

This Shabbat is the 222nd day (of 354); the 32nd Shabbat (of 50) of 5766 • We read/learn the FOURTH perek of Pirkei Avot

כי הוא יום תחלה למקראי קדש... קידוש ליל שבת

The Avis, K2, Buzz Aldrin Sedra

Let's use the Lead Tidbit for a Mitzva overview. Emor deserves it. As for the title of this piece: Avis, if you remember, advertised that it was number 2, but "We try harder". K2 is the common name for Mount Godwin-Austen, which at 8611 meters is the second tallest mountain in the world. And Buzz Aldrin was the second human being to walk on the moon. Hertz, Everest, and Armstrong are much better known, but we are interested in the sedra with the second largest number of mitzvot in the Torah. Emor's 63 is second only to Ki Teitzei's 74. In contrast to Ki Teitzei, R'ei, Mishpatim, and K'doshim, mitzva-sedras 1,3,4, and 5 respectively, Emor's mitzvot can be neatly sub-divided into just a few categories. The other big mitzva-sedras contain a wide variety of mitzvot of all types.

Nonetheless, Emor's mitzvot tell us a lot. In the Sedra Summary beginning on page 3, you will find details of the mitzvot and other content of Emor.

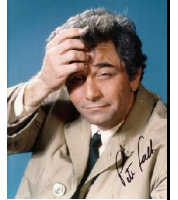
Roughly half the mitzvot in Emor deal with the sanctity of the kohanim (and Kohein Gadol), and several aspects of service in the Beit HaMikdash, which, of course, also addresses the issue of sanctity. The other half, roughly, relates to the cycle of Holidays, perek 23 being the Portion of the Festivals. Between the two halves, we find what we would have to call the most important mitzva-pair in the Torah. And although we should not really speak of one mitzva being more important than another, one can understand the designation of these two mitzvot as of supreme importance. They are: The prohibition against desecrating G-d's name and the positive command to sanctify His name. These mitzvot shouldn't even be numbered among the 613, because their observance often involves all the other mitzvot and the way we perform the positives and avoid the prohibitions. Every mitzva we do, every act we perform, has the potential of being a Kiddush HaShem.

Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

Last time for Kidush L'vana is Friday night, 10:58pm Israel Summer Time.



Generally, we don't say **KL** on Leil Shabbat or Yom Tov. If it is the last op, then we do. But watch the deadline. **KL** can be said only until 10:58.

Another point. In NY, for example, the deadline for **KL** translates to 3:58pm on Friday. Therefore Thursday night, all night, is the last op. That's the way it works.

20th of Iyar is the day that Bnei Yisrael first traveled away from Har Sinai after close to a whole year. Obviously, Sinai was a special place for the people who came out of Egypt. The first 6 weeks out were on the move and filled with adventure and fear. Then arrival at Sinai, and everything that happened there.

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OTHER Z'MANIM
Correct for Jerusalem

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Regular and (earliest)
CANDLE LIGHTING & Havdala times
Israel Summer Time

Correct for TT 714 • Rabbeinu Tam (I'm) - 8:49pm

6:51pm (6:02)	Jerusalem	8:08pm
7:08pm (6:04)	Raanana	8:10pm
7:07pm (6:02)	Beit Shemesh	8:09pm
7:09pm (6:02)	Netanya	8:11pm
7:08pm (6:03)	Rehovot	8:10pm
6:48pm (6:03)	Petach Tikva	8:10pm
7:07pm (6:03)	Modi'in	8:09pm
7:07pm (6:03)	Be'er Sheva	8:08pm
7:06pm (6:01)	Gush Etzion	8:08pm
7:07pm (6:03)	Ginot Shomron	8:09pm
6:51pm (6:01)	Maale Adumim	8:08pm
7:06pm (6:02)	K4 & Hevron	8:08pm
6:58pm (6:02)	Tzfat	8:10pm
7:08pm (6:03)	Tel Mond	8:10pm

Ranges are FRI-FRI 14-21 Iyar (May12-19)

Earliest Talit & T'filin - 4:49-4:44am
Sunrise - 5:44½-5:40am
Sof Z'man K' Sh'ma - 9:10-9:07 am (8:18-8:15am)
Sof Z'man T'fila - 10:18-10:17am (9:44-9:42am)
Chatzot (halachic noon) - 12:35½-12:35½pm
Mincha Gedola (earliest Mincha) - 1:10-1:11pm
Plag Mincha - 6:02-6:05pm
Sunset - 7:32-7:37 (7:27-7:31½pm)

In the Wolinetz Family Shul
OHEL SHMUEL (entrance floor)

Early Shabbat Minyan
Mincha 5:47pm (before PLAG)

Shabbat Shiur 5:00pm Mincha 6
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Aliya-by-Aliya Sedra Summary

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

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

[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 kohein, and the even higher sanctity of the Kohein Gadol. These higher levels of kdusha are concomitant with stricter rules of personal religious conduct.

A kohein 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 kohein 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.]

MITZVA WATCH

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 note 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 (since the Torah requires us to listen to the rulings 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 considered Torah Law, the balance of Shiva is Rabbinic. Rabbinic, but inspired by the Torah. But that's not the same as Torah law itself.

EMOR STATS

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

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

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 in 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 average.

WARNING - LEITZANUS

Several TTreaders had speculated as to who would reach Babe Ruth homerun mark of 714 first - Barry Bonds or Torah Tidbits. As of this moment, Bonds has 713 career homers. So TT with this issue, got there first (with help from Juan Pierre of the Cubs). We will now see who will pass Ruth first, Barry or TT. If he gets 2 homers before next Wednesday, then he will. If not...

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 manifestation of this honor. So is having him lead Birkat HaZimun. We may not "use" a kohen to serve us.

[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 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) in build, 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 Kohein Gadol). 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 Truma [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 Truma.

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

A non-kohen may not eat Truma [280, L133 22:10] (or other sacred foods specifically designated for the kohanim). Jewish servants and laborers of a kohen may not partake of Truma [281,L134 22:10]. OTOH, an "eved K'naani" who is considered part of the kohen's possessions, may eat his master's Truma. An uncircumcised male may not eat Truma (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 Truma [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 Truma. If her husband dies or divorces her, she may return to her father's home and eat Truma - if she has not had children. With children the fear is she might feed them (her children are NOT kohanim) from the Truma. Hence, she too is barred.

A person who inadvertently eats Truma 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 forbidden for all to eat [284,L153 22:15]. Violation constitutes a disgrace of the sacred.

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 details.)

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 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.

MITZVA WATCH

Our Sages have broadened the scope of this very significant mitzva-pair: Kiddush/Chilul HaShem. In addition to Martyrdom, one who violates any prohibition in a spiteful manner, esp. in public, is considered to be disgracing G-d's Name. Conversely, the special way in which a person can perform a mitzva, when esteem for mitzvot in the eyes of other people is enhanced, when respect for Torah and Torah-Jews is increased, then that person has not only performed a mitzva - he has sanctified G-d's Name. This same idea is extended to any facet of human behavior. The religious Jew (or the Jew who appears to be religious) has the constant potential of Kiddush (or Chilul) HaShem. So does any Jew. Simple acts of common courtesy or discourtesy can have far-reaching ramifications, depending upon who is involved, who is watching, how things are perceived, etc.

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").

[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] [307,A46]. 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.

Chamishi - Fifth 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. In Pinchas, the Torah tells us to have a "T'ru'a day" - that is the command to blow Shofar [405,A170].

Zichron T'ru'a is the term we associate with RH when it falls on Shabbat and we do not blow the Shofar by rabbinic decree. It fits then that Shofar should not be counted as a mitzva here in Emor. Furthermore, one commentator suggests that the silent Shofar came first because the first Rosh HaShana after Matan Torah was a Shabbat.

[P> 23:26 (7)] The 10th 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.

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 Succot) 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 4 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'vi'i - 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.

SDT *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 Menorah are constant, eternal, always, through the generations. The Menorah 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 Truma, 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 compensa- tion 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

Yehezkel, 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. It is interesting to note that some of his rules are stricter than required by Torah law, but suited the conditions of his time. For example, Yechezkeil restates the marriages permitted and forbidden to a kohen. He says that a kohen cannot marry a divorcee (correct) nor a widow (this is not so according to the Torah; 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 (from kohanim) 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 "suggested" strict measures.

In addition to the obvious Kohein, Beit HaMikdash, Tum'a/Tahara connections between sedra and haftara, there is yet another connection. The haftara charges the 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 - the topic of a major part of the sedra.

NachKwestion of the Week

Women in Tanach:

Name 3 beautiful sisters

3 women who dismantled animals

The wife of which Navi is referred to as a prophetess?

THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson 330 **Self-Help in Halacha**

In our kollel we have a few gentlemen who come from the deep South in the United States, and it is reputed that they still have slaves on their plantations, that they visit once or twice a year. Every time we have a question in the Gemara about slaves we turn to them for guidance. They have neither newspapers nor radio nor television in their plantations so that the slaves do not know that they were freed by President Lincoln. The question arose whether a master can force his slave off his property, whether after his term of servitude was over if he freed the slave in the middle of the term of servitude, or with the advent of the Jubilee year that frees all slaves. The Gemara in Baba Kama (28a) says that the master may employ self-help and forcibly evict the slave if he refuses to leave. That is one of eight cases cited by the Gemara in evidencing the ability, under certain circumstances to employ self-help. The halacha system is structured on the assumption that most disputes will be adjudicated in Beth Din. There are, however, situations where a claimant (whose property it is) may protect her or his interests without resorting to the Beth Din to obtain their property from the one illegally holding it (the "holder").

In this day and age, with modern methods of transportation and communication, there is usually no necessity to employ self-help. Self-help may be employed for the purpose of self-defense, whether one's person or one's property is threatened. For example, it may be employed if the claimant sees property that was stolen from him in the hands of the thief. It may also be employed to recover a chattel that was deposited by the claimant as a bailment with another party (the holder) who now refuses to return it. The claimant may seize the property if he fears that the holder of the property will leave the jurisdiction so that he cannot sue him; or the holder will secrete his assets; or that the holder will fail to appear before Beth Din. In all of these and similar situations the claimant, after seizing the property should institute a claim in the Beth Din against the holder and deposit with the Beth Din the assets that he seized.

All self-help, whether carried out by an individual or by a community is subject to judicial review upon request of either party, the claimant or the holder. Self-help should be used sparingly. If the free and easy use of self-help were to be permitted, lawlessness in the guise of self-help would be the result. The strong would be in a more favorable position than the weak. Thus the employment of self-help is subject to judicial review. Was it properly used? Was excessive force used? Should the person who employed self-help have waited to go to Beth Din? These and many other questions can be raised by either or both of the parties. Furthermore, once the matter is before Beth Din, the Beth Din may raise many questions of its own. Most important, the Beth Din may not only undo the self-help, but it also has the right to fine and otherwise punish the claimant who used self-help if he overstepped the rules of law. Anyone who employs self-help must realize that there are consequences for its use.

The authorities cover the entire spectrum of ideas in the area of self-help. Some are very liberal in permitting self-help. Others would limit it severely, such as to cases protecting the very article that is in the process of being stolen. And many authorities find themselves between the two extremes. It is to be realized that self-help is in derogation of the principle that the judicial system is the arbiter of the law and the method of settling disputes. Thus a legalist may severely restrict use of self-help, while a psychologist might permit the alleged victim of wrongs to use self-help to enhance his self-image, even if the victim might have obtained the same result, if not a more favorable one, in Beth Din. Finally, a system that permits self-help relies to some extent on the principle that might makes right, since the stronger the person, the more likely he is to be successful in availing himself of self-help. Rabbi Karo in the Shulhan Aruch holds that self-help may be employed to seize property only when the seizer has a clear right of claim it. Self-help may not be used to satisfy any other claim, whether exact or not. According to this view, a person may employ self-help only if he has a claim that he can prove in Beth Din. If there are no witnesses to the act of self-help, then the one who has employed it is believed if he claims he seized his own property, even though he is not able to prove it in Beth Din. (He should have been silent since there are no witnesses to the seizure.)

Self-help has several aspects. Self-help can be an end in itself; that is, the final action in the dispute between the parties unless either party seeks judicial review of the self-help. There is also the right of a party to seize or to ask Beth Din to seize the property so as to enable the parties to be secure in the judgment to be rendered at the end of the trial. There is also the concept of the Beth Din asking a party to post security to ensure compliance with the judgment of the Beth Din. If an individual, whether a member of the community or not, contests a tax assessment, the community may insist that he post security to ensure compliance with the judgment of the Beth Din. The burden of proof rests with the individual to show that his position was the correct one. The most common type of self-help employed by a community is the seizure of property or money for the payment of taxes when there is a dispute between the community and the taxpayer. The community stands in the position of electing to come forward with irrefutable proof, or it may insist that the individual come forward with his proof, which the community will be able to overcome. The community also has the choice of selecting the law most favorable to its position if there is a choice of various authorities. Also there are times that the community may employ self-help even if it does not have a claim that can be proved in Beth Din. This might occur either because the members of the community are ineligible to testify on the basis of self-interest, since they will derive benefit from their testimony if the community is successful, or because no one in the community wants to undertake the burden of instituting a lawsuit on behalf of the community.

The subject matter of this lesson is more fully discussed in volume I chapter 4 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il

TANACH

SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

"These are the Generations of Yitschak" [7]

This is the final meeting face to face between the twin brothers Eisav and Ya'akov; the former with 400 armed soldiers while the latter was at the head of his family, returning home after 20 years of exile. Yaakov, coming from Haran that is in modern Turkey near its border with Syria, to the river Yabok in on the Eastern bank of the Jordan, where he meets Eisav coming from Seir which lay on the same bank to the south of the Dead Sea, where he later was to establish the kingdom of Edom. In this meeting we see some of the issues that faced the descendants of Ya'akov in their exiles under various overlords and in many lands.

Before he crossed the Yabok we learn, "And Yaakov was greatly afraid and was distressed (Ber. 32:8); greatly afraid that he would be killed together with his whole family, and distressed that he would kill others" (Rashi). We may consider it strange that Yaakov should have been afraid, rather we would have expected him to simply trust in Hashem to deliver him. However, true tzadikim consider themselves unworthy of so much chesed and are always apprehensive that maybe they have in error sinned in some way (Ramban); only the spiritually arrogant consider themselves perfect. Many commentators, in the wake of Chazal's saying (Berachot 4a) that he feared that his sins would abrogate the promise of Divine Protection, sought to see what particular sin was involved: "He had been remiss in KIBUD AV for 20 years and during that same period Eisav had been serving their father diligently" (Ber. Raba 76b); "Eisav honored his father, for which the reward is longevity" (Baalei Hatosafot). "He had made a covenant with an idolater, Lavan" (Ramban). "He flattered the rasha by calling Eisav, my lord; Rabbi Eliezer taught (Sotah 41b), that one who is obsequious to an evil person becomes his victim" (Kli Yakar). Perhaps he feared that he had sinned against Eisav with regard to the blessing as he did to Lavan when he left suddenly and stealthily. He feared from Eisav because his very fear made him deficient (Sfat Emet).

So he made a threefold preparation for the meeting, T'FILA (32:10-13), DORON - gifts [bribery] (32:14-17), and warfare (32:8-9) (Torat Kohanim, Vayishlach 6); just as his descendants would have to do in their own meetings with enemies. In his prayer, he recalled Hashem's material benevolence to him during the 20 years and His promise to him while still in Haran. However, relying neither on his own merit nor on miraculous redemption he made two further steps to defend himself and his. Firstly, he sent messengers, angels or human, with herds of sheep, cattle and camels together with male and female servants as a large bribe to placate his brother. Furthermore, they were a sign that he had not benefited materially from Yitschak's blessings but had earned them all; it would also show that he had no need to encroach on or threaten Eisav in any way so that they could be reconciled. Then he divided all he had into two separate camps since he had no idea from which direction Eisav would come, so that in any case one of them

would not be taken by surprise and could either fight or run away. "In doing so he taught that a person should not place all his money in one place (Rav Chiya in Bereishit Raba); [and] a person should divide his wealth in three, one third in real estate, one third in goods for resale and one third in cash" (Kiddushin 30a). The Netziv points out that bearing in mind a Jewish value system, we see from the text that Yaakov placed himself in the camp of his wives and children rather than in the camp with his flocks, herds and possessions.

While there is a consensus regarding the t'fila and the warfare, our Sages are divided in the opinions concerning the delegation to Eisav and particularly Yaakov's humbling himself before Eisav. "And Yaakov sent messengers to Eisav": to find favor in his eyes and appease him (Radak), to find out what his intentions were as Yaakov was going to pass near him (Soforno, Rabbi Hirsch), and to ascertain his military strength and to get permission from him to pass into Eretz Yisrael (Torah Shleima). On the other hand: "Hashem said to Yaakov, 'Eisav goes on his way and has no intention of challenging you and yet you send delegations to him saying, 'my lord Eisav'. This is like one who grasps the ears of a dog" (Bereishit Raba 75:2). The Ramban adds that similarly we started our own destruction by Rome-Edom, when the Hashmonean Yehuda ben Mattityahu sent a delegation to passive Rome and made a pact with them.

Yaakov prostrated himself before Eisav and called him lord; the commentators saw thereby two ways in which Israel should deal with their oppressors: "Because Yaakov flattered Eisav this way, we live dispersed among Eisav (Maharam MiRotenburg). "Hashem said to Yaakov, you have debased yourself before him and called him lord 8 times, therefore surely I will appoint 8 kings from his house before there shall be a king in Israel" (Bereishit Rabbah 75,11). At the same time we read, "Rabbi Yehuda HaNasi told them to write in his name to his lordship Marcus Aurelias, the Roman emperor, from your servant Yehuda. When they objected to Rabbenudebasing himself in this way, he answered that he did not see himself as being more worthy than Yaakov" (Bereishit Raba). At that time, Rabbi Yehuda had excellent relationships with the Roman Emperor that succeeded in bolstering the little independence that the Jews enjoyed after the failure of Bar Kochba. "Rabbi Yochanan said that whoever wants to learn how to influence kings should retain this parsha before him" (Lekach Tov). "And Eisav ran forward, embraced and kissed him. Hashem changed him from enemy to friend (Malbim). His heart was changed by Yaakov's submission. If that message had been heeded at Bayit Sheni the Temple would not have been destroyed" (Soforno).

What is the future of the twin brothers? "Rabbi Shimon bar Yochai taught, it is a halakha from Sinai that Eisav hates Yaakov and that kiss was only temporary" (Sifre B'ha'alotcha), [or] "The descendants of Haman the Amalekite study Torah in Bnei Brak" (Gittin 57a).

This is installment #127 in Dr. Tamari's series on "Tanach and its messages for our times"

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[1] From the virtual desk of the OU **VEBBE REBBE**

The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...

Q

If I start a meal in one place and want to leave in the middle or continue eating elsewhere, what do I do about Birkat HaMazon?

A

You have made the question easier to respond to by asking about a meal. The answer depends on what one is eating. Even so, we will not be able to address all of the many details.

The gemara (Pesachim 101b) posits that when one moves from the place where he was eating, he requires a new beracha before resuming eating. However, Rav Chisda rules that a new beracha is needed only if the food(s) he was eating is the type whose beracha acharona need not be recited in the place he ate. However, if he is in the midst of a meal, for which Birkat HaMazon must be recited where he ate, we say that even after leaving, he is drawn back to the place he ate and does not require a new beracha when he returns. (All agree that one needs to recite Birkat HaMazon in the place he ate and that one can make the b'racha acharona on foods that require Borei Nefashot elsewhere. There is a not-fully-resolved machloket regarding grain products other than bread and regarding fruit from the "seven species." We leave that issue out of this response and relate to a meal that includes bread.) Rav Sheshet rejects this distinction and says that a b'racha is necessary even upon leaving a meal unless one was part of a group eating together of which at least one person stayed behind to be rejoined later.

The Shulchan Aruch (Orach Chayim 178: 1-2) rules like Rav Sheshet. We would discuss the ramifications of his opinion for the benefit of S'fardim, who generally follow the Shulchan Aruch. However, Rav Ovadya Yosef and other S'fardic poskim (see Yalkut Yosef 178:(1)) do not accept his position in this

matter (in order to avoid questionable b'rachot), so we will concentrate on the Rama's opinion. The Rama (OC 178:2) limits the need for extra b'rachot after leaving the place of eating in a couple of ways. First, he understands that leaving the place is the equivalent of hesech hada'at (taking one's mind off eating) and thus when one returns, he requires at most a new b'racha rishona, not a b'racha acharona. Secondly, whether one leaves a friend behind (see Mishna Berura ad loc.: 18) or whether one was eating a meal, he does not require any b'racha upon resuming eating at the original place.

We must address two remaining topics. The Rama writes that although one does not require a b'racha before resuming his meal, he should normally not leave with the plan to return without first bentching. The reason is the concern he might forget to return (ibid.) or might return too late for Birkat HaMazon to relate to his original eating (see Beit Yosef). However, if one plans to leave for a short time, this is not a problem (Mishna Berura, ibid.:34). The Biur Halacha points out that while one may be stringent and not leave in the middle, it is problematic to recite a potentially superfluous Birkat HaMazon before leaving if he plans to resume the meal and recite it again soon thereafter. One may rush out to minyan or another passing mitzva if necessary (Rama, ibid.).

Another question is whether one can continue the meal elsewhere and not return for Birkat HaMazon. The original b'racha of HaMotzi enables further eating without a b'racha even in a new place (Rama, ibid.). The Birkat HaMazon that he recites in the new place also covers the eating in the first location provided he eats some bread there as well (Shulchan Aruch, OC 184:2; see Mishna Berura ad loc.:9). Otherwise he would have to return to bench in the original place of eating. Either way, it is preferable not to leave without bentching unless when he started his meal, he intended to continue it elsewhere (Mishna Berura 178:40). If he were eating Borei Nefashot food in a defined place, he would need a new b'racha upon moving to a new place but would not require a b'racha acharona, which he could recite whenever he finishes eating wherever he is (Rama 178:2).

Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at www.ou.org or www.erezhemdah.org. And/or you can receive Hemdat Yamim by email weekly, by sending an email to info@erezhemdah.org with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel

[2] Candle by Day

Things' looking better in theory than in practice is sometimes attributable not to their actually being better but to our seeing better unimpeded by the impedimenta of practice.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal by Rabbi Shraga Silverstein • Now available at 054-209-9200

[3] CHIZUK and IDUD

for Olim & not-yet-Olim respectively

But I will be hallowed in the midst of the Children of Israel; I am the Lord who hallows you (Vayikra 22:32).

My father once commented that this verse teaches us that true sanctity can be achieved only "in the midst of the Children of Israel," and only when the People are united. One who separates him/herself from the People cannot achieve true sanctity.

Our verse is followed by others which present the holidays, thereby teaching us that man is obligated to sanctify himself and only afterwards to sanctify time, because only after man has sanctified himself does he have the power to sanctify time as well.

There is a third realm of sanctity, that of place. As the Mishna teaches us, Eretz Israel is holier than any other land (Kelim 1:6). Our Sages understand the verse "And who is like Your people, like Israel, a nation one in the earth" (Sh'muel bet 7:23) to mean that it is the Land of Israel which truly and fully unites the Children of Israel. Rambam cites, as halacha, our Sages' comment that one who dwells outside the Land Israel is as if he is an idolater (Hilchot Melachim 5:12). Thus, our ability to sanctify ourselves and to sanctify time ultimately depends upon the People of Israel being in its own land.

David Magence, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah

[4] A Touch of Wisdom, A Touch of Wit

R' Yisrael Salanter was sitting in his Beis Midrash in Kovno late one night, when he heard two poor men talking. In those days, the poor who had no other place to sleep would sleep in the local Beis Midrash.

"Please come with me to the well," said one to the other, "I am very thirsty and I'm afraid to go alone."

"If you're thirsty," the other replied, "go by yourself."

"Please come with me," begged the first one. "I am very thirsty. I will even give you ten kopeks to come with me."

The other refused to budge.

R' Yisrael rose, went to the well and brought water for the thirsty man.

"What you, did, my son," said R' Yisrael to the other, "was not proper. One must be merciful and feel the distress of another. If your friend, who is one of the poorest of the poor, was willing to pay you ten kopeks to go with him, it is clear that he was in very great misery."

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When R' Levi Yitzchak of Berdichev would hear a Jew slandering another Jew, he would approach him and say, "My dear friend, aren't you afraid of slandering Hashem's tefillin, in which are written, 'Who is like Your people, Israel?'"

Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder

[5] Parsha Points to Ponder - EMOR

1) Why does the Torah add the word LIRTZONCHEM (willingly) in connection with the offering of the Korban Todah? (22:29)

2) Why is Shabbat listed as the first of the holidays which YOU SHALL ANNOUNCE? (23:2-3) Shabbat comes every week and is not dependent on any announcements of the Beit Din or the like?

3) Why does the Torah interrupt its teachings about the holidays to teach the seemingly unrelated laws of leaving crops for the poor? (see 23:22-23)

THESE ARE THE ANSWERS

Ponder the questions first, then read here

1) The Ktav Sofer explains that most of the people required to bring this sacrifice had just survived a difficult situation such as one who was seriously ill and recovered. Such people might not be completely thankful for what they experienced since they wish they never had the hardship in the first place. Thus, the Torah emphasizes that the Todah sacrifice must be offered willingly - something which they, themselves, desire to bring and not because it is mandated. They must work on recognizing that G-D knows what is best for them and that the entire experience, including the hardship, was for the good.

2) The Vilna Gaon understands that these verses do not refer to the Shabbat which we observe every week. Rather, they are a general introduction to all of the holidays. SIX DAYS YOU SHALL LABOR refers to the six holidays on which one may do melacha to prepare food - Rosh Hashana, Sukkot, Shemini Atzeret, the first day of Pesach, the seventh day of Pesach, and Shavuot. The SEVENTH DAY refers to the seventh holiday which is Yom Kippur. On this day, no melacha is allowed at all.

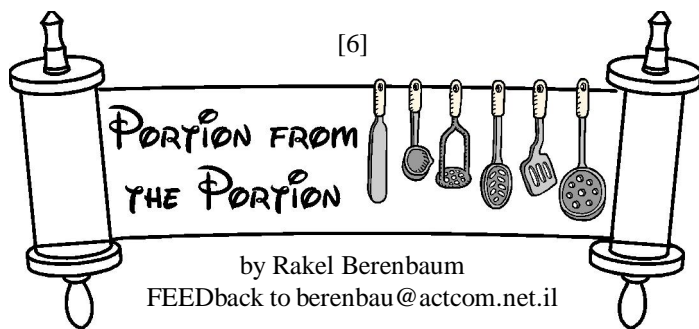
3) The Meshech Chachma teaches that the insertion of these laws here teaches us an important lesson. The Torah is about to describe the holiday of Shavuot. Many people might think that we celebrate the giving of the Torah because the Torah teaches us the laws which we would not have kept on our own. However, basic laws between man and his fellow man such as feeding the poor would have been observed regardless and, therefore, are not included in the laws we celebrate on Shavuot. The insertion of these laws here teaches us that were it not for the Torah, we would not be able to live up to the standards expected of us even in the moral areas such as charity and we celebrate those laws as well on Shavuot.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim - ppp@israelcenter.co.il

Not a TTriddle

A CHALLENGE (with prize):

Sum of all numbers uttered in fulfilment



The Omer & Hashem's Kindness

In this week's parsha, Hashem tells us about the "special times" (mo'adim) that we should celebrate; Shabbat, Pesach, the Omer, counting the Omer, Shavuot, Rosh HaShana, Yom Kippur, Sukkot. We will focus on the Omer, a single Mincha offering brought for all of Israel. This Minchat HaOmer is what is referred to in Vayikra2:14-15 as the first grain offering.

The Omer was cut on the night of the 16th of Nissan, the second night of Pesach, with great fanfare. The people would go to a barley field near Jerusalem the minute it became dark and would cut 3 se'ah (an eifa) of barley stalks. These were brought to the Beit HaMikdash and the barley kernels were removed. The fresh kernels were still soft and damp and could easily have become chametz (which isn't allowed on Pesach or for most mincha offerings.) So they were then roasted in a perforated vessel and finally ground into a coarse meal without the bran. This ISARON of meal (approx. 2 liters) was sifted in 13 sifters, each one finer than the other. What remained was the best grade of barley flour - equivalent to semolina from wheat. This was mixed with olive oil and a handful of frank- incense. The kohen waved it up and down and in all four directions. Until this offering, no one was allowed to eat from the new grain harvest.

What lessons can be learned from the Omer offering?

Pesach, in the spring, when things are beginning to bloom, is a time when the world is judged on the produce of that year. Hashem tells us to bring the first of our grain harvest to Him at this time. This is like the Bikurim (first fruit) offering. At a time when we are happy with the product of our hard work, we think of Hashem who made it all possible. We bring the choicest flour from this first harvest as a small way to show thanks to Hashem for the success of the harvest (Sforno). It is also a prayer that Hashem will watch over the other produce still growing in the field. The Omer is waved in all directions - up and down, to show that Hashem is in charge of the Heavens and earth, to all four directions to show that Hashem controls the winds that could destroy the crops.

We also see the kindness of Hashem. The Midrash points out that when Hashem provides for us, He gives us a lot, e.g. in the desert, He gave each person an omer of manna each day - but He asks us to do very little - He only asks for a single Omer of barley for all of the nation once a year. We should always remember that we are asked to do very little for Hashem compared to all the things that Hashem does for us.

The midrash states that keeping this mitzva of bringing the korban Omer was one of the things that made us worthy of inheriting the land of Israel.

Barley Sunflower Crackers

- 1 cup whole barley flour
- ½ cup finely ground sunflower seeds
- 3 Tbsp. oil
- 3 Tbsp. water
- ¼ tsp. salt

Combine barley flour, seeds and oil. Gradually add water. Add enough to make a soft dough. Add salt. Knead and roll out on floured surface about 1/8 inch thickness. Cut into shapes and prick with fork. Bake at 180°C for 10 minutes or until brown.

[7] MicroUlpan

Okay, folks. Here's the WORD from HaAcademia L'Lashon Halvrit. If you have a balcony off your apartment, and it has a roof, then it is truly a MIRPESET. But an unroofed balcony is NOT a MIRPESET (in correct Hebrew). It is called a G'ZUZ-T'RA.

How do you like dem apples? Hey, I don't make these up...

אזזטרא

[8] PESACH SHENI

This year, P2 is on Friday, 14 Iyar, May 12th. If we had a Beit HaMikdash now, then those people who missed bringing the Korban Pesach on the 14th of Nissan, would bring their KP on Pesach Sheni. This includes people who were TAMEI the first time around, people who were far away* from Jerusalem, or were sick or injured. Even someone who just forgot or had some technical glitch that prevented him from being part of a KP-chavura, is commanded to bring P2. And even someone with no excuse, someone who intentionally skipped Pesach the first time, is able to repent and bring P2. Additionally, some opinions hold that a boy or girl who reaches the age of mitzvot between 14 Nissan and 14 Iyar, should purposely refrain from being part of the bringing and eating of KP when they were still halachically children, and they should bring KP on Pesach Sheni as halachic adults.

This year, the KP2 has to be roasted before Shabbat, since roasting KP does not push aside Shabbat (as does the actual offering of the Korban in those years when the 14th - either one - is Shabbat).

Some people have the custom of eating matza either on the 14th or the night following the 14th (which would be the time that KP2 would be eaten, with matza & maror).

Details aside, we learn a tremendous lesson from Pesach Sheni and the context in which we find its mitzvot. And that is that KP is so special and precious to us, that G-d made an exception to the rule of "no korban may be offered beyond its time", in order to give us a second chance. That is significant beyond this mitzva alone.

[9] **Divrei Menachem**

Parshat Emor opens with instructions to the Kohanim regarding the laws of ritual impurity. The commentators are quick to note that in one sentence the term of instruction, "Emor" is repeated in the form of "Ve'amarta." Why, they ask, would the Torah use seemingly redundant language?

Technically, suggests the Ibn Ezra, this repetition denotes a review of previously taught material and the introduction of new, special commands that are enumerated in this parsha. Ramban posits that the double use of the term stresses the critical nature of the upcoming commandments since their observance ran contrary to established local custom.

Rashi uses the following language in his interpretation: "Lehazhir Gedolim al Haktanim," which translates as, 'To admonish the adults about their children.' This could mean that the Kohanim were to begin instructing their children at an early age regarding the pitfalls of impurity. Or perhaps Rashi is suggesting that the Kohanim, as the teachers of the nation, should teach all the children to avoid becoming spiritually contaminated.

In that case the notion of admonishing the adults seems particularly harsh. For the Lubavitcher Rebbe, however, Rashi's term "Lehazhir" derives from the word "Zohar," meaning radiance or spiritual enlightenment. Thus the adults are encouraged to set positive goals for themselves and then for the children. The rest, it seems, are the means that bring this radiance into the world.

**Shabbat Shalom,
Menachem Persoff**

Towards Better Davening and Torah Reading

HaChai

Received this email from DL about last week's comments on HA-CHAI.

If the only time the HEI of HACHAI has a KAMATZ (in No'ach) was the only time HACHAI is a noun, it would be a neat explanation for the anomaly. However, it is also a noun most times it appears in Melachim Alef 3. For example, B'NI HACHAI there means "my son is the live one" and not "my live son" or "my son is alive" (which would be B'NI CHAI). It is also a noun in Kohelet 7:2, V'HACHAI YITEN EL LIBO. The word in No'ach, therefore, is just an exception with no apparent reason.

SHEYIBANEH BEIT HAMIKDASH...

A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.

"Loose Stones" in the Mizbei'ach - Questions

In answer to A.C. - "How large were the horns of the Mizbei'ach and were they hollow?"

The Mishna describes the upper corners of the third and highest

platform of the Mizbeiach as Makom Hakeranot, "the place of the 'horns'" (Midot 3:1). The Keranot were hollow box-like protuberances of one Ama square and five Tefachim high positioned on the four corners of the "roof" of the Mizbei'ach. (According to various authorities, an Ama can range from 48-62.4cm and 5 Tefachim can range from 40-48.35 centimeters.) The Keranot were an integral part of the Mizbei'ach and were not simply added appendages. The Gemara reads, "R. Kahana said, 'The Keranot, the "horns of the [altar], were hollow, as it is written, "...and they shall be filled like the basins, like the horns of the altar" (Zechariah 9:15). Mizrak is the term used by the prophet Zechariah for 'basin' and the term used for 'horns' (Zaviyot) literally means corners - but a 'corner' cannot hold blood. Therefore, R. Kahana derives from the "terminology" employed in Zechariah's prophecy that the Karnot Hamizbei'ach were hollow and formed a receptacle capable of holding blood just as a Mizrak, (a Kli Shareit, a Mikdash service vessel) can (Zevachim 54b). Basing himself on the Gemara, the Rambam rules, "The height of each Keren was five Tefachim and they were one Ama square and hollow (Hil. Beit HaBechira 2:8). What was the importance of the Karnot Hamizbei'ach? After the slaughter of the Chatat (the sin offering) and the receiving of its blood in a Kli Shareit, a Kohein carried the blood-filled vessel to the Mizbei'ach and ascended the small ramp. This small ramp was to the east of the Kevesh, the larger central ramp that led to the top of the Mizbei'ach. However, in contradistinction to the Kevesh, the small ramp led to the Soveiv, the circuit ledge that ringed the Mizbei'ach only "half way up" (Midot 3:1). For a Kohein standing on the Soveiv, the higher Karnot Hamizbei'ach would be roughly eye level. As he walked along the Soveiv, the Kohein circumambulated the altar and made the required four blood applications on the Karnot Hamizbei'ach. The Kohein's meticulous placing of blood on the four Karnot Hamizbei'ach was unique to the atonement rites of the Chatat (Zevachim 5:3).

In answer to Adair Adair - "How were the presumably vast quantities of ashes generated in the Beit Hamikdash disposed of? They certainly had an element of Kedusha."

As the Korbanot were burnt on the Mizbei'ach, the Kohanim continually pushed the residue into the middle and gradually a large pile of ashes accumulated. This mound of ashes was called the Tapu'ach. The Mishna reads, "Sometimes there were about three hundred kor of ashes on [the Mizbei'ach]", however, the Gemara (Tamid29b) points out that this enormous figure was an exaggeration. During the Shelosh Regalim, the Kohanim did not clear the ashes away because the large pile was considered an "adornment for the Mizbei'ach". They were a silent testimony that Am Yisrael offered many Korbanot (Tamid 2:2). However, during the year, when the Kohanim did remove the ashes from the Mizbei'ach, they utilized large vessels called Pesachterin. The Mishna comments, "The Pesachter was a large container... there were two chains attached to it; a Kohein pulled on one of them to lower it while another Kohein held it firm from above by means of the other [chain] thereby, preventing it from it rolling" (Tamid 5:5). The chains were necessary because the Kohanim lowered the Pesachter "down the Kevesh - the slanted ramp [leading from the top of] the Mizbei'ach [to the floor of the Azara]" (ibid. Bartenura). They disposed of the ashes outside of Jerusalem in a "clean" place that was protected from the wind and was inaccessible to animals, probably in sealed caves or cisterns.

Even the Tiferet Yisrael is stumped!

The Gemara asks, "How did they build the Mizbei'ach? They

brought a frame 32 [Amot] square and one Ama deep; and they brought round smooth stones - large and small. Then they brought plaster, molten lead, and pitch, melted them down and poured [the resultant mass into the frame] ..." (Zevachim 54a). Tiferet Yisrael in his Introduction to the Third Chapter of Midot expresses his astonishment that the Mizbei' ach could actually be constructed as described. How could they possibly mix molten lead with pitch and wet plaster? The lead would immediately harden into lumps and not mix with the other components. He could only conclude, "They must have had amazing specialized knowledge which has been forgotten in recent generations." The fact that large fires were constantly kept burning on this mixture of pitch and molten lead, also struck the Tiferet Yisrael as miraculous. Why didn't the pitch and molten lead melt? Moreover, would not the Kohanim, scraping the top of the Mizbei' ach with their "shovels and hooks" day after day, year after year, damage the top layer of stones and thereby invalidate them? He can only conclude, "The secrets of G-d (are revealed) to those who fear Him." Elsewhere, in the same vein, Tiferet Yisrael asks (Midot 3:4; TY 46), "Every morning the Kohanim cleared away unburned flesh from the Mizbei'ach. "They used shovels and hooks. If you tell me that they were made of copper, in any case, they still used iron knives. How was it possible that these [iron] knives never touched the stones of the Mizbei'ach?" Tiferet Yisrael could only conclude, "The Kohanim had to be very careful indeed."

A very apropos Midrash!

"Food for thought"

The events of the last couple of weeks made me recall one of the most powerful, beautiful, intriguing, and yes, apropos Midrashim of them all. Because IMHO this Midrash is so timely, I wanted to "share" it. "It is written, 'Who can bring a pure thing out of an impure thing? Not one' (Iyov 14:4). The Midrash Rabbah (Bamidbar, Chukat 19) translates this Biblical reference ("not one") somewhat differently, and, as a question. "Who can bring a pure thing out of an impure thing? Not the Unique One in the Universe?" Only He who is the Unique One in the Universe is capable of "bringing pure out of impure." The Midrash continues, "Abraham came from forth from Terach, Hezekiah (the righteous) from Ahaz (his wicked father)... Yisrael from the nations, the world to come from this world. Who made this? Who commanded this? Who ordained this? Not He who is the Unique One in the Universe?" This wonderful Midrash gives a number of other examples and finally touches on the mysteries of the Para Aduma. "Anyone who is involved in the preparation of the Para Aduma and the Mei Nida, their clothes are made impure, nevertheless, the Mei Nida itself purifies." Though there are great paradoxes involved in the rite of the Para Aduma, nevertheless, "I have instituted a law; I have decreed a decree and you are not at liberty to disapprove of the validity of what I have done."

Catriel's book in progress: The Temple of Jerusalem, A Pilgrim's Perspective; A Guided Tour through the Temple and the Divine Service

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- Kohen Gadol (upper-right). The whole first section of the sedra deals with the sanctity of the kohanim in general, and the Kohen Gadol in particular.
- 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.
- In the lower-left 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.
- Upper-left 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.
- There is a wine bottle with Y/N on the label. Y is for YES, yes have wine on Shabbat and the holidays 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 Bullwinkle, 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.
- And that leaves two (unexplained) visual TTriddles.

TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

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

[1] 5 doubles (out of 20), 4 singles of >1000

The word ISH (man) occurs well over 1000 times in Tanach. Just 40 of those occurrences combine to make the 20 two-word phrase ISH ISH. 5 of those ISH ISH are in Parshat Acharei (Mot). Only 4 other single ISH are in the sedra.

[2] They are at 10 Belilius Street

This is the address in Jerusalem of the organization that claims - We are world leaders in three areas: Training high-level, Russian-speaking Jewish educators for the Russian community; Publishing Jewish educational resources (books, cassettes, etc.) in the Russian Language; Providing Jewish educational programs in Israel and in the Former Soviet Union to communities where comparable programs are not currently available. SHVUT AMI, whose name is found in the haftara for Acharei-K'doshim.

[3] This week's haftara & next week's Torah reading

In the haftara (Amos 9:11), we find: On that day I will raise up the Sukka of David that is fallen... This wording is used in the Harachaman in Birkat HaMazon during Sukkot. Which, of course, is commanded in Parshat Emor.

[4] K'doshim, Iyov, Mishlei, Yechezkeil, 1 First Street NE

MOZNEI TZEDEK, scales of justice. (The ALEF in MOZNEI is totally silent and does not contribute anything to the pronunciation of the word. The phrase appears only three times in Tanach: Our sedra of K'doshim, and in the books of Yechezkeil and Iyov. An additional time, we find UMOZNEI MISHPAT in Mishlei. Among many other buildings, we find a Scales of Justice in front of the Supreme Court Building in Washington, D.C.

[5] Anagrams: on it and in front of it

The lid of the ARON is the KAPORET (with the two K'RUVIM). In front of the ARON in the Beit HaMikdash is the PAROCHET, dividing the main room of the Mikdash into the HEICHAL and KODSHEI KODASHIM, the Holy of Holies, a.k.a. D'VIR. KAPORET and PAROCHET are anagrams.

[6] Spring & Katy

This was a Footer TTriddle, referring to the issue number, rather than the weekly sedra. These are two small cities in Texas. Their area code is 713.

[7] The woman gossips with them

The well-known pasuk which prohibits gossip (and Lashon HaRa) begins with LO TEILEICH RACHIL B'AMECHA. LO TEILEICH appears only two other times in Tanach: Besides in K'doshim, in Chayei Sara, when Eliezer says that he asked his master (Avraham) what would happen if the woman LO TEILEICH with him... And when G-d told Bil'am LO TEILEICH with them (the emissaries from Balak). Note that twice TEILEICH is masculine second person, and once it is feminine third person. That's it. Only three times. Seems kind of rare.

[8] Yearly on Yom Kippur; who took the first pair on a Pesach long before?

Yearly on Yom Kippur refers to the taking of two goats by the Kohein Gadol, upon which lots were to be drawn as part of the Avoda of Yom Kippur in the Beit HaMikdash. It was many years earlier, on Pesach - according to Tradition, that Rivka

instructed Yaakov to take two of her goats and bring them to her so that she could prepare a special dish for Yitzchak, which Yaakov would bring to him, in order to receive the bracha.

NachKwestion of the Week

Two items - one is permitted to eat and the other is forbidden to eat. When combined, it is forbidden to eat them. When separated again, the one that was forbidden is now permitted and the one that was permitted is now forbidden.

Apparently, this is a well known halachic riddle - based on the number of correct responses.

Kosher meat that has not yet undergone the process of KASHERING may not be eaten. Koshering salt is permitted to eat. Combine the two, i.e. salt the meat, and the combination is forbidden, until it is rinsed. Then, the salty bloody water is forbidden, and the meat is now permitted to eat.

HOWEVER...

The prize this week goes to the one of the many correct solvers who also pointed out that there is something wrong with the question and the supposed answer.

YP/London correctly points out what is a generally unknown (or forgotten) rule from the Talmud and codes. (Generally unknown refers to the average Jew, not to the more learned individuals among us.) Freshly slaughtered meat is permitted to be eaten raw. Although this is not recommended because of health considerations, halachically, unkoshered meat is only forbidden when cooked (or otherwise prepared). Blood within meat (in contrast to blood in blood vessels) is not per se forbidden. Since cooking a piece of meat will draw that blood out, the meat will become forbidden when it reabsorbs the blood. Hence, the requirement of soaking and salting (and draining) the meat first. But technically, a dish like steak tartare, made with raw, fresh, finely ground beef, various spices, and topped with a raw egg, as unappetizing as that might sound to you, and as potentially unhealthy it might be, may be eaten even if the meat had not been kashered first. Therefore, the NachKwestion is flawed, as are all the "correct" answers.

This week's TTriddles:

[1] 7 different ones; 2 female (1 in Emor), 5 male

[2] Who actually carried this title? (Aharon did not)

[3] OJO/KIJKER

[4] Most immediate compliance - 31

[5] Don't work new blood and fat on Yom Kippur

[6] Washington Melville, NY3

[7] 2 visual TTriddles from the ParshaPix

[8] Tishrei (separate prize)