



The Ultimate of all Mitzva Pairs

Officially, it isn't possible for us to single out any mitzva as the most important, the greatest, or whatever superlative you want to use - because we are taught to be meticulous in the performance of all mitzvot because we do not know the rewards for mitzvot, and therefore, we cannot determine their relative values.

On the other hand, we can - and do - tend to compare and contrast mitzvot. There are several criteria that we can apply to claim that this mitzva is greater than, more important, or whatever, than that mitzva.

Our evaluations might not be completely accurate, but we do get a sense of things.

When it comes to a pair of mitzvot that we find sandwiched between the kohen-mikdash mitzvot and the chagim mitzvot in Emor, we can be pretty confident using any superlative that comes to mind.

That pair of mitzvot is the positive command to Sanctify G-d's Name in this world and the prohibition against desecrating His Name - KIDDUSH HASHEM and CHILUL HASHEM.

Different things lead us to consider these mitzvot in a class by themselves and way up at the top of the list.

Rambam, in his Hilchot T'shuva, speaks of the relative ease and difficulty in repenting various types of sins. Forgiveness and atonement for the non-fulfillment of an ASEI (positive command) generally is immediate. Do T'shuva and forgiveness is practically instantaneous. Violate a prohibition that is not a capital offense and T'shuva only suspends the effect of the sin; Yom Kippur can complete the atonement (if the repentance is sincere and still "active". A capital offense? Repentance and Yom Kippur can combine to suspend the effect of the sin, but only trials and tribulations in this world will combine with them to result in the person's achieving atonement. And, finally, says the Rambam, all of the above, what was said, is so, if Chilul HaShem was not involved. But if the sinner also desecrated G-d's name together with the sin,

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then the best that T'shuva and Yom Kippur and YISURIM (life's various troubles) can accomplish is the "suspension" of the sin, and only death will facilitate atonement.

Clear point made by the Rambam.

Bowing to an idol is forbidden. Even if one's life is threatened, he must forfeit his life rather than violate. This situation is known as YEIHAREIG V'AL YAAVOR, be killed rather than violate. Let's say that a person's life is threatened if he will not bow to the idol and the person bows to it to save his life. Is this person guilty and culpable for the terrible capital offense of bowing to an idol? The answer is, NO! His bowing was not a free will decision on his part. He bowed to save his life. He was ANOOS. Forced. We are not punished for sins that we were forced to commit. Only knowing, intentional violations. If so, what about this fellow? He is guilty of something worse than bowing to an idol. Something worse than idolatry. By bowing to save his life he committed a CHILUL HASHEM, he desecrated G-d's name. He also missed an opportunity to sanctify G-d's name in the ultimate way. No human court can bring him to trial and punish him. It's between him and G-d.

Chilul HaShem has other definitions besides the above example. To put it simply, Doing any sin and smiling about it. Boasting about it. Flaunting it. Doing it as a mocking of Torah and Judaism. This is not just the LAV (prohibition) of eating a cheeseburger; it is a desecration of G-d's name. It is a CHILUL HASHEM.

To flippantly (and inappropriately) borrow from the cheeseburger example, one supersedes a transgression in the ways just described. And that is the

CHILUL HASHEM aspect.

CHILUL HASHEM has yet another definition, describing other types of actions that bring about a disgrace to G-d's name. Put in other words, actions which lower the esteem for G-d, Torah, Judaism, Halacha, etc. in the eyes of the beholder, are quite often serious transgressions of CHILUL HASHEM.

A religious-looking person who is waiting for a bus and is holding a scrap of paper he wishes to discard, and he throws it to the ground rather than put it in the trash can that is two steps to his right... and is witnessed by others, including someone who will say or think, "this is what religious people do?", this is how yeshiva people behave?", or words (or thoughts) to that effect, has committed a CHILUL HASHEM.

The other side of the coin consists of the many opportunities to sanctify G-d's name, to do a KIDDUSH HASHEM.

Aside for the ultimate sacrifice of one's life in a YEIHAREIG V'AL YAAVOR situation, there are myriads of situations in which we can sanctify G-d's name. These include the attitude which accompanies the performance of mitzvot, as well as just about all of our everyday activities.

Giving up a seat on the bus - and additionally, in a pleasant way - to an old person can be and often is a KIDDUSH HASHEM. Returning extra change you are not entitled to is the right thing to do... and often has the great bonus of KIDDUSH HASHEM. And much more...

EMOR STATS

31st of 54 sedras; 8th of 10 in Vayikra

Written on 215 lines in a Torah (rank: 20th)

17 parshiyot; 11 open, 6 closed (above avg.)

124 p'sukim, rank: 15th; 1st in Vayikra
Same as Sh'mot, but shorter in words & letters
Very very close in number of lines; but number of parshiyot affects line-count because of the blank spaces between parshiyot.

1614 words, rank: 22nd; 2nd in Vayikra

6106 letters, rank: 23rd; 2nd in Vayikra

Relatively short p'sukim account for its drop in ranking for words and letters

MITZVOT

63 of the 613 mitzvot; 24 pos. 39 prohibitions

Only Ki Teitzei (with 74) has more mitzvot than Emor. Only K'doshim and Ki Teitzei are more mitzva-dense. Emor has more than one mitzva per two p'sukim, five times the Torah's average.

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

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[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya 15 p'sukim - 21:1-15

A kohen gets the first Aliya of every Torah reading. That's a given. But this particular first Aliya is custom made for a kohen.

[P> 21:1 (9)] Following Parshat K'doshim, which focuses on the challenge to the individual Jew and the whole Jewish community to rise to higher levels of sanctification, Emor begins with the special sanctity of the kohen, and the even higher sanctity of the Kohein Gadol. These higher levels of k'dusha are concomitant with stricter rules of personal religious conduct.

A kohen is not to become ritually defiled due to contact with a dead body [263,L166 21:1], except for his seven closest relatives: wife, mother, father, son, daughter, brother, and (unmarried) sister. This is more than permission; a kohen is required to participate in the funeral and burial of his close relatives, becoming Tamei [264, A37 21:3].

Kohanim (and all Jews) are forbidden to afflict the body in any way as a sign of grief. [This is an example, among many, of a mitzva that appears in a particular sedra, but is

counted elsewhere. In other words, Emor has even more than the "official" count of 63 mitzvot.]

MitzvaWatch

The Talmud teaches that from this same source, mitzva 264, comes the requirement, incumbent upon all Jews (not just kohanim), to mourn one's seven close relatives. It is important to understand that this is not a case of rabbinic extension of Torah law or rabbinic legislation sanctioned by their obligation to "protect" Torah and mitzvot. This is more. This is part of the definition of the Torah's mitzva #264, as transmitted to us by the Talmud, the Oral Law. The Sages of the Talmud present us with two categories of Law - Torah Law, which includes the Written Word AND the Oral Law, and Rabbinic law. They not only teach us both, but they (most often) clearly differentiate between the two categories for us, so that we will know what is D'ORAITA and what is D'RABANAN, thereby neither adding to nor detracting from the Torah. Our commitment to G-d at Sinai includes careful adherence to Torah and Rabbinic Law (remember: the Torah requires us to listen to the rulings and teachings of the Sanhedrin). But it is important for us to know the difference so that we will not have a distorted view of the Torah. (There are also practical distinctions between Biblical and Rabbinic law.)

Specifically, in the case of mourning, the first day is Torah Law, the balance of Shiva is Rabbinic. Rabbinic, but inspired by the Torah. But that's not the same

as Torah law itself.

On another point... Note the one difference - a kohein becomes Tamei to his sister only if she was not married. Today, a kohein sits shiva for a married sister, but still has to maintain the practice of avoiding Tum'a. For a non-kohein, there is no distinction as to whether a person's sister is married or not. She is one of the 7 relatives for whom one mourns.

Kohanim must be holy and avoid desecrating His Name, because they perform sacred service. This mitzva for the kohein is also taken to refer to the prohibition of doing Temple service after purification in a mikve, but before the day has completely passed (i.e. stars-out) [265, L76 21:6]. (Such a person is known as a T'VUL YOM. His complete purification only lacks time.)

A kohen may not marry a "zona" (a non-Jew and/or a Jewish woman who has had relations with a man who is forbidden to her) [266, L158 21:7], a "chalala" (the daughter of a kohen from a woman to whom he is forbidden because he is a kohen) [267,L159 21:7], nor a divorcee [268,L160 21:7].

Because of the sanctity invested in the kohen by HaShem, we are commanded to honor the kohen [269,A32 21:8]. Calling him to the Torah first is one form of this honor. So is having him lead Birkat HaZimun. And, we may not "use" a kohen to serve us.

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[S> 21:10 (6)] The Kohen Gadol has even more restrictions because of his higher sanctity. He may not defile himself to any dead person (even his parents - the only exception is a body that has no one to tend to it. This is known as a MEIT MITZVA) **[271,L168 21:11]** nor enter under a roof with a dead body **[270, L167 21:11]**. The Kohen Gadol's sanctity derives from the anointing oil and/or the special garments he wears. He is to marry a previously unmarried woman **[272,A38 21:13]**. He may not marry a widow **[273,L161 21:14]** nor any of the types of women that the regular kohen is forbidden to marry. He is further forbidden to have relations with a widow **[274, L162 21:15]**, as this would contravene his sanctity.

The Kohen Gadol should (preferably) be smarter (better educated, wiser) than his fellow kohanim, bigger (taller), and wealthier.

One of the Chassidic Masters gave a different spin to the phrase HaKohein HaGadol Mei'Echav (plain meaning is the Kohein who is greater than his brothers, viz. the KG). He said it is the Kohein whose greatness comes from his brothers (Mei'Echav), a Kohein respected and honored by his fellow kohanim.

Levi - Second Aliya 25 p'sukim - 21:16-22:16

[S> 21:16 (9)] A kohen with a disqualifying blemish may not serve in the Mikdash **[275,L70 21:17]**. The Torah next identifies many of the disqualifying blemishes. The rule applies not just to a permanent blemish or deformity, but even to temporary blemishes **[276,L71 21:21]**. A disqualified kohen may eat of the sacred foods (some but not all categories), but may not even enter the Mikdash **[277,L69 21:23]**.

Clarification: A kohen BAAL MUM (with a disqualifying blemish) is barred from the area of the Mikdash from the (external) Altar and inward, but may enter the outer area of the courtyard of the Mikdash, and may even perform some tasks.

[P> 22:1 (16)] Furthermore, a kohen who becomes "tamei" is temporarily barred from the Mikdash **[278,L75 22:2]**, nor may he "approach" sacred foods. He may not eat T'ruma **[279, L136 22:4]** or other "kodoshim" while "tamei" from any of various sources. On the day of impurity (for the 1-day type) or on the last day (for the 7-day type), the kohen immerses in a mikve and, "with stars-out", he once again is allowed to eat T'ruma.

Not only may one not eat non-kosher meat, it also renders a kohen "tamei".

A non-kohen may not eat T'ruma **[280,L133 22:10]** (or other sacred foods specifically designated for

the kohanim). Jewish servants and laborers of a kohen may not partake of T'ruma **[281,L134 22:10]**. OTOH, an "Eved K'naani" who is considered part of the kohen's possessions, may eat his master's T'ruma. An uncircumcised male may not eat T'ruma (even if he has valid medical reasons for being uncircumcised) **[282,L135 22:10]**. This rule is not expressly stated in the text, but is learned by "parallel texts" from korban Pesach. It is nonetheless one of the 613 mitzvot, noteworthy, in that it is a mitzva with no direct "chapter & verse" to point to.

A kohen's daughter (and any woman) who has relations with someone to whom she is forbidden, may no longer eat T'ruma **[283,L137 22:12]**. This mitzva also includes the situation of a kohen's daughter who marries a non-kohen. During her marriage, she may not eat T'ruma. If her husband dies or divorces her, she may return to her father's home and eat T'ruma - if she has not had children. With children, the fear is she might feed them (her children are NOT kohanim) from the T'ruma. Hence, she too is barred.

A person who inadvertently eats T'ruma must compensate the kohen by paying the value plus an amount which equals 1/5 of the payment. Eating "tevel" (produce from which none of the required separations was taken) is forbid-

den for all to eat **[284,L153 22:15]**. Violation constitutes a disgrace of the sacred.

Let's say a non-kohein eats 10^{maneh} worth of T'ruma, inadvertently. He must pay the kohein 10^{maneh} plus a CHOMESH. You might think that he has to add 2^{maneh}, which is 1/5 of 10. But that's not the way CHOMESH works. You have to add that amount that will become 1/5 of the total of the principal plus the addition. In this case, adding 2.50^{maneh} brings the total paid to the kohein to 12.50^{maneh}. 2.50^{maneh} is 1/5 of 12.50^{maneh}, and is the correct amount for CHOMESH. In other words, adding 1/4 to the whole amount gives you a total of 5/4. 1/4 is 1/5 of 5/4. That's how CHOMESH works. Now try this as a math problem for your children, etc. and see who gets it and who runs off railing against math.

Shlishi - Third Aliya 17 p'sukim - 22:17-33

[P> 22:17 (9)] Animals offered as sacrifices must be blemish-free **[285,A61 22:20]**. It is forbidden to consecrate a blemished animal as a korban **[286,L91 22:21]**. It is also forbidden to make a blemish in a korban **[287, L97 22:21]**. Blemishes referred to are specifically defined by the Torah & Talmud. If a blemished animal is offered, it is additionally forbidden to sprinkle its blood on the Mizbei'ach **[288,L93 22:22]**, or to slaughter (as a korban) a defective animal **[289,L92 22:22]**, nor to place any of the animal's

parts on the Mizbei'ach to burn [290,L94 22:22]

Castration of animals is forbidden [291,L361 22:24]. (This is a serious halachic issue related to house pets. Consult a Rav who knows these things for guidelines.)

A defective animal may not be offered as a korban, even if received from a non-Jew [292,L96 22:25].

[S> 22:26 (8)] From this point through chapter 23, is the Torah reading for the first day of Sukkot (second day as well, outside of Israel) and the second day of Pesach (our first day of Chol HaMoed. Second day Yom Tov in Chutz LaAretz).

A new-born animal stays with its mother for 7 days and only thereafter (from the 8th day) may be used as a korban [293,A60 22:27].

It is forbidden to slaughter (as korban or for personal use) an animal and its offspring on the same day [294,L101 22:28].

The Torah, once again reminds us that korbanot to be eaten have time limits which must not be exceeded.

Until this point in the sedra, the Torah has dealt with the sacrificer (kohein) and the sacrificee (animals). It now changes gears and we find another meaning of the word sacrifice, as in being willing to die in sanctification of G-d's Name.

We may not desecrate G-d's Name [295,L63 22:32]; we must sanctify His Name [296,A9 22:32]. These mitzvot have many facets. A Jew is required to give up his life rather than violate one of the "big three": murder, incest/adultery and idolatry. In times of "forced conversion", martyrdom is required even for the "least" violation.

R'vi'i - Fourth Aliya 22 p'sukim - 23:1-22

[P> 23:1 (3)] Chapter 23 in Vayikra is the "Portion of the Holidays". It begins with the statement: "These are the Festivals..." Shabbat is presented as the first of the Holidays (we designate it so in Kidush on Friday night when we say that Shabbat is in commemoration of the Exodus and is the first of the "days called Holy").

There is a different understanding of "six days... and on the 7th..." portion, attributed to the Vilna Gaon. This portion is NOT talking about Shabbat. It is a summary of the details about to be presented. There are six holy days that some work is permitted, but on the seventh holy day, it is a Shabbat Shabbaton and all manner of Melacha is forbidden. The six days on which some Melacha is permitted are first and seventh day of Pesach, the one day of Shavuot, the one day of Rosh HaShana, and the first and eighth day of Sukkot. Yom Kippur, of course, is the Shabbat of Shabbats referred to.

[P> 23:4 (5)] On the 14th day of Nissan, the Korban Pesach is brought. On the 15th, begins the Matza Festival (which we call Pesach), "requiring" matza for 7 days. The first is a holy day with most forms of "melacha" forbidden [297,298;A159,L323 23:7].

In each case of a Yom Tov, there is a positive command to abstain from "melacha", and a prohibition against doing "melacha".

Korban Musaf is to be brought on the 7 days of Pesach [299,A43 23:8]. The seventh day is Yom Tov [300,301; A160,L324 23:8].

[P> 23:9 (6)] Following the 1st day of Pesach, the Omer (barley-offering) is brought [302,A44 23:10]. Special korbanot are offered on the day of the Omer. One may not eat different forms of new grains until the bringing of the Omer [303,304,305; L189, 190, 191 23:14].

[S> 23:15 (8)] We are to count from the day of the bringing of the Omer a period of 7 weeks - 49 days [306,A161 23:15]. The Torah says 50 days, but we understand it to mean "up to but not including" (because it also says 7 full weeks, and 50 is not divisible by 7, but 49 is).

Following the 49th day, a special offering of two loaves from the new wheat is to be offered [307, A46 23:16]. This is on the holiday of Shavuot which has "melacha"

restrictions [308,309; A162,L325 23:21]. This Aliya ends with the reminder of the gifts of the field that must be left for poor people.

Why mention these mitzvot in the midst of the portion of the Holydays? Rashi quotes R' Avdimi: He who gives gifts to the poor in a proper manner is considered equal to one who builds the Beit HaMikdash and offers the Festival sacrifices therein. Practical point: One should give extra Tzedaka before a Chag so poor people will have Simchat Yom Tov.

Chamishi 5th Aliya 10 p'sukim - 23:23-32

[P> 23:23 (3)] The 1st day of the 7th month (Tishrei) is holy (Rosh Hashana), "melacha" being forbidden [310,311; A163,L326 23:24, 25]. Special Musaf sacrifices are brought [312,A47 23:25], in addition to the Rosh Chodesh Musaf. Note that Shofar is not counted here, but in Parshat Pinchas. Here Rosh HaShana is referred to as ZICHRON T'RU'A, a remembrance of the T'ru'a. (We use the term Zichron T'ru'a to refer to the day when it coincides with Shabbat, in which case we do NOT blow the Shofar.) In Pinchas, the Torah tells us to have a "T'ru'a day" - that is the command to hear Shofar-blowing [405,A170].

[P> 23:26 (7)] The tenth of Tishrei is Yom Kippur. One must

fast [313,A164 23:27]. There is a Korban Musaf to be brought on Yom Kippur [314,A48 23:27], (in addition to the Yom Kippur service described in "Achrei"). Eating or drinking (without a valid excuse) is punishable by excision (death and more, from Heaven).

Similarly, ALL "melacha" is forbidden [315,L329 23:28], as are eating and drinking on Yom Kippur [316,L196 23:29]. We must abstain from (Shabbat-like) "melacha on Yom Kippur [317, A165 23:32].

"...On the ninth of the month in the evening, from evening to evening, observe your Shabbat." From here the Gemara teaches up the concept of Tosefet Shabbat and Yom Tov, which we partly observe by counting the time from sunset to stars-out as Kodesh on both ends of the day, to which we should add a little bit of more time, as well.

Shishi - Sixth Aliya **12 p'sukim - 23:33-44**

[P> 23:33 (12)] The 15th of Tishrei is Sukkot, a 7-day holiday. "Melacha", (referring to most of the Shabbat restrictions, with the well-known Yom Tov exceptions) is forbidden on its first day [318, 319;A166,L327 23:35]. Musaf sacrifices are to be brought on each of the 7 days [320,A50 23:36]. The eighth day (sometimes Shmini Atzeret, a.k.a. Simchat Torah, is viewed as its own holiday; sometimes as the 8th day of Sukkot) is also a Yom

Tov [321,322; A167, L328 23:36] with korban musaf of its own [323, A51 23:36].

These are the Holidays, besides the Shabbatot of the year and other offerings to the Beit HaMikdash. It is at the harvest time in the fall that Succot is to be celebrated.

On the 1st day we are required to take the four species (lulav, etrog, hadasim, aravot) [324, A169 23:40]

During the holiday of Sukkot, we are to dwell in sukkot [325,A168 23:42]. This is in order to instruct all generations about the aftermath of the Exodus when we were privileged to Divine protection in the wilderness.

Sh'VII - Seventh Aliya **23 p'sukim - 24:1-23**

[P> 24:1 (4)] G-d tells Moshe to command the people to prepare pure virgin olive oil for lighting the Menora, always. The lamps of the Menora burned through each and every night, right outside the dividing curtain (Parochet) between the Sanctuary and the Holy of Holies.

The juxtaposition of the Festivals and the lighting of the Menora is taken as a hint to Chanuka from the Torah. What even makes the point stronger is the Torah's stress on the concept that the lights of the Menora are constant, eternal, through the generations. The

Menora of the Beit HaMikdash has not made it through the generations. The Chanuka lights have!

[P> 24:5 (5)] We are also to take fine flour and bake 12 loaves (matza rules) which are placed on the Shulchan in the Mikdash. This too was a permanent fixture in the Beit HaMikdash. The loaves were exchanged weekly, on Shabbat (having been baked on Friday, unless it was a Yom Tov - then the baking was on Erev Yom Tov). The kohanim on duty would share the loaves that were replaced by the new ones. This mitzva was counted back in Parshat T'ruma, when the Shulchan was first described.

[S> 24:10 (3)] The Torah next tells us of the son of a Jewess and an Egyptian who "blessed" G-d's name. He was incarcerated pending word from G-d on how to punish him. The command was to stone him to death. This is to be the punishment for "blessing G-d".

The Midrash says that the Egyptian father of the blasphemer was the one that Moshe killed and hid in the sand.

So too, murder is a capital offense. Killing an animal requires compensation to the owner. Causing injury to a person requires compensation based on factors resulting from the injury.

The execution of the "curser" was carried out, as commanded by G-d through Moshe.

The three last p'sukim are repeated for the Maftir.

Haftara 17 p'sukim **Yechezkeil 44:15-31**

Yechezkel, himself a kohen whose early days were spent in the Beit HaMikdash, prophesies the rebuilding of the Mikdash and the restoration of the active kehuna. He reiterates many of the rules of the kohen, many of which are based in Parshat Emor. Interestingly, some of his rules are stricter than required by Torah law, but suited the conditions of his time. Yechezkeil restates the marriages permitted and forbidden to a kohen. He says that a kohen cannot marry a divorcee (true) nor a widow (not so; only the K.G. may not marry a widow). But he adds that a kohen may marry a widow of a kohen. Apparently, by not allowing a kohen of the time to marry a widow of a non-kohen, the community would take care of its widows in a better way. To apply the halachic details to the future, on a permanent basis is problematic in light of the immutability of the Torah. They can be considered "for the moment" or possibly they could be considered chumrot.

In addition to the obvious Kohein, Beit HaMikdash, Tum'a/Tahara connections between sedra and haftara, there is another connection. The haftara charges kohanim with teaching the people and clarifying for them G-d's laws. Specific mention is made of the laws of the Holidays and Shabbat - which is a major part of the sedra.

Divrei Menachem

Parshat Emor introduces us to the seven week counting of the Omer at the end of which, traditionally, we celebrate the Revelation on Mt. Sinai.

In the following parsha we meet the Yovel: After the Bet Din counted 49 years, Yom Kippur of the 50th year hailed the Jubilee whereby slaves and the Land were freed. Yom Kippur also marks the day when Bnei Yisrael received the Second Tablets of Stone, conceptually paralleling Matan Torah.

Rav Nevenzal notes additional relationships between these days and events: The Revelation at Sinai and the Yovel year both commenced and ended with Shofar blasts, hailing the majestic entrance and departure of the Shechina.

The Tablets were engraved (Heb. CHARUT). However, the Midrash proclaims, "Don't read CHARUT, but CHEIRUT (Freedom)!" For parallel to the freedoms of the Yovel, at Sinai Bnei Yisrael, "were freed from the Yetzer Hara, from the exiles, from the Angel of Death, and from suffering." Only when the First Tablets were smashed was this utopian Tikun of the world shattered along with the broken Tablets.

In this upcoming, "Season of the Giving of the Torah" may we have the merit to receive the Torah yet again with the Shofar blast, so that with Hashem's help we might perfect yet again that which needs perfection!

Rabbi Weinreb's Weekly Column:

Parshat EMOR

The Unburied Corpse

Dead. Unburied. Abandoned. Forgotten.

What can be a worse fate?

I recently finished a very moving novel about the events immediately preceding World War I and the fate of those who were caught up in the chaos of the opening days of that war. The author of the book, a Jew, was Joseph Roth, and the name of the book is *The Radetzky March*.

I was drawn to this book because it deals, in part, with the Jews of Galicia and the effect that World War I had upon them. Both my paternal and maternal great-grandparents were caught up in the events of those times, and I wished to learn more about those events, if only from a fictional account.

I found the book informative and troubling, but the single event recorded in it that had the most impact on me was a description of the novel's hero, a combatant in the initial outbreak of the battle and gunfire. At one point, as he was fleeing for safety, he encountered the corpse of one of his fellows.

Rather than pass this corpse by in his flight, he chose to drag the corpse to a nearby graveyard, dig a shallow grave with his bayonet, and bury the poor man.

Although the hero of this story was not a Jew, he was acting in accordance with a supreme Jewish value. At great personal risk, he buried a *meit mitzva*, an abandoned corpse with no one else present to bury it. Our Torah insists that giving such a corpse the dignity of a proper burial is a *mitzva*, one which takes priority over almost any other good deed.

The source for this great *mitzva* is in this week's Torah portion, Emor, where we read of the strict prohibition upon *kohanim*, members of the priestly caste, to come into contact with the dead. Exceptions are made for the *kohen's* parents, children, siblings, and spouse.

And an exception is made for the *meit mitzva*. Should the *kohen* encounter an abandoned corpse, and no one else is available to bury it, he is commanded to ignore the prohibition against contact with the dead, and he must bury that corpse himself.

This is the meaning of the phrase in the very first verse of our Parsha, "...he shall not defile himself for any dead person among his people..." (Vayikra 21:1). Paraphrasing Rashi's words here: "When the dead man is among his people, the *kohen* cannot defile himself, but when the dead man is not among his people, i.e., there is no one else to bury him, then the prohibition does not apply."

Our tradition is unusually sensitive to the sanctity of the human body. In life, certainly. But even in death. A proper Jewish burial is the last *chesed shel emet* (kindness of truth) that one can perform for another.

It is this important Jewish value which has led Jewish communities throughout the ages to do all that they could to recover the bodies of those of our brethren who perished in prisons, on battlefields, or in tragic natural disasters.

During the recent Pesach festival, a good friend reminded me of a long forgotten incident in our history, an incident which culminated in the recovery of two *meitei mitzva*.

Part of this story is recounted in the book *The Deed* by Gerold Frank. It is the story of two boys who gave their lives to assassinate a high British official, based in Egypt, whose policies threatened to block Jewish immigration into what was then Palestine. ☞

Their names were Eliahu Bet Zouri and Eliahu Hakim. They acted under the orders of the high command of the "Stern Group". They succeeded in assassinating the official, but were tried and hanged for their efforts. They were buried near Cairo in 1945.

But they were never forgotten. In 1975, the State of Israel exchanged twenty Arab prisoners for

the bodies of these two young men and reburied them in hero's graves upon Mount Herzl.

In recovering these bodies and eventually affording them an appropriate Jewish burial, the Israeli government was adhering to the teaching of this week's Torah portion. They saw to it that these meitei mitzva were buried properly. And, much more recently, the contingents of Israeli rescue workers who dug beneath the rubble of the horrific earthquake in Haiti, in search not only of living survivors but of dead bodies, were acting in accordance with this great mitzva. They were exemplifying a major Torah value.

And so, this week again, as so often in our study of the parsha, we discovered a value of paramount importance, a priority mitzva, buried between the lines, nay between the words, of a simple phrase. This week, that phrase is in the very first verse of Parshat Emor. □

VEBBE REBBE

QUESTION:

I have seen books that describe the process of hagala (putting a treif utensil into boiling water to remove the absorbed material) but have not seen a discussion as to how long one has to leave the utensil in. This seems strange especially in regard to treif material that was absorbed over a long period of time.

ANSWER

The poskim do not give an exact amount of time for hagala; it seems to be a matter of several seconds (see Mishna Berura 452:4). Actually, the Shulchan Aruch (Orach Chayim 452:1) even alludes to the opinion that one should preferably not leave the utensil in for too long (to avoid the situation where the expelled particles return to the utensil). It is hard to argue with the scientific intuition behind your assumption that the more something absorbs, the longer it takes to remove everything that is inside. The Taz (OC 251:23) seems to agree with this idea.

The explanation of the halachic phenomenon appears to be along the following lines, which we will be able to develop only slightly in this forum. Some of the laws of the Torah are purely ritual in nature, and we should not expect them to be based on scientific distinctions or depend too much on specific circumstances. For example, even if there is a correlation between a species of birds being

predators and their being not kosher, we would not say that a violent chicken would be treif or a kind vulture would be kosher (Chulin 59a). However, regarding something like kashering a utensil to remove the absorbed tarfut, we might expect that we should be interested in whether we are confident that we were able to remove the requisite amount of absorption.

It can be demonstrated that when the Torah gives instructions as to how to perform kashering (Bamidbar 31:23), its intention was that if the rules are followed, one does not have to be concerned with the possibility that not everything was removed. Halacha says one may assume it, and that suffices. This is the flip-side of a stringent non-scientific assumption regarding absorption. When a utensil was exposed to a food that fit into a category of heat where there is liable to be absorption, we halachically treat the utensil as if it became totally saturated with the substance that it touched. This stringent assumption applies even if the contact was for but a matter of a few seconds. (There is a machloket whether there is some minimum time beneath which there is not absorption - see Pitchei Teshuva, Yoreh Deah 105:8).

It is true that there are sub-rules that are specific to the circumstances. For example, if something absorbed while on the fire, it must be removed while on the fire. If it absorbed with a lesser type of heat, the requirements of kashering are easier. However, the

requirement for boiling water does not mean one has to reach the same level of heat as he had during absorption (i.e., even though boiling points vary according to altitudes and depend on what type of liquid is involved, kashering does not differ as a result.)

When we do make distinctions, it is often based on categories of distinctions that the Torah alludes to. For example, we distinguish between the absorption and the ability to kasher utensils made of different materials. Metals are assumed to absorb and release particles normally. On the other hand, pottery is assumed to absorb a lot in a manner that normal hagala will not remove all that it needs to (see Pesachim 30b). The commentaries find the source for the distinction in the Torah itself (see Rashi, ad loc.). Subsequently, authorities discussed other materials such as glass to see which category to attribute it to according to various characteristics (see Shulchan Aruch and Rama, OC 451:26).

Regarding the matter of time, once the requisite conditions for hagala are reached, it does not matter how many times or for how long tarfut or chametz was previously used or for how long we performed hagala regardless of scientific indications. □

Focus on
Nasog Achor

When a word that is accented on the last syllable (MILRA) is followed in the same phrase as a two-syllable MIL'EIL word or a single syllable word, the accent on the first word recedes to the next to the last syllable, i.e. it becomes MIL'EIL. This is called NASOG ACHOR.

Common examples in davening: doMEH becomes uMI DO-meh LACH. baCHAR becomes aSHER BA-char BANu.

In Vayikra 22:10 we find YO-chal KO-desh, twice. But in 22:14 we find yo-CHAL KO-desh. yo-CHAL stayed the way it usually is accented - and that is the exception to the rule. Another exception is in 23:2 (and in our night-time kiddush): mik-ra-El KO-desh. The first word sh/b Nasog Achor, but isn't.

☞ Our dispositions are comparable to the states of the weather. Just as G-d distributes rainy, windy, cloudy and sunny days, so does He apportion corresponding types of dispositions. And though we dwell in the general clime of our particular disposition, there are days when G-d breaks the pattern and sends us different moods with which we must learn to cope as with all changes in the weather. We must build dikes against rains and bastions against the winds; and we must construct in ourselves that which will extract the full benefit of the sun when it shines for us.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal
by Rabbi Shraga Silverstein
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WISDOM & WIT
by Shmuel Himelstein

It was past midnight, yet a large number of students of the Radin Yeshiva were learning Torah with great enthusiasm. Suddenly, the door opened. There stood the Chafetz Chaim himself. At first, the learning continued unabated, but then the Chafetz Chaim signaled that he would like to address the students. "My children", he said, "it is very late. You really should go to sleep now. It is important for your health."

The Chafetz Chaim's words had the opposite effect, and the students began to learn with even greater enthusiasm. Seeing this, the Chafetz Chaim went over to the kerosene lamps (this was in the days before there was electricity in Radin), and turned each of them down. Again, the Chafetz Chaim repeated, "My children, you need to sleep..."



R' Reuven Zelig Bengis learned the entire Shas more than a hundred times. Once, after completing it, he made a large celebration to mark the event. When he was asked why this particular time was different from the others, he explained that whenever had some free time, as, for example, when he was waiting in line, he would continue learning from the point that he had left off when he had previously had free time. This Shas cycle, then, had been completed in time that others would have wasted.

"If a person owns s'farim, he should be familiar with at least one topic in each of them, which he can repeat to others." - *The Sfas Emes*

**TRUTH AND JUSTICE IN
THE MARKET PLACE** [part 5]

by **Dr. Meir Tamari**

Earning money raises religious problems when the goods or services or the prices that we give are not exactly as promised, or when the recipient is harmed physically, spiritually or morally. The injunction of the Torah against lifnei iver adds another dimension to them.

"One who gives another advice that is to his detriment, transgresses the negative commandment of V'LIFNEI IVER (Hilkhos Rotzeach u'Shmirat Hanefesh 12:14). "Do not offer another advice that is detrimental to him" (Torat Kohanim, Vayikra 19:14). These sources can be seen as guidance for all those giving advice or guidance in any walk of life and in any religious, spiritual or ideological capacity. However, given the importance of information to any investment or business decision, lifnei iver would seem pertinent to every consultant, accountant, lawyer or agent. It demands either avoidance of any self-interest on the part of these, or at least of full disclosure of any conflict of interest. In view, both of the explosion in the information industry as well the deregulated financial markets, protection of lifnei iver, has become even more important now than ever before.

"Do not say to the owner of a field [or any other asset or investment] 'sell your field and buy a donkey when you wish to sell a donkey or buy a field [through a third party, broker or agent]

since only you know the real intention which is in your heart. Pay attention to the end of the verse [of lifnei iver]; 'And you shall fear your G-d, I am HaShem.' Concerning everything that is secret [literally everything that is a matter of the heart] the Torah says 'and you shall fear G-d'" (Sifra, Parshat K'doshim).

This obligates those in all the various forms of the consulting business, including even those where the consulting is not clear and distinct, to be very careful of not placing stumbling blocks secretly in the path of their clients. For example, an insurance broker once described to me the problem of lifnei iver involved in advising clients regarding their policies, due to his interest in the differing commissions and fees offered by various insurance companies. He solved the problem by letting the computer choose the best policy solely on the basis of the client's data. Another example may be seen in consumer credit offered by banks, credit card issuers, credit institutions and large retailers. These all maintain sophisticated, constant and intensive advertising campaigns to encourage people to buy goods and services on credit while concurrently consumer credit is made relatively easy. This is a very real potential trap for many people irrespective of their intellectual or educational level. Unable to withstand the temptation of instantly gratifying their wishes and dreams, encouraged by these campaigns, many people often use such credit without knowledge of how they will meet the

payments. It would seem that lifnei iver has serious implications for all those involved in the educated and deliberate enticement of people who are blind to the consequences and are often not qualified to protect themselves.

In almost all countries banks serve as investment advisers, yet at the same time buy and sell stock on their own behalf, underwrite new stock, and trade in their own stock. They are also related through various devices to mortgage institutions, insurance corporations and international financial intermediaries. It may well be therefore that there maybe a conflict between the advice they give their clients and their own various roles - lifnei iver. After the Great Depression most countries initiated policies of separation of these financial roles as well as regulating reporting, trading and interlocking relationships to make for a greater degree of transparency. The present financial crisis has been blamed by many on the deregulation and a weakening of supervisory institutions over the past few decades.

The issues raised by the concept of lifnei iver, both in its form of strengthening the hand of the evil doers and that of harmful advice guided by self-interest, seem to be the strongest form of white collar crime and immorality based on secrecy and hidden agendas. The linkage of G-d's Name to the injunction against lifnei iver in Vayikra is the major, perhaps the ultimate resort; the only real protection against all secret crimes.

Pirkei Avot perek 4

[טז] רבי יהודה אומר: הוי זהיר בתלמוד, ששגגת תלמוד עולה ידוך.

R. Yehuda (the son of Ilai; a disciple of R. Akiba and a teacher of great distinction) said, Be cautious in teaching, for an error in teaching may amount to presumptuous sin.

When an individual sins, his intentions can be classified as MEIZID, intentional or SHOGEIG, inadvertent. Or possibly ONESS, accidental. Basically, what you see is what you get. There is relatively limited liability in the case of individual sin.

When it comes to a teacher, the stakes are greatly raised. If (and when) a teacher teaches something that is in error - it hardly matters whether the error was intentional or inadvertent, The ramification of the improper teaching are astronomical. Not only does the teacher have to know well of what he speaks, he also has to convey it and review it with his students to determine as best as possible, that they are understanding him properly. So serious is this issue, that a sloppy teaching can be considered intentional and the teacher can be culpable.

FYI: R'ei, Shof'tim, Ki Teitzei have 170 mitzvot; Acharei, K'doshim, Emor 142

Praying with Passion

Giving more meaning to our T'fillah One Week at a Time
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MA TOVU part 3

מה טובו אהליך יעקב, משכנתיך ישראל. ואני ברב חסדך אבוא ביתך, אשתחוה אל היכל קדשך ביראתך. ה' אהבתי מעון ביתך, ומקום משכן כבודך. ואני אשתחוה ואכרעה, אברכה לפני ה' עשי. ואני תפילתי לך ה', עת רצון, אלהים ברב חסדך, ענני באמת ישעך.

Translation: (Koren/OU Siddur)

How goodly are your tents, Yaakov, your dwelling places, Yisrael. **As for me, in Your great loving-kindness, I will come into Your House.** I will bow down to Your holy Temple in awe of You. HaShem, I love the habitation of Your House, the place where Your glory dwells. As for me, I will bow in worship; I will bend the knee before HaShem my Maker. As for me, may my prayer come to You, HaShem, at a time of favor. God, in Your great loving-kindness, answer me with Your faithful salvation.

Theme: (of the second pasuk)

Appreciate that Hashem bestows kindness by establishing His holiness in our places of prayer

Insight: Deeper meaning

Chazal tell us that because we no longer merit having the Beit HaMikdash, our shuls serve as a Mikdash Me'at, a small Sanctuary, and our prayers substitute for the offerings. Each and every Jew can strive to pray in a place that enables him to achieve his direct connection with

Heaven.

The Gemara (B'rachot 6a) teaches that the Shechina resides in a shul when ten men pray together. A fundamental question arises: If Hashem is Omnipresent, why do we single out the Shechina's Presence in a shul during davening? What is the significance of the Shechina's Presence in this sacred place if Hashem is everywhere and anywhere? Rav Chaim Friedlander, Mashgiach of the Ponevezh Yeshivah (Sifsei Chaim, Pirkei Emunah V'Hashgacha, Volume I, page 170, citing the Ramchal), provides an explanation that "Shechina" - from the phraseology "that which resides in your midst" - represents our relationship with Hashem. Thus, although His Presence is indeed constant, our awareness of the Shechina is stronger when we are inspired by an occasion or a place of holiness. To the extent that we seek the Shechina, we find It. Our task as we pray is to expose our souls to the "rays" of the Shechina - to shed the layers of distraction and habituation - and feel Its radiant Presence in shul all around us.

When a person comes to shul and prays,

he must realize that he is praying to the only One Who can, and will, help him.

In the words of Rav Shimshon Dovid Pincus:

“So it is, when a person speaks to his Creator, and mentions His Name, if he only would think for a moment about the meaning of Hashem’s Name, at that moment an enormous happiness would shine inside... Specifically, the One he ‘meets’ in shul ... the One to Whom he is now speaking, He has the ability to help the person who is about to pray... And He (Hashem) assists all who sincerely ask Him for help.”

Rav Pincus comments that a person untouched by joy as he comes to shul to pray must be lacking in his perception of Who Hashem is. On the other hand, a person who truly feels in his heart that he is addressing the One Who has the answer to all his problems and the desire to fulfill his needs, rises to his feet with enthusiasm, joyful at the opportunity he has been given to come to shul to connect with his Creator.

Q&A:

QUESTION: I try to be mindful of the fact that when I come to shul to pray that I am praying to the only One Who can, and will, help me. I also would like to be friendly to my friends and the people I see in shul. Am I allowed to go from my seat in shul to another person’s seat in order to greet him? On the way to shul, may I greet the people I pass?

ANSWER: Once the time for praying has arrived, it is forbidden for a person to go to his fellow’s front door in order to greet him (i.e. say “good morning”) (Orach Chaim 89:2) or to go from his place in shul to another’s place in order to greet him (Mishneh Berurah 89:9, ad

loc. #9).

However, if one is required to go elsewhere to attend to some permitted business (i.e. see a doctor), he may say “good morning” to someone in that place (Bi’ur Halacha, *ibid*, s.v. ‘V’afilu’). Similarly, if someone passes by him in shul (before davening has begun) or on the way to shul, he may say “good morning” (Mishneh Berura 89:16).

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

Disclosure or Disaster?

Over the last few weeks we have reviewed a lecture given by Rabbi Yisrael Meir Lau at the Annual Puah Conference held recently in Jerusalem. He discussed an intricate and delicate area of halacha regarding revealing medical secrets to potential marriage partners.

Rabbi Lau's lecture focused on the obligations of a Rabbi or Doctor in such a case and was not a general review of the issue. In response to the feedback this discussion has generated, we will continue this discussion, but in broader terms than Rav Lau covered.

We must stress that each case is unique. Accordingly, it is impossible to give specific guidance in this column. We recommend that anyone dealing with such issues contact their Rabbi or a Puah Rabbinic Counselor for guidance for their circumstances.

We are often called by well meaning people who have a dilemma. They know of a shidduch in which one person has a medical issue that is unknown to their potential mate. Based upon our previous discussion, it would seem simple that they are required to share their information. Yet, it is not as simple as it seems.

For example, consider the case of a young man who you know to have a medical condition. Let us further assume that you have chosen to reveal this information to his proposed bride and that she still decides to marry him. It would appear on the surface that telling her did not cause any harm to this couple.

Yet, there is still a potential for disaster here. Although she went ahead with the marriage, the knowledge that there is a medical condition remains in the back of the wife's mind and keeps nagging away at her. At some point, she is angry at him and shouts, "I should have listened to the person who warned me about you!"

This statement begins to affect both of them. Unfortunately, we are aware of couples who have divorced over such issues. The doubt was too much for the marriage to withstand, even though the information was available to them before the marriage.

In this case, the well-meaning person who disclosed the information did more harm than good. The medical condition was not significant enough to break up the potential marriage.

The mere knowledge of it was however, too much for the couple to stay together.

On the other hand, if one withholds relevant information they are partner to a lie. How then, do we differentiate between something that should or should not be disclosed by an unrelated third party?

Next week: our recommendation

Portion from the Portion

“LAH YITAMA”

Cohen is not just an obviously Jewish name, it is a special status that contains within it benefits and obligations. For example the kohein is entitled to 24 types of gifts from the nation. He is obligated to try to maintain and guard his purity status as it states in this weeks portion “LO YITAMA BAAL B'AMAV” (21:1-3).

Since the job of the kohanim is to work in the Beit HaMikdash, where they must be pure at all times, they are instructed to be careful and not defile themselves by coming in contact with a dead body. This way they are always ready to fulfill their tasks in the Mikdash.

Though the kohanim have a more lofty status than Leviyim and Yisraelim, they are still human beings, and if a member of their immediate family dies, they will be filled with deep emotions of sadness and loss.

Hashem knew that it is natural to want to be near the dead person for the last time and to cry and say farewells. This is allowed to the kohein in the case of the loss of the 7 immediate relatives - father, mother, son, daughter, brother or sister (unmarried) and wife. This is learned from verse (3) which states "LAH YITAMA – to her you must make yourself impure".

This is not just a dispensation, where the Torah allows the kohein to become impure if he wants to. The SIFRA explains that this is a mitzva and in some cases a person can even be forced. For example the Talmud in Zevachim (100a) relates that the wife of a kohein named Yosef died right before Pesach. Yosef the kohein didn't want to go to her burial because he didn't want to become TAMEI – impure, because then he wouldn't be able to bring the KORBAN PESACH which is a very lofty mitzva. We might think that this kohein made the right choice – isn't it better not to go to any funerals if he doesn't want to? Isn't it better to stay away from death and maintain his level of K'DUSHA – holiness? No. The verse tells the Kohen "LAH YITAMA", you must go to the funeral of your close relatives. It is an obligation, not a choice. The story in the Talmud continues that they actually forced Yosef HaKohein to go.

It would be so easy for the kohein to escape from an encounter with death. He could say I am holy, I am not going to deal with dead bodies. I need to go to the Beit HaMikdash now instead and make order there. But when it comes to his family he is not allowed to do that.

The Rambam learns from these verses the mitzva of Aveilut - mourning that is incumbent upon every Jew - not just the kohanim. We mustn't run away from tragedies. The Ridvaz in one of his books of responsa (Ill siman 655) when asked whether it is a sign of loftiness when people don't shed a tear for the loss of loved ones, says no, rather the opposite, and describes the importance of crying and the mourning process over the loss of a loved one.

Today so many people shy away from dealing with death, and mourning and loss. But the Torah doesn't want us to run away. It should be a time of introspection, learning and growth. Even a kohein, who must protect his status of TAHARA and purity, is told "LAH YITAMA". He must not run away from dealing with a death that has entered into his life.

People can get help dealing with these issues from organizations like Nechama – Bereavement counseling and Tishkofet - Life's Door. Tishkofet is an organization devoted to helping people transform the experience of facing life threatening illness and end of life into a meaningful experience. I would like to congratulate Melabev's founders, Prof. Arnold Rosin and Leah Abramowitz, melabev.org/posts/228 who will be honored by Tishkofet at their annual Jewish Spiritual Care Conference www.lifesdoor.org/ You can hear Dvora Corn, co-founder and executive director of Tishkofet speak on this topic at courses on death and dying or at the summer seminar of Melabev's Institute for the Study of Aging www.melabev.org/posts/59

Julius Groucho Marx
or Hugo's Quasimodo

This week's recipe is has chickpeas - garbanzo beans, one of the foods served to a mourner.

CHICKPEA SALAD

2 cup chick peas, soaked overnight (or 2 cans, drained)

3 small peppers, chopped (red, yellow, green makes it pretty)

1 medium onion, chopped

½ clove garlic, finely chopped

½ cup parsley, chopped

3 Tbsp. olive oil

1 Tbsp. balsamic vinegar

Salt and black pepper to taste

Soak chick peas over night (with kombo seaweed to prevent gas). Cook in boiling water about an hour. Combine all ingredients and chill several hours.

It is well known that we do not wear T'filin on Shabbat and Chagim. The reason is also fairly well-known: Shabbat (and Yom Tov) is a SIGN of the BRIT between G-d and Israel and a reminder of Yetai'at Mitzrayim, and so is the mitzva of T'filin. We thus have the one sign and reminder or the other on all days of the year. A numeric "confirmation" of this idea can be seen in the Gimatriya Match between Sh'mot 13:9 which gives us the sign and reminder that is T'filin, and Vayikra 23:42 (from Parshat Emor)

בְּסֵפֶת תְּשִׁיבוּ שְׂבִיעַת יָמִים
כָּל-הָאֲרוּזֵי בְּיִשְׂרָאֵל יֵשִׁיבוּ בְּסֵפֶת:

as representative of the set of Shabbat and Chagim in Parshat HaMo'adim

Parsha Points to Ponder

EMOR

1) The Torah, while divided into Parshiyot, must still be read as a continuous flow. With that in mind, what connection can be found between the last verse in last week's parsha which dealt with the prohibition of witch craft and the beginning of this week's parsha which addresses laws for the kohanim?

2) Why does the Torah identify Shavuot as the day on which we BRING A NEW OFFERING TO HASHEM (23:16) instead of the DAY OF THE GIVING OF THE TORAH?

3) Why does the Torah say that capital punishment applies LIKE A STRANGER LIKE A CITIZEN instead of simply, A STRANGER LIKE A CITIZEN (24:22). since the purpose of the verse is to equate a convert (STRANGER) with non-converts?

Parsha Points to Ponder

is prepared by

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Answers are somewhere else in this issue
Look for them, but only after a good pondering

To encourage your son to count the Omer, you use a set of number-cookies which you arrange on a plate each night - he counts and then eats. How many cookies for each numeral do you need?

ParshaPix explanations

- 🕍 Kohen Gadol. The whole first section of the sedra deals with the sanctity of the kohanim in general, and the Kohen Gadol in particular. The term HAKOHEIN HAGADOL occurs 21 times in Tanach, with its first use in Parshat Emor and three further times in the book of Bamidbar. The other 17 times are scattered in Tanach.
- 🕍 The broken foot is representative of the invalidating defects of a Kohen (some permanent and some transitory).
- 🕍 Look closely at the lamb the foot is pointing to. It's missing an ear. That's a blemish which invalidates the animal for the Mizbei'ach. Note that blemishes that disqualify an animal for the Mizbei'ach do not necessarily make the animal a TREIFA (some do).
- 🕍 Middle-bottom are a mother sheep (ewe) and her newborn, which may not be taken from its mother to be used as a korban until it is at least 8 days old.
- 🕍 AND, the sheep and lamb also represent OTO V'ET B'NO, the prohibition of slaughtering an animal and its offspring on the same day. Note that the 8th day rule is specifically for korbanot while the two-generation rule applies to holy animals and to profane animals.
- 🕍 Just for fun we added Marlin and Nemo from Finding Nemo to also

represent OTO V'ET B'NO, although this prohibition does not apply to fish (but it does apply to male or female parent and offspring).

- 🕍 Upper-left of center is a negation circle, indicating the prohibitions of building, sewing, writing - representative of all forbidden Melacha for Shabbat, Yom Kippur, and Yom Tov.
- 🕍 The counting of the Omer is a mitzva from Parshat Emor.
- 🕍 So too are the mitzvot of dwelling in a Sukka for the seven days of Sukkot,
- 🕍 and the taking of the Four Species on Sukkot.
- 🕍 And there are the Two Loaves of Shavuot.
- 🕍 which can also represent Lechem Mishneh for Shabbat (and Yom Tov), which is also in the sedra (not the Lechem Mishna - just Shabbat and Yom Tov).
- 🕍 The matzot can represent Pesach, but also stand for the Lechem HaPanim, dealt with in the sedra. They had to be made according to matza rules.
- 🕍 There is a wine bottle with Y/N on the label (No, it's not for YAYIN). Y is for YES - yes, have wine on Shabbat and the Chagim for Kiddush and havdala. Not only that, when you say Kiddush on Yom Tov day, recite one or both of two p'sukim that come from Emor. But

N is for NO. No, a kohein may not drink wine when he has service to perform in the Beit HaMikdash. No one may enter the Mikdash "under the influence". Nor, may a poseik render a halachic opinion after having drunk wine.

- 🕍 There is a MOOSE with an arrow pointing to his nose, which is AF in Hebrew. So this friend of Bullwinke, Tuke and Rutt represents the MOOSE-AF, MUSAF of each holiday, as commanded by the Torah, partly from Parshat Emor and partly from Parshat Pinchas.
- 🕍 There is a needle and an eye right under the eye of the needle, representing AYIN TACHAT AYIN.
- 🕍 Right after Parshat HaMoadim (Vayikra 23), we have the command to light the Menora in the Mikdash with pure olive oil. This is seen as a REMEZ, hint to Chanuka from the Torah. (One of several REMAZIM.) Hence the dreidel in the PP.
- 🕍 The numeral 1 refers to the haftara, where reference is made to Bikurim, T'ruma, Challa, and other gifts of the FIRSTs to the kohanim.
- 🕍 And then there is a fraction consisting of a numerator of .8 and a denominator of .016. Simplifying the fraction by dividing, we get 50, which has a connection to the sedra, but that wasn't the point of the TTriddle. .8 (which is 4/5), and .016 (which is the same as 2/125), are both fractions. In Hebrew, each

is a SHEVER. So .8/.016 is SHEVER TACHAT SHEVER, which precedes AYIN TACHAT AYIN in Vayikra 24:20.

- 🕍 The NER TAMID is towards the end of the sedra where the Torah discusses the olive oil for the Menora. Its light is meant to be TAMID, always, and one possible origin of the NER TAMID in shul is this eternal quality of the Menora.
- 🕍 Now we get corny. The term MEIT referring to a dead body, can be found in the sedra and the haftara. In Ashkenazic pronunciation, that would be MEIS, as in MACE, the medieval weapon, the mace. In the Israeli pronunciation, it is MEIT as in MATE, short for checkmate. The white queen has checkmated the black king in the part of the chessboard visible in the ParshaPix.
- 🕍 The Xed out Shofar is for the term found in Emor (as opposed to Pinchas), which describes Rosh Ha-Shana as ZICHRON T'RU'A. Some say the alludes to Shabbat RH.

The beaver builds a dam.

In Hebrew, please.

הַבּוֹנֵה בּוֹנֵה סְכָר.

Beavers are called "builders" in Heb.

Of the 49, twice this Shabbat and 24 times in Vechezkel

Aharon is doubly qualified

4 = 1 + 1 + 3 + 2

STROOBBALL

In the midst of the listing of the Yamim Tovim in our Parsha, there is one pasuk which is seemingly out of place. Immediately following Shavuot and preceding Rosh Hashana the following Pasuk appears:

Vayikra 23:22 - And when you reap the harvest of your land, you shall not wholly reap the corner of your field, neither shall thou gather the gleanings of your harvest; you shalt leave them for the poor, and for the stranger: I am HaShem your God.

Rashi comments that the Torah wishes to convey that one who properly observes the laws of sharing their crops with the poor, is merited as if he participated in the rebuilding of the Mikdash and offered the karbanot on the mizbei'ach.

What exactly is the connection between giving Matanot L'aniyim and the rebuilding of the Beit Mikdash?

Rav Shimon Schwab zt"l explains, that the positioning of the pasuk between Shavuot and Rosh Hashana correlates to the period on our calendar when we commemorate the Churban, Tish'a b'Av. We know that Chazal promise that in the future Tish'a b'Av will become a day of simcha and Moed (hence we do not recite tachanun on Tish'a b'Av) and hence its inclusion within Parshat HaMoadim. Rav Schwab explains that the vehicle which the

Torah uses to allude to this chag of the future, are the gifts one must leave in the fields for the poor. It was this mitzva performed by Boaz which led to his marriage to Rut and the subsequent birth of David HaMelech.

May we be zocheh to celebrate Tish'a b'Av in such a manner this year.

Rabbi Joel Cohn, Jerusalem

Parsha Points to Ponder

Suggested answers

- 1) The Baal HaTurim teaches that the Torah wants to calm the fears of those who would be bothered by the fact that we cannot use witchcraft to tell the future. Thus, it immediately discusses the kohanim who could see the future and connect to God using the Urim v'Tumim.
- 2) The Kli Yakar explains that identifying one day as THE DAY THE TORAH WAS GIVEN would imply that there was one day where God gave the Torah to the Jews and after that we are on our own. However, every single day we renew our pact with God and can receive the Torah in a fresh and new manner and, therefore, the Torah does not want to single out one day as a day for receiving the Torah and identifies the day by the offering instead.
- 3) The Ohr HaChayim answers that had it said STRANGER LIKE A CITIZEN this would have implied that the convert is on a lower level than the non-convert. The way the Torah states it teaches that both are equal to one another.

THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 517

ROOF RIGHTS

In a recently reported case that came before the chief Rabbinic Court of Jerusalem, the following were the facts. Reuven and Shimon each bought apartments in a cooperative building. The apartments were adjacent one to the other. Shimon, with the permission of all the apartment owners in the building constructed a small room next to his apartment on the yard belonging to all the apartment owners. Levi who resides in the apartment above the apartment of Shimon now wants to use the roof above the extension of Shimon's apartment for his own use and to place a fence around it as required by Torah law. Levi says that he entered into an agreement with Shimon to be able to use the roof rights of Shimon's extension as his property. Reuven objects in that the roof over Shimon's extension will now be used by Levi who will now be able to look into Reuven's windows from the roof extension. The question that was presented to the Rabbinic Court was whether the additional room created by Shimon's extension can be used by all the apartment owners including Levi to build on the roof of the extension made by Shimon. It was held that the permission for the extension to be built by Shimon did not state that he had all the rights in the extension extending to the Heavens. Therefore he was limited in the rights that he acquired in the roof over Shimon's extension. Any rights not

expressly granted to Levi could not be inferred but were limited to those expressly stated. It was not stated that Levi could use the roof over Shimon's extension as his own property and treat the roof over the extension as his own roof rights. Also when permission was granted for Shimon to extend his apartment it was not stated that the extension wall of the extension would be for his sole use and also it did not state that the roof over the extension would be for his sole use. Therefore the walls of the extension and the roof over the extension were not exclusively the property of Shimon but belonged to the apartment complex. Furthermore, the roof over the extension can now be used to overlook the windows of Reuven and this will cause him overlooking damage. The court then concludes with a long discussion over the requirement of putting a fence around one's roof as required by the Torah. Since the roof over the extension is now considered by the court to be shared property there are questions involved whether a roof owned by partners requires the fence to be constructed around it. The court cites authorities such as Rambam and the Shulhan Aruch that require such a fence. It also cites the opinions of Sefer Mitzvot Gadol and Kesef Mishna who cite him that such a fence is not required over a roof belonging to more than one person. And also even those who hold that such a fence is required over a roof owned by more than one person, it is only if the roof is to be used by people but not over a roof that is not used but is merely a covering to the room as is the case before the court here. □

Parshat Emor
Context & Questions:
Mysterious Majesty
 by
Rabbi Shmuel Goldin

Context:

As Parshat Emor continues with its description of the festival cycle, we encounter a holiday shrouded in mystery. A series of enigmas surround both the festival of Shavuot, introduced for the first time in this parsha, and Revelation, the historical event with which Shavuot is associated.

(1) Although the rabbis identify Shavuot as Zman Matan Torateinu, the anniversary of the giving of our Torah, no actual connection between the holiday and Revelation is made in the text. Shavuot, in fact, emerges as the only one of the three pilgrimage festivals (Pesach, Shavuot, Sukkot) for which no historical foundation is recorded in the Torah.

(2) At no point does the Torah mention an independent calendar date for the festival of Shavuot. Most often, this holiday is identified as the endpoint of the Omer count. The festival's very title, Shavuot (literally "Weeks") derives from the celebration's position as the culmination of the seven-week Omer period. On one occasion (Bamidbar 28:16-39), in a series of passages clearly identifying the holidays by their calendar dates, Shavuot is again the glaring exception,

with even the festival's relationship to the Omer period omitted. In that case, Shavuot is mentioned without any calendar reference at all.

(3) The Torah also fails to pinpoint the specific date of the onset of Revelation at Sinai. The text, in fact, seems to deliberately go out of its way to avoid any clear dating of this event.

(4) Finally, in contrast to other festivals, no unique observance is associated in the text with the holiday of Shavuot (all-night learning sessions are a minhag, and not biblically or even rabbinically mandated). This festival is governed only by the generic laws common to all biblical holidays.

Questions:

Why does so much mystery surround the festival of Shavuot and the commemoration of Revelation?

Shouldn't the single most important formative event in Jewish history be clearly dated and uniquely celebrated?

Answers:

*This new (from time to time) column presents questions on the weekly parsha for your consideration. Think of your own answers and then go to www.ou.org/blogs/oupress for suggested approaches excerpted from Rabbi Shmuel Goldin's new book, *Unlocking the Torah Text on Vayikra*.*

Born in Nisan, Iyar, or Tevet
Expel, Tamid, Borders, EVOO

TTTRIDDLES

Last issue's (Acharei-K'doshim) TTriddles:

[1] The PEI and SHIN are each this

In the game of dreidel, the PEI (on the Israeli ones) and the SHIN (on the Chutz LaAretz ones) indicate that the spinner has to put one or two of the whatever is being used, into the pot. That makes PEI and SHIN each a PAY (English) OT (Hebrew for letter), as in PAYOT, that which results from not violating the prohibition against "rounding the corners of one's head" (from Parshat K'doshim).

[2] The third of Av has a unique claim, unless we use the Tanach's other name for this month, in which case, what date will share the claim?

The 3rd of Av is the only date on the calendar whose day number is the gimatriya of the name of the month. AV = ALEF + VET = 3. The gimatriyas of all the other month names are over 30, so no other date will have this property. Unless we use the Tanach's name for IYAR, which is ZIV, spelled ZAYIN-VAV. Its gimatriya is 13, so that the 13th of Iyar (ZIV, that is) will join the 3rd of Av in its no-longer-unique claim.

[3] Ross Andersen's NYS domain

The gentleman in question is the director of the Division of Weights and Measures of the Department of Agriculture of the State of New York. (One shouldn't use so many ofs in one sentence, but what can you do?) His domain is expressed in Vayikra 19:35,36 in K'doshim - the mitzvot of having and using honest weights and measures.

[4] cxczcxz

We could tell you that this is c (for cross-breeding) x (for forbidden) followed by three examples - camel and zebra, xebu (alt. spelling of zebu, a domesticated ox of Asia) and camel, and zebra and xebu. Or, we could tell you that CX is 110 in Roman numerals, C is 100, Z being the last letter of the English alphabet represents TAV which equals 400, XC is 90, Z for 400, and X for 10. Total: 1110, which in binary notation is 14, which matches K'DOSHIIM's being the 14th word in the sedra. Neither explanation would really be convincing. Nor would any other (we suspect). The fact is that cxczcxz is produced by rapidly hitting the keys in the lower left of the keyboard, with no intention other than to hold the place for a TTriddle, which in this case, never came. ☺

[5] "Wait until your father gets home!"

This is a stereotypical line that implies that the father is the harsher and stricter disciplinarian than the mother. You had better behave for me, says the mother, otherwise, I'll tell your father what you've done and then you'll be in big trouble. This notion is the reason given by commentaries for the Torah's putting the mother first in the command to fear one's parents (K'doshim), rather than the father being mentioned first in the command to honor (Yitro and Va'etchanan). A child is more likely to honor his mother, since she is the one he bonds to more strongly as a child. She is the one who feeds the child, takes care of him/her, spends more time, etc. (Again, stereotypical, based on common experience in most families.) So the Torah says, KABEID ET AVICHA V'ET IMECHA - Honor even your father, as

you would your mother. ISH, IMO V'AVIV TIRA'U - Fear even your mother as you would (more naturally) your father.

[6] If all sedras were like B'reishit, Vayikra, and Haazinu, how many would be just like the former K'doshim?

B'reishit, (Vayeira, Vayeitzei, Vayishlach, Vayeishev, Vayigash, Vaychi, Vayak-heil), Vayikra, (Va'etchanan, R'ei, Shoftim, Ki Teitzei, Vayeilech), Haazinu, (and V'zot HaBracha) are all named by their first word(s). If all sedras were so named, the sedra we call K'doshim would be Parshat Vaydabeir. And so would 15 other sedras. Test yourselves on these. Ask someone else to take a Chumash and check each sedra you name.

Here are some other challenges to give your children and Shabbat guests:

Name the 10 sedras that begin with VAYDABEIR HASHEM EL MOSHE LEIMOR.

Name the sedras with two-word names (there are 6 of them).

Name the 5 sedras that have HA dropped from before their names.

Name three more sedras whose common names are not exactly as the word occurs in the Torah.

[7] After Zecharia's grandfather

After is ACHAREI, as in Parshat Acharei. Zecharia's grandfather is IDO. IDO is the "siman" for Parshat Acharei (found in many Chumashim right after the last word of the sedra - in this case, there happen to be two simanim given), indicating that the sedra has IDO p'sukim - that's AYIN (70) + DALET (4) + VAV (6) = 80.

[8] Vayikra 17, the "slow" perek

Parshat Acharei is the source of the Torah reading for Yom Kippur, both the morning and Mincha. To be specific, Acharei consists of Vayikra chapters 16, 17, and 18. Chapter 16 is the Torah reading for Yom Kippur morning; it describes the SEDER AVODA for Yom Kippur by the Kohein Gadol. Chapter 18 is the Torah reading for Mincha on Yom Kippur; it consists of the sexual prohibitions of the Torah, which form a key set of mitzvot that help define the holiness of the Jewish people. Vayikra 17 is not read on the FAST day; hence, it is the "slow" perek (not fast). ⇨

[9] ah-oo - yes - ee-oh - no (TKM)

Take the letters TAV, KUF, and MEM (sofit) - TKM - and vowel them as indicated. First you get Tah-KooM, as in MIPNEI SEIVA TAKUM... stand for the elderly - that's a YES! Then you get TeeKoM, as in LO TIKOM... do not take revenge - that's a NO!

[10] 14th word is the latest...

This TTriddle is related to [6] where the topic was the names of the sedras. There we mentioned the 16 sedras named by their first words. What about the other 48 sedras? No'ach, for example is named by its third word. Lech L'cha by its 5th and 6th words, Acharei by its 5th word, and so on. The latest into the sedra that a sedra finds its name is K'DOSHIM, which is the 14th word of the sedra. K'doshim is also one of 12 sedras named in their second pasuk. These include the 10 VAYDABEIR HASHEM EL MOSHE LEIMOR sedras mentioned in [6] above and two others - VA'EIRA and CHUKAT.

[11] Are parents and Mikdash transitive?

The transitive property of equality states that if $a=b$ and $b=c$, then $a=c$. The transitive property of inequality states that if $a>b$ and $b>c$, then $a>c$. (So too for "less than".) Two p'sukim in K'doshim remind one of the transitive relationship. A person shall revere his mother and father, and keep My Shabbatot. My Shabbatot you shall keep and My Mikdash you shall revere. The transitive property would link PARENTS and MIKDASH. So, by the way, does the word TIRA'U, common to parents and the Mikdash. □

A Jerusalem Day Message to President Obama

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

As we prepare to celebrate Jerusalem Day, we are acutely aware that Jerusalem is the center of a heated and explosive political dispute concerning its future. Unfortunately, that dispute encouraged by President Obama's anti-Israel policy, has resulted in accusations that Jerusalem and especially the Temple Mount are not really central to Judaism. The Arabs even claim that there never was a Jewish Temple on the Temple Mount. These statements are absurd. No matter what one thinks concerning the future of Jerusalem, the fact of its centrality to Judaism is so blatant that it should need no reiteration. The existence of the Temple on the Temple Mount is so well attested by historical evidence, Jewish and non-Jewish, that one wonders how our "peace" partner

could possibly deny it.

The Torah's reference to "Salem", Shalem, is the ancient name of Jerusalem (B'reishit 14:18, Onkeles). Strangely enough, the story of the Akeida (the binding of Isaac) is told with no specific reference to Jerusalem, although it seems obvious from the conclusion of the story - "and Avraham named that site HaShem-yireh [G-d will see], 'On the mount where G-d is seen'" (22:14) - that the reference is to G-d's special place. Later on, in Divrei HaYamim Bet 3:1, the Temple Mount is specifically identified as Mount Moriah, the site of the Akeida.

D'varim refers constantly to "the place that I will choose" but does not tell us where that is. It is only with David's conquest that Jerusalem comes into our history. Jerusalem is known as "the city of David" since he made it the royal capital. See Shmuel Bet 5:6-9. More importantly, he also insured its centrality by bringing the Ark to Jerusalem (6:12-18). The Ark, the throne of G-d, the symbol of G-d's presence, had always moved from place to place. Giving it a permanent resting place in Jerusalem transformed a political capital into a religious site of the greatest importance.

The mountain on which the Ark sat, Mount Zion, became the equivalent of Mount Sinai and from then on was known as the "Mountain of the L-rd". Shlomo HaMelech's building of the Temple, a permanent building to replace the portable tent, reinforced the concept of Jerusalem as G-d's dwelling - "city of the Great King" - as the

psalmist phrased it (T'hilim 48). How anyone can possibly ignore the numerous Biblical references is difficult to understand. The Christian Bible as well testifies to the existence of the Temple on Mt. Zion. Indeed without that testimony, the Gospel stories make no sense. President Obama claims he is a Bible reading Christian. If he reads II Samuel, chapter 5, he will discover and learn that Jerusalem was Israel's capital 3,000 years before Washington DC was the capital of the USA.

As for Islam, if there was no sacredness to Jerusalem and the Temple Mount why did Muhammad - according to its tradition - come there and why was the Dome of the Rock built? That shrine is built on the rock that was considered sacred because of the Akeida that took place there - even if the Quran records the wrong son being offered up, and because that rock was the very foundation of the creation.

The unshakeable bond of our people to Jerusalem in the past is beyond question, as is the identity of the Temple Mount. What matters now is the meaning that Jerusalem has for us today and will have in the future. The prophets gave Jerusalem not only a past but also a future. The time will come, they taught, when "the mountain of the L-rd's House shall stand firm above the mountains and tower above the hills and all the nations shall gaze upon it with joy. And many peoples shall go and say: Come, let us go up to the Mount of the L-rd... that He may instruct us in His ways... For Torah

shall go forth from Zion, the word of the L-rd from Jerusalem... And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation; they shall never again know war" (Isaiah 2:2-4).

This vision was the most exalted vision that anyone has ever had. Jerusalem is the symbol of that wondrous time when peace - SHALOM - a word that is embedded in the name Yerushalayim - will prevail. To be worthy of that is our task. That is its meaning for us today and the challenge that Jerusalem sets for us and for all humanity.

<i>In honor of K2, Buzz Aldrin, and Avis... for Parshat Emor</i>	
<u>Sedra</u>	<u>mitzvot</u>
Ki Teitzei	74
EMOR	63
R'ei (55), Mishpatim (53), K'doshim	51
Shof'tim	41
Acharei (28), B'har (24), B0	20
Tzav and Naso	18
Yitro and Shmini	17
Vayikra	16
B'chukotai and Va'etchanan	12
M'tzora	11

- 17 sedras with double-digits, accounting for 530 mitzvot (that's 86½% of the mitzvot in less than 1/3 of the sedras)
- 20 sedras with 1-9 mitzvot, accounting for the other 83 (that's 13.5%)
- 17 sedras with none!

Obviously, the 613 mitzvot are not evenly distributed throughout the Torah.

What's the connection between the honorees and the sedra?