book me on alternative flights later that day or refund my money. But leaving on the next available flight wouldn't do me any good – I would miss my connection to London! Instead, I said that I had to leave the day before, and only if the airline provided me with a hotel room in Cyprus and transportation to the hotel. They agreed.

Thus, instead of leaving Sunday night to Haifa to spend the night in my son's house, I davened early Sunday morning so that I could get to Haifa in time for a 12:30 pm Sunday flight from Haifa International Airport to Larnaca, Cyprus. I would then have a 24-hour stopover in Larnaca before proceeding to London.

Trying to make the best of it, I decided to view my stopover in Cyprus as an adventure. My flight from Haifa, on a prop jet whose air conditioning was on the blink, took only an hour. Upon landing, I located the ticket agent desk and asked her about my hotel reservation. She said she would follow up. Less than five minutes later, she told me that arrangements had been made, and that a courtesy cab would be coming to the cab stand and the driver would hold a handwritten card with my name on it.

The drive to the hotel took about ten minutes. The driver, who was my age but looked twenty years older, was a Greek resident of Cyprus from birth. He told me that Larnaca

is not the largest town in Cyprus. The capital, Nicosia, located in the middle of the island, is. However, the cabbie explained that during the civil war in 1974 the Nicosia airport had been destroyed, and since that time the Larnaca airport, which is only about a half hour drive from Nicosia, has been used as the primary one for the Greek part of the island.

Since I would be in Cyprus for a whole day, I had thought about renting a car in Cyprus and touring the country, which is only one hundred miles from east to west. I discovered that one can cross the border between the two countries that comprise Cyprus, the Republic of Cyprus and the Turkish Republic of Northern Cyprus. However, I soon realized that I would be landing only two hours before sunset, and in the morning I wouldn't have much time to go anywhere before I it would be time to head to the airport to catch my next flight. In addition, although the spoken language in Cyprus is exclusively Greek, since it was once a British colony, they drive on the left side of the road, which, for me, would have proven to be a challenge. I decided to do without a car. My hotel room turned out to be a beautiful, small suite, two-and-a-half rooms, including a nice-sized sitting room with two couches, a coffee table and another small table; a small kitchenette outfitted with a stove and refrigerator, cutlery, carving knives, can openers, pots and even china, as well as a bedroom. The room also had a beautiful porch. The apartment was in the heart of Larnaca.

Once I had settled in, I went for a brief walk to feel out the town and try to find the Chabad House, which, according to Google Maps, was not far away. Initially, I had difficulty finding it. The road signs were all Greek to me, but I was able to hold my Google map printout in the direction of the sign and try to compare the symbols of the Greek alphabet to try to figure out which street I had just located. Asking passersby was not successful, since they all spoke only Greek. I was about to give up, when I tried one more turn, and finally hit upon the tiny side street on which the Chabad House was located. The building was unmarked and protected like a fortress, although I saw no indication of this being necessary.

I arrived at the building called "The Jewish Community of Cyprus," which is also the Chabad House, about ten minutes later than Mincha had been scheduled. In a stroke of tremendous hashgacha pratis, I found nine people there despairing of having a minyan. I was the tentziger, the tenth man for the minyan that evening, the only minyan in the entire country!

Only three of the attendees looked like your usual shul-goers (the others removed their yarmulkes when they left the building). The brief shiur between mincha and maariv was conducted in Hebrew. It seemed that the Chabad sheluchim present were Israeli, and that some of the attendees were originally Israeli as well. After davening, I asked one of the attendees for a ride to my hotel, since I was afraid of getting lost in the dark in an unfamiliar city. I asked him about his background during the brief drive, and he told me that he was originally from Romania and had moved to Cyprus for a job.

Returning to the hotel, I ate dinner, which I'd brought from home, worked on my computer and went to sleep early. The electric outlets were very strange-looking, but the hotel desk gave me an adapter, and I was able to plug in my computer and recharge my phone.

Shacharis at the Chabad House was called for 8:00, and I was awake well in advance of this time. I walked back to the shul in the morning, observing the local population as I did so. Although Larnaca is a tourist town, I saw very few tourists – perhaps because of my location, or perhaps because of the time of year (November). The town itself gave me an impression of being a bit grimy, and not glitzy. Few people in the street spoke any English, although the hotel clerk spoke with a perfect British accent.

There were nine people at the minyan, but one of sheluchim called someone to make a minyan, so we had kerias haTorah, borchu, and kadeishim – not a common occurrence during travel! While most of the attendees did not seem particularly frum, there was one religious Israeli from Bnei Brak, a middle-aged baal teshuvah who, together with his wife, had accompanied his mother to her vacation home. He introduced himself to me and offered me a ride to the airport, a suggestion that I took him up on.

My flight to London, on Cobalt Airlines, was unremarkable. In London, I was happy to reconnect with the talmid who hosted me, and we had the opportunity to discuss a number of matters pertaining to his kiruv work.

My continuing flight out of London was out of Gatwick. In addition to Heathrow, London is serviced by a tiny airport called "City Airport" and three airports outside the city – Gatwick, Stanstead, and Luton – all quite a distance outside London. When I made my reservation out of London, I booked a flight out of Gatwick for 10:55 am, figuring this would allow me plenty of time to make a trip out of the city in the opposite direction of morning traffic. Little did I realize what was in store...

The car service was booked for 7:05 am, and the driver was on time. Still stuck in London traffic at 9:05, I asked the driver how far we were from the airport, and he told me about another hour! After much driving heroics, the driver left me off at what he told me was the correct terminal at 10:05. When I entered the airport and looked for my airline, I was informed by security that I was at the wrong terminal! (With non-

refundable tickets!) Airport security was very helpful and showed me how to catch the internal rail service to the correct terminal.

I'm not sure how, but I indeed was able to get onto the plane! The fly-by-night airline I traveled on charged me for two bags – one for my checked luggage, and the other for my carry-on, which they ruled was oversized.

In the announcements made by the airline in the terminal and on the flight, passengers were always referred to as the airline's "guests." Since they charged for everything, including bottled water, I wonder how they treat their paying customers! They announced that they would accept all standard currencies, including dollars, euros, and pounds, at the airline's special exchange rate, and that all items available for sale are priced in the online magazine. Indeed, everything is priced there – in the currency of the airline's main hub, Icelandic Krona. So you had no idea what an item costs until you ordered it, asking them what it costs in the currency that you had handy. But, baruch Hashem, both of my flights – London to Reykjavik and Reykjavik to Baltimore -- were uneventful, and I arrived in Baltimore only two and a half days after I'd left Yerushalayim.

Almost every day we have experiences in life where Hashem's hashgacha pratis is there waiting for us to see it. Sometimes we do see it, and sometimes we miss it. This trip, which was supposed to be so simple, ended up being very complicated, yet I was privileged to see several obvious instances of hashgacha pratis along the way, and for that I am very grateful. And all of this because I am zocheh to being a kohen!

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Yeshivat Ateret Yerushalayim From the teachings of the Rosh Yeshiva **Ha-Rav Shlomo Aviner Shlit"a**

Receiving the US Child Tax Credit in Israel

Question: Is it permissible to temporarily leave Israel in order to fly to the United States in order to attain US passports for our children so we can receive the child tax credit for them?

Answer: As is known, it is forbidden to leave the Land of Israel. It is, however, permissible to temporarily leave Israel to make a living. Making a living is not that I am starving. I have money, but I can earn more. One may temporarily leave Israel for this purpose. "Temporarily" means a week or so. Money does not grow on trees. If a person can earn a decent amount of money by traveling outside of Israel, why shouldn't he be allowed to do so? It is not an educational problem for children; you can explain it to them. If there is a question, it is a more general one: Is it permissible to receive Tzedakah from Americans? We are not Americans, we are here. Why should an American taxpayer support me here? If I was born in America and contributed to America and now I made Aliyah, I can say to Americans: "I contributed a lot to you and you still have not contributed as much to me." In this case, it is certainly seem justifiable to take. But if I did not contribute to America, how can I take? This is not only an ethical problem, it is a halachic one. There is a discussion if we can take Tzedakah from non-Jews. The Gemara in Sanhedrin (26b and see Tosafot and Rashi) says that one who takes Tzedakah from non-Jews is like one who eats "something else," i.e., pig. And the Gemara in Baba Batra explains the verse "dried-up produce will break" (Yeshayahu 27:11) that when produce is dry it will break, but it will not do so when it is wet. Similarly, when you allow the non-Jews to give Tzedakah, they increase in merit and power. It is not so clear that we can take Tzedakah. But if I am a dual citizen and I contributed, it is not Tzedakah. Others explain that this is not simply American money, it is also money from Jews. The money also comes from Jewish taxpayers in American and it is obviously permissible to take Tzedakah from Jews. The Jews would be happy to know that other Jews are receiving it. Ha-Rav Kook in Shut Da'at Cohain (#132) was asked: Is it permissible to receive tzedakah from a general charity fund from outside of Israel? He said: yes, since Jews also donate to it. Therefore, it is ethical, if you contributed. You are receiving something in return, and if you did not contribute, it is money from Jews. Therefore, it is permissible to temporarily leave Israel to be eligible for the child tax credit.

People have also asked me: Should I vote in the US Presidential elections? I do not think so. We live here. Even though some people have US

citizenship, who gives us permission to interfere with what is happening in America? When one comes to live in Israel it is similar to a divorce: even if the wife received alimony (i.e., social security), she should not interfere in the husband's life. It is true that we can decide which person will be a better President for the Jews, but it is not ethical because we live here and not in America.

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from: Rabbi Pinchas Winston <winston@torah.org> reply-to: do-not-reply@torah.org to: perceptions@torah.org date: Wed, May 10, 2017 at 2:07 PM subject: Perceptions - Mekadesh HaShabbos **Perceptions By Rabbi Pinchas Winston Mekadesh HaShabbos**

Friday night Kiddush is a highpoint of the week for me. It has been for years now, starting from when I learned the halachah about how it is an important "segulah" for parnassah, making a living. Few things get a person's attention and kavanah—intention—more than an opportunity to make more money. For some people, not even health beats it. The experience became more intense for me as the years went on. The combination of Friday night itself, after shul and ready to eat a delicious seudah, b"H, together with a sense of gratitude for the previous week, increased my desire to say thank you to God. This was even more so if I had a really productive week. A slowly-said and well-intentioned Friday night Kiddush seemed to me like a great opportunity to show appreciation to God. I am usually more relaxed and spiritually focused at that time of week. Once I began to learn a little Kabbalah, my Kiddush went to the next level. The first paragraph of Kiddush recalls how God made Creation and rested on Shabbos. Kabbalah taught me a little of what that really means. I try to go through some of that in mind while saying the words. Of course not everyone participating in my Kiddush knows that. In fact, I have to worry sometimes about people not paying attention to every word of Kiddush, as they should. It is not easy to remain focused when someone else is saying Kiddush, and slowly at that. Not that they remain focused on every word of Kiddush when the "Mekadesh" goes fast either. One guest, a relative, recently asked me about the speed at which I recite Kiddush. "Why do you make Kiddush so slowly?" they asked. "It almost sounds like you are performing for your guests." I was so taken aback by the comment that I didn't answer it until the next day. Here I was trying to reach great heights of spiritual consciousness at one of the holiest moments of the week, and I was being "accused" of showmanship? Yech. The more I thought about it, the more I realized where the question was coming from. For so many people, Kiddush seems to be a perfunctory act, a halachic key to open the door to a delicious meal. The meal is the climax making Kiddush just a stepping stone to it. It became a good opportunity to turn things around and set things straight. To begin with, there is a Torah mitzvah to verbally sanctify the day of Shabbos. Most opinions hold that a man fulfills this mitzvah in his Friday night Shemonah Esrai when he makes the brochah, "Mekadesh HaShabbos." Nevertheless, some say there is a second Torah mitzvah to do so again over a cup of wine, while others say that there is at least a rabbinical mitzvah to do so. The first paragraph of Kiddush recounts Ma'aseh Bereishis—Creation. For many, Creation was as simple and as brief as it seems to be recorded in the Torah. They are unaware of the many intricate steps NOT mentioned in the Torah, but which are the basis of some of the deepest Kabbalistic discussions. How many people have heard of the concept of Sheviras HaKeilim—the breaking of the vessels? Which vessels, how did they break, and who was responsible? Were they insured? It turns out that God did it. You see, He had in mind from the very beginning, which incidentally goes back a long way before the first day of Creation, to make a world that allows for evil. Evil He decided was necessary for free will, the entire point of Creation. Nice idea. However, it created a philosophical dilemma, though not one God couldn't solve. God is ALL good. Everything He creates is ALL good. How then can evil exist and not be ALL good, and therefore, not evil? Back to the drawing board? Not necessary. Instead, God decided to make a perfectly IMPERFECT world. He decided to make Creation, our world, from

"broken pieces," to allow for built-in imperfection, and therefore, evil. When He got around to rebuilding the pieces back into Creation, He did it on FIVE levels. There are not one but FIVE levels of reality, each one more spiritual than the one below it. They act like a spiritual ladder to climb closer to God by shunning evil, or away from Him by choosing it. The amazing thing is how two people can walk the same earth, yet live on two entirely different planes of reality. The higher up the level of spiritual consciousness, the more accurate the vision of truth, and the more meaning a person can derive from his or her life. That is part and parcel with the special light God made on the first day of Creation. On the surface of it, light is light. Deeper down, there is the physical light of which we make use everyday, and there is a spiritual light which only spiritually privileged people can access. It is hidden from most people, and therefore called the "Ohr HaGanuz"—the Hidden Light. Rashi alludes to this light when explaining the fourth verse. He mentions that God, concerned about abuse by the evil people of Creation, hid the light for the righteous at a future time. Kabbalah explains that "future time" also includes the rest of history. It turns out that hiding THIS light from evil people meant allowing access only to those who actions allow it, like righteous people. Though two people can look at the exact same thing, if one of them is righteous and one is evil, they will see the thing differently. For the righteous person its inner light will be visible to him and he will learn truth. For the evil person, the thing will be spiritually opaque, and he will not understand it on its more profound level of existence. It is this light that is the basis of Torah. Each letter of a Sefer Torah is a conduit for the Ohr HaGanuz. Someone who learns Torah correctly, and for the right reasons, will gain access to the Hidden Light of Creation and the splendor of existence it reveals. What a tremendous gift! All of this is included in the first paragraph of Kiddush. And more. We're just getting started, so this will be a multi-part series of essays, b"H.

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From: Shabbat Shalom <shabbatshalom@ounetwork.org> date: Thu, May 11, 2017 at 7:18 PM **OU Torah**

**A Life of Sanctification Rabbi Dr. Tzvi Hersh Weinreb**

The conditions under which we live are many and varied. Some of us live in very comfortable, even idyllic, surroundings. Others struggle with diverse hardships, including poverty, disease, and the conditions of war. Our people have known unspeakably extreme conditions, such as those experienced during the Holocaust. Throughout history, we have learned to obey God's commands, no matter the situation in which we find ourselves. Not too long ago, we all celebrated Passover. Some of us were privileged to conduct the seder in the Old City of Jerusalem, in close proximity to the site of the Holy Temple. Others gathered around tables in resorts in much more unlikely venues, ranging from Florida and California to exotic Mediterranean or Caribbean isles. Most of us enjoyed the holiday in the warmth of our own modest homes, in places as geographically distant from each other as Brooklyn and Bnei Brak. Our collective memories drew upon images of the first Passover celebrated in Egypt at the brink of freedom from centuries of slavery, as well as images of Passovers experienced in the throes of the slavery of the Warsaw ghetto, and even in the nightmarish death camp of Auschwitz. Our observance of mitzvot is never negated by the conditions of our lives. This week's Torah portion, Parshat Emor (Leviticus 21:1-24:23), confronts us with a mitzvah which must be observed in the full range of life's myriad conditions, however challenging they may be. I refer to the mitzvah of kiddush Hashem, usually translated as "the sanctification of God's name." Permit me to explicate this mitzvah by first providing an outline of the entire weekly parsha. The parsha begins with a lengthy description of the standards of behavior required of the kohanim, the priests, the "sons of Aaron." This description occupies the entire first half of the parsha, chapters 21 and 22. The latter half of the parsha, chapter 23, enumerates the major festivals of the Jewish calendar. Between these lengthy sections, we find these brief verses: "You shall faithfully observe My commandments... You shall not profane My holy name, so that I may be sanctified in the midst of the Israelite people—I the Lord who sanctify you... who brought you out of the land of Egypt to be your God..." (Leviticus 22:31-33). The Rabbis understand these verses to refer, first of all, to the ultimate sacrifice: profaning God's holy name, or, in Hebrew, chillul Hashem. Conversely, these passages adumbrate the concept of the sanctification of God's name, kiddush Hashem, the noblest, and arguably the most difficult, of all the mitzvot. Why do I say "most difficult?" Because the classical rabbinic definition of kiddush Hashem is the willingness to suffer martyrdom rather than betray one's faith in the Almighty.

Thus, those Jews during the Spanish Inquisition who willingly chose martyrdom over baptism exemplified kiddush Hashem. Indeed, all of the six million victims of the Holocaust, who were killed merely because they were Jews, are said to have performed the mitzvah of kiddush Hashem. But can this “sanctification” only occur in such dire circumstances? Is it only through one’s death that one can “sanctify the Lord?” No one has ever responded to this question as resoundingly, and as eloquently, as did Maimonides when he wrote: “Anyone who willingly, without being compelled to do so, violates any of the mitzvot, spitefully and without pangs of conscience, has thereby profaned the name of the Lord. But, on the other hand, whoever refrains from sin, or performs a mitzvah, for no other reason, not out of fear, nor to seek glory, but rather to serve the Creator, Blessed is He, as did the righteous Joseph when tempted by his master’s wife, such a person has sanctified the name of the Lord...” (Maimonides, *Hilchot Yesodei HaTorah*, 5:10). From this perspective, we can better understand the words of Rabbi Isaac Nissenbaum, a leader of the religious Zionist movement in pre-war Poland, and a hero of the Warsaw ghetto who was ultimately murdered there. He insisted that in the hellish conditions of Nazi persecution, it had become necessary to somewhat modify the concept of kiddush Hashem so that it signified something more than martyrdom. He introduced the phrase kiddush hachaim, “the sanctification of life.” He wished to inspire the tortured residents of the ghetto not to “die for the purpose of sanctification of the name of the Lord,” but rather to “live their lives in a manner that sanctified the name of the Lord.” He urged his people to sanctify the name of the Lord, even in the horrendous conditions of the ghetto, by doing all that they possibly could to remain alive, to survive, and to live spiritual lives to the extent that those conditions allowed. Rabbi Nissenbaum did not survive the Holocaust. But others with similar views did. One of them was named Rabbi Gad Eisner, whose heroic deeds in the aftermath of the Holocaust have been recorded by numerous eye-witnesses. Many of the other survivors, upon discovering that their homes were gone and that their families had been killed, were ready to surrender to the “Angel of death” rather than struggle to remain alive. “What is there to live for?” they asked. Rabbi Gad encouraged them to remain alive and arduously walked from bed to bed in a post-Holocaust makeshift hospital to spoon feed these tragic individuals. More than that, after they had begun to physically recover, he inspired them to engage in spiritual practices, in Torah study, and even in joyous celebrations. He would say, in Yiddish, “az menn lebt, zohl zein gelebt,” loosely translated as “as long as you are alive, live to the maximum!” Then he would add, “Remaining alive, fully alive, is the greatest sanctification of the name of the Lord, the highest form of kiddush Hashem.” But one does not have to resort to Maimonides, nor even to victims or survivors of the Holocaust, to find descriptions of kiddush Hashem. The Talmud offers a definition which is appropriate to those of us who thankfully live in far less extreme conditions, who live “ordinary lives”. This is the definition of kiddush Hashem offered by the Talmudic Sage Abaye: “‘Thou shall love the Lord your God.’ (Deuteronomy 6:5) This refers to someone whose actions cause the Lord’s name to become beloved by others. He is a person who reads Scripture, studies Mishnah, and associates with the wise; one who conducts himself courteously with all others, causing them to say, ‘How fortunate are his parents who taught him Torah; how fortunate is the teacher who taught him Torah. So-and-so who learned Torah, observe how beautiful are his ways, how exemplary is his conduct.’” (Talmud, Tractate Yoma 86a) This is the kiddush Hashem of which we are all capable. We need not be martyrs, we need not be heroes. We must merely guide ourselves by the Almighty’s Torah and live our lives according to His ideals. That is how we can “sanctify His name.” © 2017 *Orthodox Union*

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from: Shabbat Shalom <shabbatshalom@ounetwork.org> date: Thu, May 11, 2017 at 7:18 PM *OU Torah The Duality of Jewish Time Britain’s Former Chief Rabbi Lord Jonathan Sacks*

Alongside the holiness of place and person is the holiness of time, something parshat Emor charts in its deceptively simple list of festivals and holy days (Lev. 23:1-44). Time plays an enormous part in Judaism. The first thing God declared holy was a day: Shabbat, at the conclusion of creation. The first mitzvah given to the Jewish people as a whole, prior to the Exodus, was the command to sanctify time, by determining and applying the Jewish calendar (Ex. 12:1-2). The prophets were the first people in history to see God in history, seeing time itself as the arena of the Divine-human encounter. Virtually every other religion and civilisation before and since has identified God, reality and truth with timelessness. Isaiah Berlin used to quote Alexander Herzen who said about the Slavs that they had no history, only geography. The Jews, he said, had the reverse: a great deal of history but all too little geography. Much time, but little space. So time in Judaism is

an essential medium of the spiritual life. But there is one feature of the Jewish approach to time that has received less attention than it should: the duality that runs through its entire temporal structure. Take, for instance, the calendar as a whole. Christianity uses a solar calendar, Islam a lunar one. Judaism uses both. We count time both by the monthly cycle of the moon and the seasonal cycle of the sun. Then consider the day. Days normally have one identifiable beginning, whether this is at nightfall or daybreak or – as in the West – somewhere between. For calendar purposes, the Jewish day begins at nightfall (“And it was evening and it was morning, one day”). But if we look at the structure of the prayers – the morning prayer instituted by Abraham, afternoon by Isaac, evening by Jacob – there is a sense in which the worship of the day starts in the morning, not the night before. Years, too, usually have one fixed beginning – the “new year”. In Judaism, according to the Mishnah (Rosh Hashanah 1:1), there are no less than four new years. The first of Ellul is the new year for the tithing of animals. The fifteenth of Shevat (the first according to Bet Shammai) is the new year for trees. These are specific and subsidiary dates, but the other two are more fundamental. According to the Torah, the first month of the year is Nissan. This was the day the earth became dry after the Flood (Gen. 8:13)1. It was the day the Israelites received their first command as a people (Ex. 12:2). One year later it was the day the Tabernacle was dedicated and the service of the priests inaugurated (Ex. 40:2). But the festival we call the New Year, Rosh Hashanah, falls six months later. Holy time itself comes in two forms, as Emor makes clear. There is Shabbat and there are the festivals, and the two are announced separately. Shabbat was sanctified by God at the beginning of time for all time. The festivals are sanctified by the Jewish people to whom was given the authority and responsibility for fixing the calendar. Hence the difference in the blessings we say. On Shabbat we praise God who “sanctifies Shabbat”. On the festivals we praise God who sanctifies “Israel and the holy times” – meaning, it is God who sanctifies Israel but Israel who sanctify the holy times, determining on which days the festivals fall. Even within the festivals there is a dual cycle. One is formed by the three pilgrimage festivals: Pesach, Shavuot and Sukkot. These are days that represent the key historic moments at the dawn of Jewish time – the Exodus, the giving of the Torah, and the forty years of desert wandering. They are festivals of history. The other is formed by the number seven and the concept of holiness: the seventh day, Shabbat; the seventh month, Tishri, with its three festivals of Rosh Hashanah, Yom Kippur and Sukkot; the seventh year, Shemittah; and the Jubilee marking the completion of seven seven-year cycles. These times (with the exception of Sukkot that belongs to both cycles) have less to do with history than with what, for want of a better word, we might call metaphysics and jurisprudence, ultimate truths about the universe, the human condition, and the laws, both natural and moral, under which we live. Each is about creation (Shabbat, a reminder of it, Rosh Hashanah the anniversary of it), divine sovereignty, justice and judgment, together with the human condition of life, death, mortality. So on Yom Kippur we face justice and judgment. On Sukkot/Shmini Atzeret we pray for rain, celebrate nature (the arba minim, lulav, etrog, hadassim and aravat, are the only mitzvah we do with unprocessed natural objects), and read the book of Kohelet, Tanakh’s most profound meditation on mortality. In the seventh and Jubilee years we acknowledge God’s ultimate ownership of the land of Israel and the children of Israel. Hence we let slaves go free, release debts, let the land rest, and restore most property to its original owners. All of these have to do not with God’s interventions into history but with his role as Creator and owner of the universe. One way of seeing the difference between the first cycle and the second is to compare the prayers on Pesach, Shavuot and Sukkot with those of Rosh Hashanah and Yom Kippur. The Amidah of Pesach, Shavuot and Sukkot begins with the phrase “You chose us from all the peoples.” The emphasis is on Jewish particularity. By contrast, the Amidah for Rosh Hashanah and Yom Kippur begins by speaking of “all You have made, all You have created”. The emphasis is on universality: about the judgment that affects all of creation, everything that

lives. Even Sukkot has a marked universalist thrust with its seventy sacrificial bulls representing the “seventy nations”. According to Zechariah 14, it is the festival that will one day be celebrated by all the nations. Why the duality? Because God is both the God of nature and of culture. He is the God of everyone in general, and of the people of the covenant in particular. He is the Author of both scientific law (cause) and religious-ethical law (command). We encounter God in both cyclical time, which represents the movement of the planets, and linear-historical time, which represents the events and evolution of the nation of which we are a part. This very duality gives rise to two kinds of religious leader: the prophet and the priest, and the different consciousness of time each represents. Since the ancient Greeks, people have searched for a single principle that would explain everything, or the single point Archimedes sought at which to move the world, or the unique perspective (what philosophers call “the view from nowhere”) from which to see truth in all its objectivity. Judaism tells us there is no such point. Reality is more complicated than that. There is not even a single concept of time. At the very least we need two perspectives to be able to see reality in three dimensions, and that applies to time as well as space. Jewish time has two rhythms at once. Judaism is to the spirit what Niels Bohr’s complementarity theory is to quantum physics. In physics light is both a wave and a particle. In Judaism time is both historical and natural. Unexpected, counter-intuitive, certainly. But glorious in its refusal to simplify the rich complexity of time: the ticking clock, the growing plant, the ageing body and the ever-deepening mind. © 2017 Orthodox Union

From: torahweb@torahweb.org to: weeklydt@torahweb.org date: Thu, May 11, 2017 at 8:23 PM subject: Rabbi Benjamin Yudin - Love is Blind, Respect Can't Be [torahweb.org](http://torahweb.org) **Rabbi Benjamin Yudin Love is Blind, Respect Can't Be**

In Parshas Emor we not only read about sefiras ha'omer, but we are in the middle of its observance. The Ramban, (Vayikra 23:36) teaches that from the Torah the days between Pesach and Shavuot are understandably happy days; these are days of anticipation, yearning and excitement. We are counting from our liberation to relive the moment of His revelation to an entire nation, something which was and is unprecedented in the annals of world history. Our Rabbis remind us (Rashi, Breishis 1:1) that the very purpose of creation was for the giving of the Torah. The Talmud (Yevamos 62b) teaches that the twenty four thousand students of Rabbi Akiva died during this period of sefiras ha'omer, and for this reason the Shulchan Aruch (Orach Chaim 493:1-2) legislates some mournful observances, including no weddings and haircuts during thirty three days of the omer. The cause of their dying is given as "lo nahagu kavod zeh lazeh - they did not show adequate respect for one another." The Mesilas Yesharim (chapter 22) takes this most literally, accusing them of a lack of derech-eretz, mentchlecheit, which is a pre-requisite for Torah as taught by our Rabbis "derech-eretz kadma laTorah." This is found as well in Avos (3:17) where Rabbi Elazar ben Azariyah taught, "if there is no respect, there is no Torah" and Rabbeinu Yonah teaches that one has to refine their character as a pre-requisite for Torah. The Maharsha understands this deficiency to be specifically in the realm of Talmud Torah. Instead of praising one another for their unique understanding, contribution, and chelek-portion in Torah, they viewed the other as a threat and competition to their individual self-worth. I'd like to suggest an explanation of their lack of kavod - respect one to another, based upon the teaching of the Shem MiShmuel. He is bothered, as are we, by the following: how is it possible that the students of Rabbi Akiva, who not only heard the teaching of their great Rabbi that v'ahavta l'reyacha kamochoa is a fundamental principle of the Torah, but were students of Rabbi Akiva who lived and personified this teaching as well. The Talmud (Shabbos 127b) describes the extraordinary character of a worker and the Sheiltos (Parshas Shemos) ascribes this story to Rabbi Akiva. How is it possible that they would be deficient in this area? The Shem MiShmuel answers that there is a significant difference between love and respect. Love is an emotion that most

often emerges from and pervades a natural organism. There is love within the family unit as they are just that, a unit. Love stems from the commonality that individuals share together. Thus, the students of Rabbi Akiva followed the sacred teaching of their rebbe and loved all Jews. The Jewish people share a common pedigree, history and destiny, all of which contribute to unite them and, in addition, the Torah commands them to love one another. Respect on the other hand emerges not from commonality, but the reverse; one notices the unique features that marks someone's individuality and admires these positive traits and consciously or subconsciously desires to emulate these qualities. In order for respect to emerge and prevail, one must note how a person is different and shines above the others in this particular realm. The students of Rabbi Akiva followed their teacher and his teaching to a fault. Their intense love for every Jew led them to relax any and all formality, and they viewed each talmid as being on par with all the other talmidim. This caused them to overlook the unique strengths of each, thus missing the opportunity 1) to develop a desire to emulate that uniqueness and thereby be driven to grow and 2) for individual recognition and respect to emerge. Note that the Torah in the fifth of the Aseres Hadibors does not legislate loving a parent because it is natural to love a parent. The Torah does however command a child to respect a parent, for often the child will not necessarily adopt the same ideologies and lifestyle, but the child is to respect his parents' unique traits. The students of Rabbi Akiva failed to recognize and learn from each other. Sad to say, we repeat the tragic mistakes of our past. Ideally, we too love all Jews, and this is the easy part. However, even within the Orthodox community, there are the divisions of modern, yeshivish and chasidish, and too often we might love them all and yet fail to sufficiently note and implement the many noble and distinguishing character traits of the other groups. Our instinctive, immediate dismissal of their identifying outer trappings too often preclude us from considering and incorporating their many positive virtues. This might well be characterized as "lo nahagu kavod zeh lazeh", as not showing respect one for another. The same page of Talmud that condemns the students of Rabbi Akiva continues and presents the ideals of marriage. A husband is to "love his wife as himself, and respect her more than himself". This is precisely what the Shem MiShmuel has been teaching. The couple shares love as a single unit, but must respect the distinguishing traits of their spouse. Reb Elimelech of Lizhensk, one of the outstanding Chassidic leaders of the eighteenth century, was wont to pray that we should see, appreciate, and emulate the worth of others, thereby not only loving them as part of Klal Yisroel, but also respecting them for their individuality. May we follow in his footsteps in both prayer and deed. Copyright © 2017 by TorahWeb.org.

From: Rabbi Chanan Morrison <chanan@ravkooktorah.org> to: rav-kooklist@googlegroups.com subject: [Rav Kook Torah] [ravkooktorah.org](http://ravkooktorah.org) **Rav Kook Torah Psalm 115: Why Do We Love Life?**

The physical body acts like a screen, blocking the Divine light from reaching the soul. A thoughtful individual should want to free his soul from these physical constraints. And yet, implanted deeply within us is an overriding love of life in this material world. We want to live, and we possess a powerful instinct to survive. It is axiomatic that every natural (but uncorrupted) human desire must be consistent with universal truths. As Kohelet taught, “God made man upright” (Ecc. 7:29). An intrinsic human quality cannot conflict with a basic ethical tenet. How then does our love of life jive with the moral imperative for the soul to be unhindered in its spiritual growth? Only the Living Praise God “ וְלֹא כִלְיָהוּ, וְלֹא הַמֵּתִים יְהַלְלוּ יְהוָה, (דהלים קט"ו:יז-יח) (דוימה. וְאֵנְתָנוּ נִבְרָךְ יְהוָה — מֵעַתָּה וְעַד-עוֹלָם, הַלְלוּ-יְהוָה. (תהלים קט"ו:יז-יח) “The dead do not praise God, nor do those who go down in the silence [of the grave]. But we bless God, from now and forever!” (Psalm 115:17-18) The psalmist contrasts the silence of the dead with the praise of the living. As the Talmud explains, “While alive, one should always engage in Torah and mitzvot. After death, one no longer has Torah and mitzvot, and God derives no more praise from him.” (Shabbat 30a) It is related the great Gaon of Vilna, Rabbi

Eliyahu of Vilna, began to cry on his deathbed. His disciples were taken aback — surely this righteous man, famed for his unparalleled piety and Torah knowledge, was not fearful of punishment in the afterlife? Tears flowed as the Gaon picked up the fringes of his tzitzit. “Here in this world, for a few pennies, I can fulfill a mitzvah and serve my Creator — every moment of the day!” “Is there anything like that in the world of souls?” True Praise of God Why is the soul unable to praise God after death? Rav Kook explained that we have two distinct human desires. While different, both are suitable and proper. First, we aspire to advance, to improve and better ourselves. And secondly, we wish to be on a high, respected level. This second goal — attaining an elevated spiritual state — is only possible after the soul has been liberated from physical constraints. Growth and change, on the other hand, are only possible while the soul is bound to the body and must contend with the challenges of life in this world. In short: death is a state of being, while life is an ongoing process. What is praise of God? True praise is when we are able to recognize God’s perfection through the perfection of His works and creation. Only when we uncover a new aspect of Divine perfection in the world, previously unknown, do we truly praise God. Praise comes with new understanding of the universe. Such enlightenment can only exist in this world, a world of change and advancement. “The dead do not praise God.” Spiritually, we advance through Torah study and mitzvot. These tools, however, serve no purpose in the next world. “After death, one no longer has Torah and mitzvot, and God derives no more praise from him.” The soul no longer improves (mishtabeach) after death. The special praise (shevach) derived from the soul’s elevation to new heights is only relevant to those living in this world.

Thus, our innate love of life is based on the remarkable aspiration, implanted in the soul, to seek growth and self-betterment. The Sages taught (Menachot 29b) that God created two worlds with His holy Name. The physical world was created with the letter hey, and the next world with the letter yud. Together, the spiritual and physical realms interact. Together, they compose God’s Name. (Adapted from *Ein Ayah* vol. III, p. 80) Copyright © 2006 by Chanan Morrison

from: Ohr Somayach <ohr@ohr.edu> date: Thu, May 11, 2017 at 11:12 AM subject: Insights into Halacha - Facts and Formulae For the Forgetful

***Ohr Somayach Insights into Halacha Rabbi Yehuda Spitz For the week ending 13 May 2017 / 17 Iyyar 5777 Facts and Formulae For the Forgetful***

Here we are, post-Pesach, and an interesting issue of repetition has come up again (no pun intended). Over the course of the last Yom Tov-filled month, and right up to, and including Rosh Chodesh Iyar, a simple question might elicit very different rabbinic responses. The subject? What does one do if the halachically mandated ‘Ya’aleh V’Yavo’ in Birchas HaMazon[1] was forgotten? Does Bentching need to be repeated or not? And why would there be different answers to a seemingly straightforward sheilah? Repeating Rationales This quite common clique of queries is not new; it is actually addressed several hundred years ago in the very first printed halachic responsum of the renowned Rabbi Akiva Eiger zt”l [2]. Someone wrote to Rav Eiger explaining that some members of his household forgot to say ‘Ya’aleh V’Yavo’ in Bentching, and his local Rabbi told them to repeat Birchas HaMazon. Yet, the questioner seemed to recall a different time when faced with the same dilemma his rabbi ruled not to repeat Bentching. So, this perplexed person, instead of requesting the halachic rationale from said rabbi, decided to write to the Gadol HaDor asking for an elucidation. Rav Eiger responded that Birchas HaMazon must be repeated when someone forgets ‘Ya’aleh V’Yavo’ on Yom Tov. However, if it was forgotten on Rosh Chodesh then one does not repeat Bentching. The distinction is fascinating! It lies in the different halachic requirements for a festive bread meal (‘Seudah’). Yom Tov (as well as Shabbos) has a requirement of ‘Seudah’. Therefore if one does not mention the Yom Tov day in Birchas HaMazon as part of ‘Ya’aleh V’Yavo’ (or likewise, Retzei on Shabbos), he must repeat the whole Bentching[3]. On the other hand, Rosh Chodesh is different. Although there is a Mitzvah to have a ‘Seudah’ on it, it is not actually halachically required[4], and therefore Bentching is not repeated if ‘Ya’aleh V’Yavo’ was forgotten[5] [6]. Women’s Rights Yet, Rav Akiva Eiger added a caveat. He states that if the letter writer was referring to a woman forgetting ‘Ya’aleh V’Yavo’, then even on Yom Tov she should not repeat Birchas HaMazon. He explains that a woman’s requirement to have a bread ‘Seudah’ on Yom Tov is due to the Mitzvah of Oneg / Simchas Yom Tov and falls under the category of a ‘Mitzvas Asei Shehazman

Gerama’, a time-bound positive commandment, from which women are technically generally exempt.[7] Therefore, he rules, if a woman forgot ‘Ya’aleh V’Yavo’, she should not repeat Bentching, as she was not halachically mandated to have bread at the ‘Seudah’. The sole exceptions are on Shabbos, due to the joint obligations of positive and negative commandments (Zachor V’Shamor[8]) that men and women are equally obligated in following, and on the first night of Pesach regarding eating Matzah, which likewise has a joint obligation of positive and negative commandments (not eating chometz and eating Matzah)[9]; on these specific times a woman would indeed need to repeat Bentching. Difference of Opinion However, opposition to Rav Akiva Eiger’s novel ruling regarding women was not long in coming, most notably from Rav Shlomo Cohen zt”l, eminent Dayan in Vilna and author of several authoritative sefarim, including the Cheshek Shlomo, and Shu”t Binyan Shlomo[10]. These decisors noted that the Shulchan Aruch, when he codified this halacha, did not seem to make any distinction between which Yom Tov it was, nor between men’s and women’s obligations, when he ruled that one must repeat Bentching if ‘Ya’aleh V’Yavo’ was mistakenly forgotten. Additionally, according to the understanding of many great authorities, including the Pri Megadim, Sha’agas Aryeh, Shoel’ U’Meishiv, and Shulchan Aruch HaRav, women are obligated in the same level of Mitzvah of Simchas Yom Tov that men are, including the Mitzvah to have a bread ‘Seudah’[11]! In the hashmatos (appendix) to his original teshuva, Rav Akiva Eiger later defended his ruling, addressing these valid points. He maintained that although women obviously are included in the Mitzvah of Simchas Yom Tov, he makes a distinction that their requirement is referring to wearing new clothing and celebrating Yom Tov with Bassar V’Yayin (meat and wine), yet, without an actual obligation to partake in a bread ‘Seudah’. Rav Eiger cites proof to this, that regarding the halacha of repeating Bentching, the Shulchan Aruch rules that Chol HaMoed has similar status to Rosh Chodesh, and one does not repeat if he forgot ‘Ya’aleh V’Yavo’. Yet, Chol HaMoed, being a part of Yom Tov, still retains the obligation for Simchas Yom Tov. Therefore, concludes Rav Eiger, it stands to reason that the Mitzvah of Simchas Yom Tov alone does not mandate a bread ‘Seudah’. Bottom Line So, how do contemporary authorities rule, having to choose a path between such luminaries of generations past? While several poskim rule stringently that a woman should repeat Birchas HaMazon if she forgot ‘Ya’aleh V’Yavo’ on Yom Tov (reportedly including Rav Moshe Feinstein zt”l)[12], and others seem undecided[13], it seems that most contemporary authorities, including the Sdei Chemed, and the Maharsham, and more recently, the Debreciner Rav and the Shevet HaLevi[14], rule that a woman should not repeat Bentching for forgetting ‘Ya’aleh V’Yavo’ on Yom Tov, except on the first night of Pesach. This is also the conclusion of several contemporary sefarim that deal exclusively with halachos pertaining to women[15]. They add that this psak is surely true and repetition unnecessary if she is merely uncertain if she said ‘Ya’aleh V’Yavo’ (and even on the first night of Pesach)[16]. They assert that aside from following Rabbi Akiva Eiger’s trailblazing ruling, there is additional justification to allow leniency for women regarding repetition of Bentching due to lapse of ‘Ya’aleh V’Yavo’, based on several minority opinions[17]. Indeed, mv”r Rav Yaakov Blau zt”l (Chaver Badatz Eida Chareidis in Yerushalayim and author of Pischei Choshen et al.), as well as Rav Asher Weiss (the renowned Minchas Asher)[18], recently told this author that the ikar l’halacha follows Rav Akiva Eiger, and women should not repeat Bentching on Yom Tov for forgetting ‘Ya’aleh V’Yavo’, aside from the first night of Pesach. In conclusion, if you just finished Bentching and realized (too late) that ‘Ya’aleh V’Yavo’ was not recited, before panicking, just remember the sine qua non: Were you truly obligated to eat the ‘Seudah’ that you just finished? If so, then your Bentching was incomplete, and needs repetition. If not, repetition is not required as you already were yotzei ‘V’achalta v’savata u’vayrachta’[19], and are now worthy of receiving Hashem’s personal favor![20] B’tayavon! Postscript: This article follows the Ashkenazic rule. For Sefardim their psak may be different. The Kaf Hachaim (Orach Chaim 188, 24) based on Tosafos’ shittah (Sukka 27b s.v. eey baui achil; see also Tosafos on Brachos 49b s.v. eey baui.) that one is obligated to have bread exclusively on the first night of Sukkos and Pesach, rules that these are the only times that even a man must repeat Bentching on Yom Tov; otherwise, the well known rule of ‘safek brachos lehakel’ is followed. Actually, and even though the Shulchan Aruch does not rule this way, many contemporary Sefardic Poskim maintain a similar position to the Kaf Hachaim, that only on the first nights of Pesach and Sukkos would a man have to repeat Bentching for forgetting ‘Ya’aleh V’Yavo’. See, for example, Ben Ish Chai (Year 1, Parshas Chukas 21), Shu”t Yechaveh Daas (vol. 5, 36), Rav Mordechai Eliyahu’s Darchei Halacha glosses to the Kitzur Shulchan Aruch (44, 17), Yalkut Yosef (vol. 3, Brachos pg. 349) and Rav Yaakov Hillel’s Luach Ahavat Shalom (5777, English Edition; Nissan, First Day of Pesach, Festive Meal, note 683). On the other hand, Rav Shalom Mashash zt”l (Shu”t Shemesh U’Magein vol. 1, 13) argues that Sefardim must follow the psak of the Shulchan Aruch and men must repeat Bentching for forgetting ‘Ya’aleh V’Yavo’ on any Yom Tov. The Kaf Hachaim continues that if a man has to repeat Bentching only

on these two exclusive times, then certainly, a woman, whose chiyuv to Bentch in the first place is a safek de'oraysa or derabbanan should not have to repeat Bentching for missing 'Ya'aleh V'Yavo'. Following this would mean that a woman should never have to repeat Bentching for forgetting 'Ya'aleh V'Yavo'. Rav Eziel Hildescheimer zt"l (Shu"t Rabbi Eziel Orach Chaim 185, 6) rules similarly to the Kaf Hachaim, that women never need to repeat Bentching for forgetting 'Ya'aleh V'Yavo'. Although many dispute the Kaf Hachaim's reasoning regarding women, including Rav Ovadia Yosef zt"l (Shu"t Yabea Omer vol. 6, Orach Chaim 28, 4 & 5) and Rav Ben Tzion Abba Shaul zt"l (Shu"t Ohr L'Tzion vol. 2, 46, 27), and in the words of Rav Ovadia "ain b'sfaiko shel Rabbi Eziel l'dchos haVaday shel HaGaon R' Akiva Eiger" regarding Shabbos and the first night of Pesach, nevertheless, several authorities do indeed use the Kaf Hachaim's rationales as snifei lehakel for the rest of the Yomim Tovim, allowing women not to repeat Bentching for forgetting 'Ya'aleh V'Yavo'[21]. The author wishes to thank mv"r Rav Yosef Yitzchak Lerner, as much of this article is based on his excellent comprehensive sefer Shguyos Mi Yavin (vol. 1, Ch. 25). This article was written l'Refuah Sheleima for R' Chaim Baruch Yehuda ben Hinda Sarah and l'Zechus for R' Yaacov Tzvi ben Rivka and Shira Yaffa bas Rochel Miriam v'chol yotzei chalatzeha for a yeshua teikif umiyad. For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu.

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[1] See Tur & Shulchan Aruch (Orach Chaim 188, 5). [2] Shu"t Rabbi Akiva Eiger (vol. 1, 1); also cited b'kitzur in his glosses to Shulchan Aruch (Orach Chaim 188, 6). [3] This entire discussion is referring to when one forgot to say 'Ya'aleh V'Yavo' at all during Bentching. If one remembered during the actual Birchas HaMazon, depending at which point he remembered, there is a specific bracha to say (dependant on the holiday) and he may not need to repeat his Bentching. See Shulchan Aruch and main commentaries ad loc 5 - 7. [4] See Tur & Shulchan Aruch (Orach Chaim 419), Pri Chodosh (ad loc. 1), Pri Megadim (Mishbetzos Zahav ad loc. 1) and Mishna Berura (ad loc. 2). The Kaf Hachaim (ad loc. 2) concludes that a 'Yarei Shamayim' would make sure to wash and have a 'Seudah' on Rosh Chodesh in order to honor the day properly, as one who honors the Mitzvos is rewarded many times over. [5] Gemara Brachos (49a-b), Shulchan Aruch (Orach Chaim 188, 6-7), Shulchan Aruch HaRav (ad loc. 10), Kitzur Shulchan Aruch (44, 12 - 14), Aruch Hashulchan (Orach Chaim 188, 15), Mishna Berura (ad loc. 26; Biur Halacha s.v. l'rosh). [6] This rule of not repeating Bentching includes Chol Hamoed as well (Shulchan Aruch ad loc.). However, regarding Rosh Hashana, it is not so simple. Several poskim maintain that there is no actual obligation to eat davka bread on Rosh Hashana [and although not the normative halacha, there are shittos in the Gaonim that one may actually fast on Rosh Hashana - see Mordechai (Rosh Hashana Ch. 1, 708 at length, and Yoma Ch. 1, 723), Rosh (at the very end of Maseches Rosh Hashana), Terumas HaDeshen (Shu"t 278), and Beis Yosef (Orach Chaim 597) and Mishna Berura ad loc. 1]], and therefore rule that if one forgat 'Ya'aleh V'Yavo' on Rosh Hashana, Bentching is not repeated. These include the Magen Avraham (Orach Chaim 188, 7), Pri Megadim (ad loc. Eishel Avraham 7), Shulchan Aruch HaRav (Orach Chaim 188, 10), Kitzur Shulchan Aruch (44, end 14), Kaf Hachaim (Orach Chaim 188, 25), the Ba'er Moshe (Shu"t vol. 3, 38, 13). However he does admit that this ruling is not so clear and therefore it is preferable to ask someone else to be motzi him m'safek, and Rav Moshe Sternbuch (Moadim U'Zmanim vol. 1, 4 haghah & vol. 8, Lekutei Ha'aros on vol. 1, 4; Shu"t Teshuvos V'Hanhagos vol. 2, 269). However, others, including the Elyah Rabba (Orach Chaim 188, 8), Aruch Hashulchan (ad loc. 21; who maintains that this the pashut psat in the Rambam and Shulchan Aruch), Rav Shlomo Zalman Auerbach zt"l (Halichos Shlomo, Moadim vol. 1, Rosh Hashana Ch. 1, footnote 87) and the Shemiras Shabbos K'Hilchasa (vol. 2, Ch. 57, 7 & footnote 23) rule that one must indeed repeat Bentching. Interestingly, the Mishna Berura (ad loc. 19) brings down both sides of this machlokes but does not rule conclusively. See also Shguyos Mi Yavin (vol. 1, Ch. 25, 21 - pg. 343). [7] See, for example, Gemara Brachos 20b. [8] Rav Eiger explains that making Kiddush is for 'Zachor', and Kiddush needs to be 'b'makon seudah'; therefore she is required to have a bread 'Seudah' on Shabbos. [9] Gemara Pesachim 43b. See Shulchan Aruch HaRav (Orach Chaim 472, 25). [10] Shu"t Binyan Shlomo (vol. 2, Orach Chaim 47); also cited in the Sdei Chemed (vol. 9, Asifas Dinim, Ma'areches Yom Tov, 2, 6). He asserts that even according to Rav Akiva Eiger, on Shavuos (d'ba'anan nami lachem - see Gemara Pesachim 68b) women should repeat Bentching if 'Ya'aleh V'Yavo' wasn't said. [11] Pri Megadim (Orach Chaim 328, Eishel Avraham 10, regarding women's obligation to have a bread 'Seudah'), Shu"t Sha'agas Aryeh (66, regarding women's obligations for Simchas Yom Tov), Shu"t Shoel U'Meishiv (Tiniana vol. 2, 55, regarding women's obligations for Kiddush and Seudah on Yom Tov), and Shulchan Aruch HaRav (Orach Chaim 271, 5, regarding women's obligations for Kiddush on Yom Tov). The Maharsham (Shu"t vol. 3, 226) and Rav Moshe Feinstein (Shu"t Igros Moshe Orach Chaim vol. 4, 100) also wrote responsae explaining that women are obligated in Kiddush on Yom Tov as well. [However, although the Sefer HaChinuch (end Mitzva 31) rules explicitly this way relating to Women's obligation of Kiddush on Shabbos, the Minchas Chinuch (ad loc. 18) is mesupak with this regarding Yom Tov, as the Sefer HaChinuch does not mention it.] The Rambam (Hilchos Avoda Zara Ch. 12, 3) also seemingly rules this way, calling Simchas Yom Tov a 'Mitzvas Asei Shehazman Gerama' that women are obligated in. The Beis Hillel (Yoreh Deah 273) implies this way as well, opining that women even have a chiyuv v' be metaher themselves for Yom Tov as men do. The Mishna Berura (Biur Halacha 188, s.v. seudah) also cites that there is no Simchas Yom Tov without bread. Many of these shittos are based on the Tosafos HaRosh (Brachos 49b s.v. Shabason u' Yamim Tovim) who concludes that "U'olam" there is a chiyuv to eat lechem due to Simchas Yom Tov. [Interestingly, Tosafos (ad loc. s.v. eey bavi) asks the same question but concludes differently.] See also Sdei Chemed (ibid.) at length. [12] Including the Pischei Teshuva of the Mahari" a M'Yilna (Orach Chaim 188, 6 & 529, 2), Shu"t Sheilas Shmuel (11), Orchos Chaim (188, 3 & 529, 7), Shu"t Yad Eliyahu (17, 2), Shu"t Sheilas Yaakov (97 & 125), Shu"t Mishkan Betzalel (vol. 1, 137), Shu"t Even Yaakov (30), and Shu"t Lechem She'arim (9), all cited in Shguyos Mi Yavin (vol. 1, Ch. 25 footnote 92). This author has been informed b'sheim Rav Chaim Ganzweig, mashgiach at Mesivta Tiferes Yerushalayim (MTJ) that Rav Moshe Feinstein zt"l, as well as his son Rav David Feinstein shlit" a, both rule that since today women have accepted the Mitzva of Simchas Yom Tov as an absolute obligation, they therefore have to repeat Birchas HaMazon for forgetting 'Ya'aleh V'Yavo' on Yom Tov [see Rabbi Yitzchok Frankel's Kuntress Yad Dodi (Hilchos Birkas HaMazon, Question 16)]. [13] Many sefarim cite both sides of the debate with no clear-cut ruling, including the Sha'arim Metzuyanim B'Halacha (44, 6), Shemiras Shabbos K'Hilchasa (vol. 2, Ch. 57, footnote 18), and Shguyos Mi Yavin (vol. 1, Ch. 25, 34). [14] Including the Sdei Chemed (vol. 5, Ma'areches Brachos 4, 2), Maharsham (Da'as Torah Orach Chaim vol. 2, 188, 6), Shu"t Ba'er Moshe (vol. 3, 38, 9), Shu"t Shevet HaLevi (vol. 4, 18, 1 & vol. 6, 61), Birur Halacha (Orach Chaim 188), Shu"t Zeicher Simcha (27, who maintains that since there is no clear-cut ruling, 'shev v'al ta'aseh adif' and she should not repeat Bentching) and Yalkut Yosef (vol. 3, Brachos pg. 355). See also Shu"t Yabea Omer (vol. 6, Orach Chaim 28, 4 & 5) and Shu"t Ohr L'Tzion (vol. 2, 46, 27) who rule like Rav Akiva Eiger, that on Shabbos and first night of Pesach she must repeat Bentching if she forgat 'Ya'aleh V'Yavo', implying that on other Yomim Tovim she should not. [15] Halichos Baysah (Ch. 12, 13 &

footnote 26 at length), Koh Somar L' Bais Yaakov (pg. 81; footnotes 33 & 34), and Halichos Bas Yisrael (Ch. 3, 13 & footnote 32; Ch. 17, 14). [16] Shu"t Ba'er Moshe (vol. 3, 38, 13 s.v. nashim), Shu"t Yigal Yaakov (Orach Chaim 22), and Halichos Baysah (Ch. 12, 14), not like the Yad Yitzchak (Shu"t vol. 2, 54) who opines that she should repeat Bentching even if she is unsure if she said 'Ya'aleh V'Yavo'. Shguyos Mi Yavin (vol. 1, Ch. 25 footnote 94) adds an additional compelling reason why she should not repeat Bentching if she is merely uncertain if she recited 'Ya'aleh V'Yavo': The Mishna Berura (186, 3 & Biur Halacha s.v. ella) cites a machlokes haposkim regarding a woman who is mesupak if she Bentched at all, whether she needs to repeat Bentching. Therefore, it stands to reason that if she is certain that she Bentched and is merely unsure if she recited 'Ya'aleh V'Yavo', that it can't be any more obligating. [17] Including the fact that the Gemara (Brachos 20b) does not rule if Birchas HaMazon for women is a chiyuv deoraysa or derabbanan [and this safek is codified in halacha - see Rambam (Hilchos Brachos Ch. 5, 1), Rosh (Brachos Ch. 3, 13), and Shulchan Aruch (Orach Chaim 186, 1)]; that is why a woman should not be motzi a man in his Bentching obligation. [18] See the recent Minchas Asher on Zemiro L'Shabbos (Seudos Shabbos 5, pg. 168 - 169), that although there are many questions on his shittah, nevertheless, the ikar halacha still follows Rav Akiva Eiger on this. [19] Devarim, Parshas Eikev (Ch. 8, verse 10). [20] See Gemara Brachos (20b), Midrash Rabbah Bamidbar (Parshas Nasso 11, 7). [21] See Shguyos Mi Yavin (vol. 1, Ch. 25 footnotes 44 & 91), Shemiras Shabbos K'Hilchasa (ibid.), Shu"t Ba'er Moshe (ibid.), Halichos Baysah (ibid.), Koh Somar L' Bais Yaakov (ibid. footnote 34), Shu"t Rvevos Efraim (vol. 8, 78), and Halichos Bas Yisrael (ibid.).

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 teikif u'miyad! © 1995-2017 Ohr Somayach International