



## **Rabbi Reisman – Parshas Emor 5783**

### **1 – Topic – A Halachik thought from the beginning of the Parsha**

As we prepare for Shabbos Parshas Emor and looking forward to the Chag Hashevuos in preparation for Mattan Torah which of course begins with Lag B'omer the beginning of the third third of the Sefira, the time this coming week when we begin the Amud Hatorah, preparing for Mattan Torah. Let us talk a little about the many Mitzvos in Parshas Emor.

One of the Issurim in the Parsha, is the Issur of a Kohen to marry a Zonah. 21:7 ( אִשָּׁה זֹנָה וְחֻלְלָה לֹא יִקַּח ). A Kohen is not allowed to marry a woman who is a Zonah. What is the definition of Zonah? Elsewhere in the Torah, Zonah refers to a woman who is Mufkeres Liz'nus, who is openly Mezaneh. That is not the Pshat here. Chazal Darshun as is brought in the Shulchan Aruch in Evez Ezer, Siman Vav, S'if Ches, that the Torah forbids a Zonah which means, a woman who previously had relations with somebody whom she is not allowed to marry. Which means to say, that a woman who had extra marital relations, Znus with a Jewish man does not become a Zonah, she may subsequently marry a Kohen. However, if she had relations with a non-Jewish man, someone who she is not allowed to marry, or with someone she is not allowed to marry because of one of the Issur Arayos. Such a woman is not allowed subsequently to marry a Kohen. This is a very difficult issue in dealing with Baalei Teshuvah.

As a matter of fact, it becomes an issue in two ways. One is a Bachur who is a Baal Teshuva, who is a Kohen. He is very limited. In today's permissive society, many of the women who become Baalei Teshuva as adults have already done things that make them ineligible to marry a Kohen. More tragically, there are times that couples, families become Baalei Teshuva. The husband is a Kohen and they realize that he is not allowed to be married to this woman because this woman was in University and in a permissive University where anything goes things happen that forbid her to a Kohen, and this is a tragedy. It is a tremendous difficulty. Is there any Eitza for such a case?

It is interesting that in the Igros Moshe in Even Ha'ezer, Cheilek Daled, Siman Yud Alef (page 22), he has a Psak and it is said that Rav Noach Weinberg had come to Rav Moshe with this issue and in the Mesores Moshe this Psak is brought down as something that Rav Moshe had told Rav Noach Weinberg. He said that a man who is a Baal Teshuva whose father tells him he is a Kohen, but the father himself is not a Frum Yid, and the father only knows this from his father and perhaps his father was not a Frum Yid. In Halacha there is no Ne'emanus. A person is not believed if he is not a Frum person. What would prevent him from lying just to embellish his family standing in the Jewish world by saying he is a Kohen. Therefore, Rav Moshe Paskened that there is no Ne'emanus that the man is a Kohen. Rav Moshe writes that if the father says you are a Kohen you have to look into it, but if it is already three generations since there was a Frum

person Rav Moshe says you don't even have to look into it. There is no Ne'emanus at all that a person is a Kohen.

It is a little ironic, because at first glance the Baalei Teshuvah whose parents say that they are Kohanim want to be Kohanim, because it is a very big Kavod and honor to be a Kohen. On the other hand, as Halacha plays itself out, it is actually overall better that there is no Ne'emanus that a person is a Kohen.

Rav Moshe says if a few generations past you don't even have to look into it, I am not certain what his reason is. Usually if you have a question, whatever you can examine you have to. It may be that the reason is the following. It is really a Sfeik Sfeika, a double Safeik. Is he from the family of Aharon Hakohein, is he a descendant from Aharon which would make him a Kohen. This is one Safeik. Then there is a second Safeik. If there are a number of generations that have passed already in which people were not observant, it is possible that in one of those generations the Kohen had married a woman who is a Zonah or a Challal. Who had made their children subsequently lose the status of Kehunah. So it is a Sfeik Sfeika. Were they Kohanim originally, and even if they were, maybe they lost the status of Kehunah in generations that were not observant.

If it is a Sfeik Sfeika, the Pischei Teshuva brings in Siman Kuf Yud in Yor'e Dai'a, that by a Sfeik Sfeika where you can only be Mevarer even if you investigate, you can only ascertain one of the two Sfeikos, you might find out that his great grandparents were Kohanim, but you can't figure out the second which is sort of a private type of bit of information, there is no obligation to do any searching. And so, this is the Kula that Rav Moshe had made. We see in our experience of Baalei Teshuva that this does happen. Very often families that say they are Kohanim or even Leviim, later after examination it is determined that they are not Leviim at all.

As a matter of fact, I have a good friend who I knew from Ohr Sameach, whose name is Levine. Supposedly they are Leviim. He got married and he had a Bechor, a son. Someone in Ohr Sameach said you can't trust, you have to look into things. You can't just trust that you are a Levi even with the name Levine. He looked into it and it turns out that his father's father or perhaps his father's father's father somewhere along the line had a different last name and they are not Leviim at all. Therefore, I was at the Pidyon Haben and it was a double Pidyon Haben. He did a Pidyon Haben for his Bechor son and he did a Pidyon Haben for himself having figured out that he is not a Levi. The Kohen was Rabbi Orlofsky and in his speech he had a lot of fun with the idea that it is a double Pidyon Haben. The irony of it.

## **2 – Topic – A Thought from the middle of the Parsha regarding Mitzvos that are hidden.**

There are Mitzvos in the Parsha that are hidden. What do I mean? The Parsha after Shlishi has the restriction that you can't bring a Korban if that Korban has a Mum, certain physical injuries or blemishes make it ineligible to be a Korban. Fine, what does that have to do with the 21st century? A lot. 22:24 (וּמַעוּף וְקַתוּת וְנִתּוּק וְקָרוֹת, לֹא תִקְרִיבוּ לִי). This refers to a Mum or an injury to the male organs, the Aivarei Hazachar. They are Mumim. (לֹא תִקְרִיבוּ לִירֵךְ). וּבְאֲרָצְכֶם, לֹא תֵעַ. This is a Lav. (וּבְאֲרָצְכֶם, לֹא תֵעַשׂוּ).

As Rashi explains in the Gemara that there is a Lav that a man is not allowed to neuter an animal. A person is not allowed to sterilize an animal. There is a Lav that even if a person buys a pet, even in NYC where the law requires that certain pets be neutered, it is Assur. It is Assur Amira L'akum. It is Assur to do it through a Goy. This is in Even Ha'ezer Siman Hei. Very often a person purchases an animal that previously had been neutered. But to go and do it, that a person is not allowed to do.

Imagine, we live in a society where the PETA nuts are busy starting up with Shechita and it is a society where it is routine, we do these things to animals. The Torah forbids it. But these things happen and no one says anything. Every pet this is what they do. Incredible.

There is another Issur. It is also not so well known. Also not so clear in the Torah. That is that a human being is not allowed to do things to injure his own Aivarim. This is also learned from the Posuk. It says after the aforementioned Posuk (פִּי מִשְׁחָתָם בָּהֶם מוֹם בְּחַיֵּיהֶם). We Darshun the extra expression (מִשְׁחָתָם בָּהֶם) that there is an Issur to cause damage to the Aivarei Hazera of a human being. That is also Assur.

Not only that, the Toras Kohanim Darshuns from the Posuk, that even for a female, even for a Nekaiva there is an Issur. The Torah forbids doing damage to the Aivarim, to the organs of a man or a woman besides for the Aveira of doing it to an animal. This is Noge'a.

Unfortunately, people are not aware of the Halacha. There are women who when they get older have a hysterectomy which involves removing the womb. Sometimes it is done for an urgent medical reason and it is called for. Women have a prolapse, or people have BRCA Gene, they have a good reason to remove the uterus. However, sometimes it is done for convenience because of bleeding or the like. It is strange that people are unaware that there is an Issur D'oraissa, there is an Issur. Some hold that by an Isha there is a Rambam Shittah that it is an Issur D'rabbanan but there is an Issur Gamur to affect the Aivarim of reproduction of a man or a woman.

I would like to make a point here, this Mitvah is so hidden that you can read the Chumash 100 times and not notice it without Chazal digging out for you where exactly the Drasha comes from. This is an important idea. Rishonim say that the reason Lashon Hakodesh is called the holy tongue is because it doesn't have names for the private parts of a person. Certain parts of a human being that are private, that we cover and it is not Tzniyusdik to talk about openly and publicly, even privately.

The Torah hints at that by telling us that there is no special name for it. You should allude to it when you talk to people. Halo Davar Hu! Even the Mitzvah in the Torah that has to do with these parts of a human being is hidden in the Torah. It is not spelled out clearly. It is spelled out where Chazal Darshun it.

It is a lesson in Nikias Hadibbur. Nikias Haddibur is not only not to curse and not to say harmful things, Nikias Haddibur is to keep your mouth clean. Things that are private are supposed to be private and they are not supposed to be spoken about openly. They are supposed to be spoken about only privately. We live in such a society of perversion that talking, people feel it is not a big deal, I'm just saying words and saying it in a context that is respectful. Even in a respectful

context, these are things that are supposed to be done in a quiet, private, Tzniyus, Aidel type of way, and that is the lesson of the fact this Issur D'oraissa of effecting the Mumim of a man and of a woman, these are hidden and that is the way it should be. Private things are hidden. Nikias Haddibur, a mouth that has to be holy so that we could use it for the right things.

And with that, I would like to wish one and all an absolutely wonderful, extraordinary Shabbos. We are now four weeks towards Mattan Torah, amazing. How could it be that just three weeks before Mattan Torah there could be some people who don't show up to Mishmar. We better put out extra chairs tonight because everybody is getting ready for Mattan Torah. How can it be that a person doesn't prepare? Looking forward to greeting one and all. An absolutely wonderful Shabbos and please have it as a period of Hakdama. If for Pesach we prepare so much we certainly should be preparing for the Chag Zman Mattan Toraseinu.

## **Rabbi Reisman – Parshas Emor 5782**

### **1 – Topic – The consequences of speaking Lashon Hora**

As we prepare for Shabbos Parshas Emor. We watch the clock tick down to Shavuos, to Kabbalas Hatorah. I have no doubt that as we come closer to Kabbalas Hatorah more and more people will be attending the Mishmar to prepare properly for our Kabbalas Hatorah. We are entering now the second half of Sefira and we feel the excitement marching towards Mattan Torah. We should feel it.

Let me share with you two thoughts at the end of the Parsha and then B'ezras Hashem a Dvar Halacha at the beginning of the Parsha. Let us start with a thought at the end of the Parsha a few Pesukim from the end. It says in 24:19 (וְאִישׁ, כִּי-יִתֵּן מוֹם בְּעַמִּיתוֹ--כְּאֲשֶׁר עָשָׂה, כֵּן יַעֲשֶׂה לּוֹ) A person who inflicts a wound on his friend, as he did so shall be done to him (שָׁבֵר, תַּחַת לְשָׁבֵר, עֵינַי תַּחַת עֵינַי, ) (שֶׁן תַּחַת שֶׁן--כְּאֲשֶׁר יִתֵּן מוֹם בְּאָדָם, כֵּן יִתֵּן בּוֹ).

In the Talelai Oros he brings that from here a Remez to something that is mentioned in the Chovos Halevavos and the Chofetz Chaim brings in the Sefer Shemiras Halashon. Specifically, the Chofetz Chaim in Sefer Shemiras Halashon in the Shaar Hazechira, Perek Zayin, brings an incredible thing. That when someone talks Lashon Hora about someone else the Mitzvos of the speaker of Lashon Hora go to the one who the Lashon Hora is spoken about. So that he gets a windfall of Mitzvos. It is a mistake when people say it is "All" the Mitzvos as that is not true. It does not say all the Mitzvos, it says the Mitzvos. If you look at the source in the Chovos Halevavos ( ואמר אחד כן החסידים הרבה בני אדם יבואו ליום החשבון וכשמראים להם מעשיהם ימצאו בספר ) זכיותם זכיות שלא עשו אותם ויאמרו לא עשינו אותם ויאמר להם עשה אותם אשר דבר בכם וספר בגנותכם. וכן (כשיחסרו מספר זכיות המספרים בגנותם יבקשו אותו בעת ההיא ויאמר להם אבדו מכם בעת שדברתם בפלוני ופלוגי you will see that it is some of the Mitzvos. Some of the Mitzvos of a person who speaks Lashon Hora go and switch to the recipient and that is the person who was hurt by his words. It switches over.

Somewhere else in Shemiras Halashon the Chofetz Chaim writes that this may be the reason that at the end of Elokai Netzor there is a Minhag to say a Posuk that has to do with the person's name. Why say a Posuk that has to do with a person's name? He says because there is a concept

that L'asid Lavo on the Yom Hadin people will come to the Yom Hadin with a Behala and they will not remember their name. What that means exactly is hard to understand but Balei Kabala write such an idea that people will not remember their names.

Zagt the Chofetz Chaim that on the Yom Hadin on the scales a person will see either Mitzvos that he didn't do that are suddenly on the scale or Mitzvos that he did do but are not there. There will be a Behala, there will be a question, am I the right person? Somehow that is related to the idea that a person has to stick his name into into a Mitzvah, into Shemoneh Esrei. Whatever that means, the Yesod of the Shemiras Halashon that a person who speaks Lashon Hora Rachmana Litzlon loses Mitzvos to the other person, that Yesod is Merumaz in this Posuk. ( וְאִישׁ, כִּי-יָתֵן מוֹם ) (בְּעֵמִיתוֹ כֹּן יַעֲשֶׂה ), if you have damaged someone else, (כַּאֲשֶׁר עָשָׂה), the Mitzvos that you have done ( לֹו ), go over to the other person. This idea is brought in the Chovos Halevavos in the Shaar Hachani'a (הַכְּנִיעָה), Perek Zayin and this is the idea that is brought down.

Now of course this idea needs an explanation. You suddenly get a windfall, a bonanza. It is your lucky day, someone spoke Lashon Hora about you and you get Zechusim that you don't deserve. It is very difficult to understand the concept.

In the Michtav Eliyahu he explains it as follows. He says that when Reuven speaks Lashon Hora about Shimon, how damaging is it? Well it depends. It depends on how much of a respected person Reuven is. If the person speaking the Lashon Hora is a Tzaddik, obviously he is doing something that is not Tzidkus now but he is otherwise a righteous person, a Talmid Chocho, a Chashuve person, then when he speaks bad about someone else it causes greater damage. If he is less than that, then it causes less damage. Zagt the Michtav Eliyahu, to the extent that your Mitzvos do damage to the other person that because you did Mitzvos you are respected and does damage to the other person, then it is like you are using the Mitzvos to hurt him, so Rachmana Litzlon you lose the Mitzvos and it comes to him. In other words, the damage, the hurt that he got is compensated by the cause of the damage. However, that works, it is obviously an extraordinary type of a punishment for someone who speaks Lashon Hora and hopefully it is something that will motivate us to do better.

## **2 – Topic – A thought on the end of the Parsha about being Over an Aveira B'heter**

Another thought on the end of the Parsha. As you know, the end of the Parsha is the Parsha of the Mekaleil, of the one who was Nokeiv the Sheim Hashem as it says in 24:11 ( וַיִּקַּב בֶּן-הָאִשָּׁה ) (הַיִּשְׂרָאֵלִית אֶת-הַשֵּׁם, וַיִּקְלַל וַיְדַבֵּר מִשָּׁה, אֶל-בְּנֵי יִשְׂרָאֵל, וַיּוֹצִיאוּ ) (אֶת-הַמְּקַלֵּל אֶל-מַחֲוִין לַמַּחֲנֶה, וַיִּרְגְּמוּ אֹתוֹ אָבֹן וַיִּרְגְּמוּ אֹתוֹ, כָּל-הָעֵדָה).

In the same Parsha Hashem tells Moshe Rabbeinu other Mitzvos. He says 24:17 ( וְאִישׁ, כִּי יַבֵּה כָל- ) (וַיִּמָּט אֶת-הַדָּם--מֵוּת, יוֹמָת וּמִכָּה נֶפֶשׁ-בְּהֵמָה, יִשְׁלַמְנָה--נֶפֶשׁ, תַּחַת ) (נֶפֶשׁ). Someone who kills somebody dies. 24:18 ( וַיִּמָּט אֶת-הַדָּם--מֵוּת, יוֹמָת וּמִכָּה נֶפֶשׁ-בְּהֵמָה, יִשְׁלַמְנָה--נֶפֶשׁ, תַּחַת ) (נֶפֶשׁ). Someone who kills an animal has to pay. Someone who injures a person has to pay. Someone who injures an animal has to pay. It goes through the whole Parsha and then ( וַיִּדְבֵר מִשָּׁה, ) (אֶל-בְּנֵי יִשְׂרָאֵל, וַיּוֹצִיאוּ אֶת-הַמְּקַלֵּל אֶל-מַחֲוִין לַמַּחֲנֶה). It doesn't belong, it is totally out of order. The whole end of the Parsha doesn't work. We are in middle of the story of the Mekaleil and then

Moshe is told to take him out and kill him which starts in Posuk Yud Aleph and then in Posuk Chaf Gimmel they took him out and killed him and in between from Yud Zayin to Chaf Beis there are a bunch of other Halachos that don't belong here. Tzorech Biur!

The answer lies in a big Yesod that it says in many places but I saw in the Chofetz Chaim by the Parsha of Ir Hanidachas. By the Parsha of the Ir Hanidachas the whole city is put to death. Then it says in Devarim 13:18 (וַיִּתֵּן-לְךָ יְיָ אֱלֹהֶיךָ רַחֲמִים וְרַחֲמָהּ) that Hashem will have mercy on you. Zagt the Chofetz Chaim there is a danger. When Klal Yisrael has to Rachmana Litzlon has to put a city to death it makes death much more acceptable to people. It weakens a person's sense of Rachmanus. (וַיִּתֵּן-לְךָ יְיָ אֱלֹהֶיךָ רַחֲמִים וְרַחֲמָהּ). Hashem says it is going to damage you. If you are going to put a city to death, you have to do it because it is a Chiyuv and a Mitzvah but be careful. It is going to do damage. So Hashem promised (וַיִּתֵּן-לְךָ יְיָ אֱלֹהֶיךָ רַחֲמִים וְרַחֲמָהּ). I will give you Rachamim. That is I believe in the Chofetz Chaim Al Hatorah. The same thing here. Hashem told Klal Yisrael take him out and kill him. It is a danger, it is going to weaken the feeling of Klal Yisrael towards the horror of killing somebody. HKB"Y says at the same time tell Klal Yisrael if you kill somebody you are Chayuv Misah, if you kill animals there are consequences. Not only kill, if you injure a person there are consequences. Not only injure a person, if you injure an animal there are consequences. Warn Klal Yisrael so that they should have Chizuk.

Any time a person is in a situation where a Mitzvah gives him an opportunity that would otherwise be an Aveira it is a danger that it is going to weaken the person. For example, if you say Lashon Hora L'toeles when there is a situation that you have a Heter to say Lashon Hora, and you say it. Be careful, it is going to weaken the wall that you have in front of you, the barrier you have, the Siyag you have not to speak Lashon Hora. So be careful. You have to strengthen yourself. If it comes to a situation like that you have to strengthen yourself.

If you are in a situation when you are a Rebbe and you have to punish a Talmid, be careful. Punishing, it is a terrible thing to inflict hurt on somebody. You have to strengthen yourself afterwards, you have to be Mechazeik yourself afterwards because even when you do it B'heter you have to be careful. That is the lesson at the end of the Parsha.

At the end of the Parsha we are told (הוֹצֵא אֶת-הַמִּקְלָל) and then Posuk 17 – 22 that tells us Moshe Rabbeinu you have to kill the Mekaleil and tell Klal Yisrael these Halachos and then that is what they did. Then they took him out. The lesson being that the situations where you are allowed to do it needs a Chizuk

Anybody who is in Hatzolah will tell you that even when it is a Mitzvah to be Mechaleil Shabbos but anybody who is in that situation where it is a Mitzvah and he is Mechaleil Shabbos many times needs Chizuk in Kavod Shabbos. It is that way. Even when a person does the Mitzvah you have to be Mechazeik yourself. And so two lessons from the end of the Parsha.

### **3 – Topic – A Ha'ara about Tumas Meis for Kohanim at JFK**

At the beginning of the Parsha is the Azhara to Kohanim not to become Tamei except of course to their close relatives, but otherwise Kohanim are warned not to become Tamei. I believe that I have spoken about some of these Halachos in the past. Specifically, that Tumah travels from one

room to another if there is an open door, even if there are 100 rooms with open doors. If there are no open doors and the Meis is on the first floor and somebody is on the second floor and they are under the same room and there is no door open. The person is in a room and the door is closed the Tumah doesn't travel. Tumah travels through open rooms and doors. I have mentioned this numerous times in the past.

A Ha'ara, I am not saying a Halacha. In Kennedy Airport everything is wide open. There are no doors. Everything is wide open. What happens is there is one El Al plane all the way at the end of the gate and the door is open because people are boarding and there is a Meis on the plane. The Meis on the plane, the Plane itself is not a Chatzitza to the Tumah because Kol Davar Hamekabeil Tumah is not Chotzeit. A plane is not connected to the ground, the plane itself is not a Chatzitza to the Tumah. So there is a Meis on the plane. The door of the plane is open because people are getting on board. So the Tumah can work its way out of the door to the terminal and the whole terminal is wide open as there are no doors in the terminal. What is going on?

Every night when there is a Meis on the plane shouldn't the whole terminal be Assur to Kohanim? After all, there is no limit to how far Tumah can travel. How do Kohanim go anywhere in that terminal, on any flight? This is something which needs an explanation. It seems to me a very strong Ha'ara. As I said, I am not saying a Dvar Halacha. If someone can come up with a good explanation or a Sefer that discusses it I would be very grateful. Having said that, I want to wish one and all an absolutely wonderful, delightful and extraordinary Shabbos. A meaningful Shabbos and a Shabbos of Kedusha. A Gutten Shabbos to all!

## **Rabbi Reisman - Parshas Emor 5781**

### **1 – Topic – A Thought regarding Sefiras Ha'omer**

As we prepare for Shabbos Parshas Emor and we feel Kabbalas Hatorah and Shavuos coming upon us. Naturally Parshas Emor has in it the Mitzvah of Sefiras Ha'omer as well as the Mitzvah of Shavuos and it is only natural that those are the parts of the Parsha that I will choose to discuss today.

Let's start with the Mitzvah of Sefiras Ha'omer. Rav Gedalya Schorr has a rule throughout his Ohr Gedalyahu that every Mitzvah has one main Nikuda, one main point about it which is true about all the Taryag Mitzvos but which is special to that Mitzvah. For example, Yom Tov has Simcha and Simcha is important in every Mitzvah, but it is special to Yom Tov. Chok, there is an aspect of a hidden reason to every Mitzvah but it is special to Parah Adumah. It is the main Nekuda.

What about Sefiras Ha'omer. What is the main Nekuda of Sefiras Ha'omer, the main point of Sefiras Ha'omer? In the Divrei Yoel the Satmar Rebbe writes in this week's Parsha on page Reish Chaf Beis, that the main point of Sefiras Ha'omer which is true about all the Taryag Mitzvos Hat'luyan Ba, but the special message about Sefiras Ha'omer is that a person has to consider it important for him to prepare for something before the time is upon us. The Nekuda of Sefiras Ha'omer is preparation for Kabbalas Hatorah. The idea is that the preparation in itself has

a value. It is not just to prepare so that you should have it. You put gas in the car so that you can drive. Why do you put gas in the car? Because you have to prepare. But no one would say that putting gas in the car is itself something important.

It is not that way with Mitzvos. By Mitzvos when we prepare for a Mitzvah the preparation is itself something very important. 23:15 (וּסְפַרְתֶּם) it says and count, Zagt the Satmar Rebbe it is similar to 15:28 (וּסְפַרְהָ) V'safra by a Zavah. A woman who is a Zavah in order to become Tahor has to count 7 clean days. After 7 clean days she can go to the Mikva and become Tahor.

We all understand that the 7 days is not just a preparation. Without the 7 days of Tahara it is not possible. The whole Tahara is not possible. The same thing with (וּסְפַרְתֶּם), without the counting of days and without the preparation, it is really not possible to have an appropriate Kabbalas Hatorah.

The Gemara says in Rosh Hashana 16b (18 lines from the bottom) (חַיִּיב אָדָם לְטַהֵר אֶת עַצְמוֹ בְּרֵגֶל). That a person has to go to a Mikva on Erev Yom Tov in preparation for Yom Tov. The Turei Even asks that the Torah is talking about in the time of the Beis Hamikdash when you have to eat a Korban Chagigah and bring an Olas Re'i'ah. Of course you have to become Tahor. Why bring a special Drasha that you have to become Tahor?

Says the Satmar Rebbe the same thing. The Chiddush of that Gemara is that (חַיִּיב אָדָם) that a person has to be Metaheir himself before the Yom Tov in preparation for the Yom Tov. You can't wake up on Yom Tov morning that I have to go to the Beis Hamikdash so let me run to the Mikvah. No. it is all an idea of Hachana, of preparation.

The Chashivus of Sefiras Ha'omer is that there be a period of preparation. We shouldn't get too busy with everything else and have Sefiras Ha'omer just 60 seconds a night. Sefiras Ha'omer is a concept, it is an idea, it is a thought, it is a countdown or count up to Mattan Torah.

The Chinuch brings Sefiras Ha'omer in Mitzvah Shin Vav and he says something slightly different. He says that the Shoresh of this Mitzvah, the root of the Mitzvah of Sefiras Ha'omer is as explained as follows. L'har'os Godel Chavivus B'hishtokekus, to show a love and an anticipation towards Mattan Torah. Ad She'merogesh She'hishtokekus Umonim Hayomim V'ha'Shevuos Kodem She'mishtokek L'davar Chashuv. It is like a person who is anticipating something of great importance, V'kotzro Rucho Litzpos Ad She'yizake L'oso Davar, and he is going crazy until he can get there. There is an excited anticipation for the Yom Tov. That is what Sefiras Ha'omer is about.

Someone who understands human nature will understand that the reason the Satmar Rebbe brings and the Shoresh Hamitzvah of the Chinuch, Hainu Hach, it is all one. The Satmar Rebbe writes that you need preparation for the Mitzvah, you have to prepare. The Chinuch writes about anticipation and excitement. We all understand that if you have excitement and anticipation towards something then you prepare for it.

A Bar Mitzvah boy for who his Bar Mitzvah is coming, he prepares for it. He is excited to get his Tefillin and his Tefillin bag and the clothing that he is going to wear as a Bar Mitzvah boy. His

preparation and his Pshetel. The preparation shows an element of excitement. If a Bar Mitzvah boy is excited then he is going to be preparing. If a Bar Mitzvah boy is not preparing then there is something wrong. His Bar Mitzvah is coming and he is not preparing then there is something wrong and you have to figure out what is going on. Because excitement and anticipation and effort and preparation, those two things go together.

The same thing with Mattan Torah. If you are not preparing for Kabbalas Hatorah then you are not Mishtokeik, you don't have any excitement or anticipation for Kabbalas Hatorah. If you say you do, it is lip service. Because anybody who is excited and anticipating is preparing, doing something to prepare.

It is very sad. There was an ad in all the Jewish magazines and newspapers a couple of years ago. It had in big letters on top, Shavuos is not just cheesecake. They are right, Shavuos is not just cheesecake. Underneath it said no, it is blintzes and all kind of delightful cheese foods. Rachmana Litzlan. Shavuos is not just Cheesecake that is true, but it is Chas V'shalom that it is blintzes. Disgusting advertisement. Shavuos is about Kabbalas Hatorah.

Last year during the Pandemic, nobody had an ad that Shavuos is all about blintzes and cheesecake. No! Because then our values were in the right place. HKB"Y brought us this year to a Shavuos that will be more open. The Beis Medrash will be full all night. Boruch Hashem. Should we be any less than last year? Are we more free this year to have more cheesecake and blintzes? Chas V'shalom. And so, we have an excitement towards Shavuos and anticipation and that needs a preparation. We have to prepare for Shavuos by night. Take out a Megillas Rus it is Thursday night and go to Mishmar. Tonight Lag B'omer is Mishmar night. Take out a Rus and start preparing for Kabbalas Hatorah.

## 2 – Topic – A Thought Regarding Shavuos

Let's move from Sefiras Ha'omer to the part of the Parsha that talks about Shavuos. The Posuk says in Posuk 21 (וּקְרָאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה, מִקְרָא-קֳדָשׁ יְהִיֶה לָכֶם) (בְּעֶצְמָם הַיּוֹם הַזֶּה). Of course the Pesukim talk about every Yom Tov and about Shavuos it uses a unique Lashon. (בְּעֶצְמָם הַיּוֹם הַזֶּה). In the day itself. (בְּעֶצְמָם הַיּוֹם הַזֶּה). Every day is a day itself. What does it mean (בְּעֶצְמָם הַיּוֹם הַזֶּה)?

The Netziv in his Hamiek Davar says that it comes to tell us that Shavuos you have to wait for the night. Don't add to the Yom Tov beforehand, you have to wait. You all know that Shavuos by night you wait for the night.

The Meshech Chochmo says a very similar thing. (בְּעֶצְמָם הַיּוֹם הַזֶּה). She'ain Tosafos Yom Tov Mik'lal B'Shevuos. We don't add to Chag Hashavuos. Every Yom Tov there is a Mitzvah to add, every Shabbos there is a Mitzvah to add. Shemittah there is a Mitzvah to add, but not Shavuos.

It needs an explanation. Why should Shavuos of all the Yomim Tovim be (בְּעֶצְמָם הַיּוֹם הַזֶּה) and not have a Mitzvah to add to the day. It is something of a problem. The Velt says, people say, based on the language brought in the Magen Avraham I believe, that we need Temimos. (שְׂבַע שָׁבֻתוֹת, )

(תמימות). Temimos means that you can't start Shavuos early because then the 7 weeks are not complete. You can't start Shavuos early.

If we understand that the preparation for Yom Tov is a value onto itself. It is not just filling up the gas tank so that you can drive, because then you can just fill up the gas tank early and start driving it early. No. The preparation has its own value, its own anticipation, its own effect of making the Yom Tov and Kabbalas Hatorah important to you. If you understand that, then we understand (וקראתם בעצם היום הזה). Shavuos is when Shavuos is and don't take away one minute of preparation.

If you think that the preparation is just like you have to prepare the Shabbos table, so you have to set the table. If you want to start the Seuda 5 minutes early so no problem we will set it a little more quickly. If you think that preparing is like preparing the Shabbos table, it is something that is just a means to an end and it is not an end into itself, then you have a Kasha why should Shavuos be different than every other Yom Tov. But if you understand that Shavuos is different than every other Yom Tov because on Shavuos we prepare for the Yom Tov and the preparation is its own value, it is an end onto itself, if you understand that then we are in business. Then we understand that we need Temimos because we don't want to take away a minute of your preparation and Shavuos is (בעצם היום הזה). So a thought regarding Sefiras Ha'omer and a thought regarding the Posuk by Shavuos.

### 3 – Topic – A Question of the Week

I would like to end with a Kasha on the Rambam regarding this week's Parsha. As you know this week's Parsha has many Yomim Tovim. The Rambam in counting the Mitzvos counts each Chag the Mitzvah to not do Melacha, Shevisas Yom Tov, not doing Melacha on Yom Tov each Chag as a separate Mitzvah. In the Sefer Hamitzvos it is Mitzvah Kuf Nun Tes, Kuf Samech, Kuf Samech Aleph etc.

The Chinuch too, he doesn't say there is one Mitzvah, don't do Melacha on Yom Tov. The Chinuch says in Mitzvah Reish Samech Zayin, Reish Samech Ches, Mitzvah Shin etc. Separate Mitzvos for not doing Melacha on each Yom Tov. The Yerai'im in Mitzvah Kuf Yud Aleph, Mitzvah Kuf Yud Beis etc. Rav Sadya Gaon I saw also separate Asei and separate Lo Sasei for each Yom Tov. Which means that the Mitzvah of resting on Sukkos is one Mitzvah, on Shavuos another Mitzvah. The Mitzvah of not doing Melacha on Pesach another Mitzvah.

Not only that, even not doing Melacha on the first day of Pesach is one Mitzvah and not doing Melacha on the last day of Pesach is another Mitzvah. So that in the Minyan of the 613 Mitzvos there are quite a number that are separate Mitzvos.

You will say fine, Geshmak, separate Mitzvos. What is the Kasha? The Rambam in the first section of the Sefer Hamitzvos has 14 Sherashim, 14 rules for how to count Mitzvos. In the 13<sup>th</sup> rule, in the Shoresh Yud Gimmel the Rambam says and I am quoting (שהמצות לא ירבה מספרם) (כמספר הימים שתתחייב בהן המצוה ההיא כמספר). We don't count them as separate numbered Mitzvos (הימים שתתחייב בהן המצוה ההיא). Because you have that Mitzvah more times. If it is the same Mitzvah.

Kriyas Shema morning and evening, the Rambam counts it as one Mitzvah. Mitzvas Asei Yud. It is all one Mitzvah. Why, you do it in the morning and in the evening? (לא ירבה מספרם). You don't add to them because of the amount of times they are done.

The same thing with a Korban Tamid. You bring a Korban Tamid every day in the morning and every day in the evening. One Mitzvah. Mitzvas Asei Lamed Tes.

The Kasha is why is Shevisas Yom Tov any different? It is true that the Mitzvah of taking a Lulav is one Mitzvah, eating Matzah is one Mitzvah as it is all separate. That I understand. But the Mitzvah of Shevisas Yom Tov, of not doing Melacha Tzorech Bi'ur. It should all be one big Mitzvah but that has a number of different days when it applies. Tzorech Iyun Gadol. It will give you something to think about over the Shabbos Seudah.

And with that, I want to wish everybody an absolutely meaningful Lag B'omer. What is special about Lag B'omer? It is the beginning of the third third of Sefira as Rav Schorr writes. The third third of Sefira is Torah. The first third is Avodah, the Yom Tov of Pesach. The second third is Gemilas Chasadim and has Pesach Sheini which is a Chesed and the last third beginning with Lag B'omer are the days of Zechusai Hatorah.

May we be Zoche B'ezras Hashem to prepare properly, to make it a Lag B'omer of Torah and learning. IY"YH tonight we are going to have a Hadlaka in the Agudas Yisrael of Madison. Not outdoors but indoors. We are going to have a Hadlaka of burning fire of Limud Hatorah. I hope that you will all be there. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Emor 5780**

### **1 - Topic - A thought from Rav Schwab on Sefiras Ha'omer**

As we prepare for Shabbos Parshas Emor, and yet one more week, and it seems that last time we were in Shul was before Vayakel-Pekudei. It's been a very long time and we certainly hope to get back to the Shuls. Looks like it will be sooner rather than later and we Daven to be able to get back sooner.

Parshas Emor, I guess is in a way a unique opportunity because Parshas Emor is also about Sefiras Haomer, it has within it the Parsha of Sefiras Haomer. Rav Schwab in his Sefer (page 285) on Parshas Emor talks about the meaning of Sefira which I guess for us has a double meaning, given the fact we're in the Sefira as well as up to this week's Parsha.

So let me talk a little about what Rav Schwab says and then move to a thought about Lag Ba'omer, which is coming up this coming week. The Omer is actually a Korban brought on Pesach, on the second day of Pesach, and for some reason we call it the days of the Omer even though the Omer already was many weeks ago, and we count from the Omer. I guess that's why we call it the Yimei Ha'omer.

The Omer is almost unique that it's a Korban made of barley, which Chazal considered to be animal food. The Gemara (Sotah 14a bottom of page in the Mishnah) says that a Sotah brings her Korban from barley because she did Maiseh Beheima, and therefore, her Korban is also a Ma'achal Beheima. Here in the Omer it needs some sort of explanation as to why this inferior product should be the Korban of the Omer.

So Rav Schwab explains the following. Barley is certainly an inferior product for which bread would be made, Ma'achel Beheima. The idea of the Korban Omer is to show that even something that is of little significance, something that's a Ma'achel Beheima through being cut Lishma, which Chazal describe how the cutting of the Omer was done with a ceremony, and done Lishma, and also it was sifted. The Gemara says it was sifted to thirteen different stages of sifting. Ma'achel Beheima became Kodesh La'Hashem. It became something that's a Klal Yisroel Korban. The idea being that as we start off on our march to Matan Torah the Beheima aspect of a Human beings life has to be cut Lishma so to speak, and made into a Davar Shebikedusha.

The Halacha is that Sefiras Haomer is said standing, we say it's not Me'akeiv but it's a Halacha that Sefiras Ha'omer is said standing. Actually the Rosh at the end of Pesachim, where he brings the rules of Sefiras Ha'omer, quotes a Braisah. It says by Sefiras Ha'omer count seven days, when you begin the cutting of the standing wheat that's when you should begin to count.

The word Bekama means the standing barley, so we Darshan as if it says Bekoma, standing. So that is the Shiva Shevuos Tispar Lach, is Bekoma, standing. So Kama is standing wheat and Koima is a standing person, from this we Darshan that Sefira is said standing. But you see, we take the barley which is Kama and we say to a person, see yourself, you're the standing person as the stalks of barley. The stalks of barley when it starts to be disconnected, cut, it's now disconnected from the ground and it begins a process. That's the process of the Omer, it's the beginning of a process to get to this level of a person taking his ordinary things and being Mekadeish them. So Rav Schwab says that's the Yisod of Omer, of starting with Ma'achel Beheima and heading towards Mattan Torah and a march of 49 days to try to elevate ourselves and bring us to a better level.

Maybe that explains why we call it the Yimei Haomer, we call it the days of the Omer because they are days of Omer. Omer is not something that happened many weeks ago, Omer is the beginning of a process in which we're trying to take our Omer, our imperfections, and make them Kadosh La'Hashem. Try to cleanse ourselves and prepare for Matan Torah during the days of Sefiras Haomer. Ad Kan, this is what Rav Schwab says.

2 - Topic - A thought on Lag B'omer.

Tuesday is Lag B'aomer, Lag Ba'omer actually commemorates two things, Rav Shimon Bar Yochai's Yahrzeit, and the ending of the deaths of the Talmidei Rebbi Akiva. Actually I should mention first the Talmidei Rebbi Akiva because that's in the Gemara and then also what came later that we celebrate Rav Shimon Bar Yochai's Yahrzeit.

Let's think about what Lag Baomer means to each of these particular occasions. The story of Rav Shimon Bar Yochai is in Maseches Shabbos Daf 33b. A person should take out a Shabbos

Gemara and take a look at the story of Rav Shimon Bar Yochai in the M'arah with his son Rav Eliezer and how they suffered, they struggled. Their skin came out, very painfully infected, their meals were very sparse and simple meals. For twelve years they stayed in the M'arah.

The Gemara relates how after the twelve years the Caesar from whom they were hiding had passed on and they left their cave. When they saw that there were Jews busy planting and plowing they couldn't take it, and wherever they looked they saw Jews involved in ordinary activities, it pained them and they caused damage with the pain that they felt. They understood that they had to go back to the M'arah, and they did. They went back for another year.

Now what's this about? The Gemara makes it clear that they misbehaved. When they went out, imagine after twelve years of Kedusha and Taharah, extraordinary Kedusha and Taharah they went out, and they saw things and looked at it the wrong way, they were wrong in the way they looked at it. How do I know they were wrong? The Gemara says they went back into the cave and they said the Mishpat for Reshaim in Gehenom is twelve months, so we will be in the cave for twelve months like going to Gehenom. Meaning they did something wrong.

The idea being that after being in the Shpitz Kedusha, the highest level of Kedusha in a cave learning Toras Hashem with zero Gashmius, you can't just run out and get involved in the world without a preparation, without some sort of a preparation to how this can have continuity. You have to take control of what happened or else it runs wild.

Rav Gedalya Schorr in the Or Gedalyahu on Pesach, on the Haggadah doesn't mention Rav Shimon Bar Yochai but he says exactly this, listen to what he says. He says that Klal Yisroel left Mitzrayim and they jumped 49 Madreigos in one shot. Why did it take 49 days to get to Matan Torah? So Rav Schorr says somebody who jumps many Madreigos is Chayov to sit and be Misboded and take control of that which he had achieved very rapidly.

Meaning to say that when a person has opportunity, and he takes the opportunity, to jump Madreigos, drastic change will not be permanent without a certain amount of Hisbodedus. And Rav Schorr says about Klal Yisroel going out of Mitzrayim during the Yimei Haomer, the same thing is about Rav Shimon Bar Yochai, of course on a much higher level on Rav Shimon Bar Yochai's level, the same thing. He had made tremendous change, you can't just go out. It has to be something that's put together, that could be throttled. If you don't throttle energy it short circuits and it doesn't go anywhere. That was the idea of the Yemai Ha'omer in both instances. To step out and think about where you are before you go forward.

What about Rabbi Akiva and Lag B'omer? You have to realize. Rabbi Akiva had a Yeshiva with 24,000 Talmidim. Now that is a big Yeshiva by all accounts. I don't know if they had a food program but imagine preparing food for 24,000 Talmidim. 24,000, that is more than Lakewood and the Mir Yeshiva combined Kein Yirbu by them. It was a gigantic Yeshiva of Klal Yisrael and the Talmidim all died during the Yemai Ha'omer.

On Lag B'omer Rabbi Akiva took stock. He said something drastic happened. I can't just move forward and do it again the same way I did it before. He stopped and he thought and he started again on an entirely different path. His Yeshiva now had 5 Talmidim the best of Klal Yisrael. 5

Talmidim, that is a small Yeshiva. The smallest Yeshiva. There is not even a food program for 5 Talmidim. With 5 Talmidim he not only taught them Torah but he taught them the Middos, the Derech Eretz, the respect that they had to have for each other, and they became the greatest leaders in Klal Yisrael. They were the leaders of the next generation, the leaders of Shas Bavli. So you see, Rabbi Akiva also stopped, and thought and took stock.

The Pri Chadash asks a Kasha. If all of the Talmidim died by Lag B'omer so what does it mean that B'lag B'omer Pasku Lamus, that they stopped dying on Lag B'omer, they were all not alive anymore. What is the Simcha of Lag B'omer? What is the commemoration of Lag B'omer? Lag B'omer because they all died so the death had to stop at some point. The answer is that Lag B'omer is the time that Rabbi Akiva stopped and did what the Omer is about. He stopped and took stock and thought about it and decided how to move forward.

So the Omer is Yetzias Mitzrayim, its Rabbi Akiva, its Rabban Shimon Bar Yochai it is all one message in all 3 cases. Like Rabbi Akiva we are living in a time of a Mageifa. Baruch Hashem not nearly as severe as the time in which Rabbi Akiva lived Lo Aleinu. We live in a time of a Mageifa. Like Rab Shimon Bar Yochai we are secluded, we are in our homes. Not in nearly the Madreiga of Rabbon Shimon Bar Yochai but we are in our homes and soon we are going to be going out more frequently. Soon we will be seeing each other in Shul and at Simchos and at Shiurim. Like Rabbon Shimon Bar Yochai and Rabbi Akiva we have to stop and take stock. Think about where we are, what we have. We can't let the potential for change be lost. Take control or lose it. Throttle it. Put it into something or you will have nothing. This is a message of the Yemai Hasefira and it is an important message.

And so, this fits well with Rav Schwab. Rav Schwab says the days of Sefira it is the day to take the Cheilik Habehaimi and make it good and make it positive. That is the process of these days. Rav Schorr says the same. That is the idea of these days hoping of course that like Klal Yisrael leaving Mitzrayim is something that ended in a Geula, the same thing too we only wish and Daven that this should be with a Geula. The Geula should come soon.

Wishing everybody a meaningful and wonderful Shabbos. Take a Shabbos Gemara on 33b to your Shabbos table and learn with whoever is there about the story of Rabbon Shimon Bar Yochai in the M'arah (the cave). Even if they are not interested and even if they fall asleep if you just keep on learning it and then look around your house, I bet you have a Sefer or two that has Meforshim on Shabbos 33b. You might not have used them in a long time. Pull them out and take a look. 3 more days as Lag B'omer is next week. Make use of the opportunity. With that I wish one and all an absolutely wonderful Shabbos. A Shabbos that is meaningful. IY"H we should be Zoche to see each other in the Beis Hak'neses B'karov Mamash with Gezunt! A Gutten Shabbos!

## Rabbi Reisman - Parshas Emor 5779

1 - Topic - A very interesting Dikduk rule learned from this week's Parsha.

As we prepare for Shabbos Parshas Emor. With this I would like to start with what appears to be a very technical discussion but maybe we will find a deeper Machshava in it. I think that everybody is aware even those who are reluctant to know anything about Dikduk, nevertheless are aware that the word Ba'a can mean past tense or present tense depending on how it is pronounced. When the accent is Ba'a it means she came, when the word is pronounced Ba'a it means that she is coming. As it says in Beraishis 29:6 (וְהָיָה רְחֵל בָּתוּרָה, בָּאָה עִם-הַצֹּאֵן) because Rashi brings it there, and therefore, most of Klal Yisrael is aware that when you pronounce it Ba'a (Mil'ail) with the accent at the beginning it is past tense and when you pronounce it Ba'a is coming it is with the accent later in the present tense (Ho've).

The same thing is true with the word Shava (Shin, Vais, Hei). For Avar (past tense), the pronunciation is Mil'ail as we find for example in Megillas Rus 1:15 (הָיָה שָׁבָה יִבְמַתְהָ, אֶל-עַמָּהּ). When it is (שָׁבָה) with the accent at the end of the word it means she is currently going. As I mentioned to you Purim time in the Megilla in 2:14 (וּבבֹקֶר הָיָא שָׁבָה). In the morning Esther would return in the present tense. This is a very basic idea that SHava, ShaVA or BA'a, Ba'A or KA'ma, Ka'MA, all of the words of this structure when it is pronounced Mil'ail it is past tense and when it is pronounced Mil'ra it is Ho've or current tense.

The problem is in this week's Parsha. In this week's Parsha we find in 22:12 the story of the daughter of a Kohen who marries a Yisrael. (וּבַת-פְּהֵן--כִּי תִהְיֶה, לְאִישׁ זָר). After being married to a Yisrael either her husband dies and she becomes a widow or she becomes divorced and she has no children. The Posuk says that she returns to her father's house and can once again eat Teruma as she did originally. That is what it says in the Torah.

The Torah says (וּשָׁבָה אֶל-בֵּית אָבִיהָ). She returned to her father's house (past tense). (מִלְחָם אָבִיהָ). (תֹּאכֵל). When she returned now she can eat from her father's bread. According to the rules of Dikduk it should be Mil'ail. Here the Mesorah, and the Minchas Shai say that this is an exception. Here it is Mil'ra and it is pronounced V'sha'VA El Bais Avi'ha. Even though it is past tense, nevertheless it is Mil'ra. So that this is an exception to the rule.

We find in the Minchas Shai in Yeshaya 23:17 that the Minchas Shai says that we find there the word (וּשָׁבָה) which is a second exception, and there he brings that there are two exceptions to the rule, one there in Yeshaya and one where he refers us back to Parshas Emor for the second exception. Here it is an exception. Let us try to understand (וּשָׁבָה אֶל-בֵּית אָבִיהָ) and she has returned to her father's house (כְּפִנְעוּרֶיהָ, מִלְחָם אָבִיהָ תֹאכֵל). An exception.

Rav Yaakov Kaminitzsky used to say there are no exceptions in Dikduk. There are just more rules. There is some follow up rule which somehow applies here so that the word Shava appears many times in Lashon Ovar and it appears only here and in Yeshaya this way. A technicality.

This means that when the Baal Korei Lains he should be saying ShaVA El Bais Avi'ha, but if he changes it it doesn't matter because it means past tense which would be Mil'ail and Sholom Al Yisrael and everybody can live happily ever after.

However, I saw a Machshava (unfortunately I don't remember where), but I did see in looking around about this Posuk someone said something which is a beautiful thought. Here you have a woman who grew up and left her parent's house to start a new family. She started with energy, with desire, with optimism. She set out to start a new family. Everything came crumbling down. Her marriage is over. She returns to her parent's home which is something that is never comfortable under such circumstances, and she has to start again as a Bas Kohen. She was ineligible to eat Teruma but Halacha says that now that she is in her parent's house you go back. V'shava, it should be past tense and now that she returned to her parent's house now she eats Terumah.

The Torah tells us that when you are knocked down and you sort of step back (וְשָׁבָה אֶל-בֵּית אָבִיהָ) it is an ongoing process. It is something which is in the Ho'veh, which has to have continuity. A person can't just fall back. A person has to continue to put effort into things that happen. When you fall you have to pick yourself up. It has to be with an ongoing continuous energy. How beautiful of a thought in Pshat. (וְשָׁבָה אֶל-בֵּית אָבִיהָ). She has to have continual energy to make it happen.

When we take the Ohr HaChaim Hakadosh on these Pesukim who explains these Pesukim homiletically that (וּבַת-כֹּהֵן--כִּי תִהְיֶה, לְאִישׁ זָר) refers to the soul of a person. Every Yid has a soul that comes from a holy place. (כִּי תִהְיֶה, לְאִישׁ זָר) and sometimes in this world we dirty our soul, we allow our soul to be involved in things that are Zor, that are strange to it, that are Tamei. (הוּא, בְּתַרְוִמַת הַקְּדוּשִׁים לֹא תֹאכַל). The Neshama becomes estranged from things that are holy. Such a person, (וּבַת-כֹּהֵן כִּי תִהְיֶה אֶלְמָנָה וְגֵרוּשָׁה). The Neshama will have a moment where it is distanced from that Tumah, from that strange distant place. (וְשָׁבָה אֶל-בֵּית אָבִיהָ). She returns. That return has to be an ongoing return. (וְשָׁבָה אֶל-בֵּית אָבִיהָ). The energy, it is not that something happened and now you can move forward and go on. No! It is an ongoing energy to be able to pick yourself up and move further. That is the message of this Dikduk rule.

2 - Topic - An insight from the Brisker Rav on why Shavuos is the only Yom Tov that the Torah says (בְּעֶצְמָם הַיּוֹם הַזֶּה).

By Shavuos that is found in 23:21 we have (בְּעֶצְמָם הַיּוֹם הַזֶּה). Of all of the Yomim Tovim only by Shavuos does it say that you observe the holiday B'etzem Hayom Hazeh, on this day itself. This is why we have the custom by Shavuos by night not to begin Maariv until the seven weeks are complete. We call it Temimim but actually it is because Shavuos is (בְּעֶצְמָם הַיּוֹם הַזֶּה). It is after the seven weeks have passed and that is when it comes.

The Brisker Rav has a beautiful insight into why does Torah uses the expression (בְּעֶצְמָם הַיּוֹם הַזֶּה) only on Shavuos. The Rambam's Shittah is that Kiddush Hachodesh can be done L'mafrai'a. What that means is that Bais Din declares a certain day as Rosh Chodesh, the moon was not seen on the earlier day so Bais Din declares the later day to be Rosh Chodesh. Then weeks later someone comes traveling from far away, from the section of Dan and he comes huffing and

puffing and he says we (two people) saw the new moon on the earlier day so the earlier day is Rosh Chodesh. Most Rishonim hold that no change is made. The Rambam's Shittah is that a change is made and Kiddush Hachodesh L'mafrai'a. That the Rosh Chodesh can be changed retroactively. That is the Shittah of the Rambam.

Zagt the Brisker Rav, every time you have a Yom Tov in Eretz Yisrael you say today is Pesach, today is Sukkos, today is Rosh Hashana, today is Yom Kippur we hope so but who knows. It is possible that witnesses will come and change it retroactively. Except for Shavuos. Shavuos is always (בְּעֶצְמָם הַיּוֹם הַזֶּה). It is always on this day because Shavuos has nothing to do with Rosh Chodesh. Shavuos is the 50th day after the Omer. It could be the 5th day of Sivan, the 6th day of Sivan or the 7th day of Sivan. It could be many different days on the calendar. Says the Brisker Rav (בְּעֶצְמָם הַיּוֹם הַזֶּה) is precisely Miduyak. So two thought on the Parshas which are so far technical ones.

3 - Topic - A seeming contradiction between two Magen Avraham's regarding feeding a child outside of a Sukkah.

This is a Halacha point. This week's Parsha has the Yom Tov of Sukkos and we are learning Maseches Sukkah in Yeshiva. I want to ask the following contradiction between two Magen Avrahams and maybe sitting over the Shabbos table someone can come up with an answer. The Magen Avraham is talking about the prohibition in the Torah against giving a Kattan (someone under Bar Mitzvah) something that he is not allowed to eat. He is allowed to eat it because he is a Kotton, but a prohibited food Lo Sachileim, a Jew is not allowed to give a child prohibited food. Are you allowed to feed your child on Yom Kippur? Are you allowed to put food in his mouth on Yom Kippur?

The Magen Avraham at the beginning of S'if Taf Reish Tes Zayin discusses this issue and the Magen Avraham says that if you have a child that can feed himself don't feed him food. Put it down in front of him. Don't feed him because you are not supposed to feed Ma'achalos Asuros and even food on Yom Kippur where the food itself is Kosher and it is the day that prohibits it, the Magen Avraham's Shittah is don't feed the children on Yom Kippur. Obviously children that are too young to eat on their own are not included but he means a child who has already reached 5 or 6 years old, to the basic Chinuch level. Fine!

The Magen Avraham goes on and says that nevertheless I believe that it is not the same as Sukkah where it is permitted to give a child food to eat outside of the Sukkah. There, eating is not prohibited, it is a Mitzvah of Sukkah. So by Sukkos the food is not prohibited food, it is the place where you are so the Magen Avraham makes this distinction.

So again, Yom Kippur he says you are not allowed to feed the child as it is like feeding Terifos, but on Sukkos you are allowed to feed a child out of the Sukkah. This is even if he is Yigi'a L'chinuch because that is not feeding non-Kosher food. There is no problem with that.

If you turn a bunch of pages to Siman Taf Reish Mem, the Magen Avraham in S'if Kotton Gimmel says Mekol Makom Mashma D'acher Lo Yachil Achila B'yadayim. The father is Michuyav to be Mechaneich his child and not others. Mekol Makom Mashma D'acher, that

nobody, Lo Yachil Achila B'yadayim. Nobody is allowed to feed him by putting food into his mouth. It is a contradiction between the two Magen Avraham's. One says you are allowed to feed the child outside of the Sukkah and one says you are not allowed to.

Someone is going to call in immediately and say the Livushai Srad changes the Girsa in the second Magen Avraham because of this Kasha. He changes it to Acher Yochol Chutz L'sukkah, that you could feed him outside of the Sukkah. Before you call with that answer I will tell you that the Mishnah Berurah brings the Magen Avraham the way we have it and he doesn't change the Girsa. He uses our Girsa and he quotes the Magen Avraham. He says that you are not allowed to feed a child outside the Sukkah. Mimeila, we have something of a contradiction between the two Magen Avraham's. If it interests you you will find a Teretz. If it doesn't interest you at least you will know that there is a Kasha. And so, SHava - ShaVA, B'etzem Hayom Hazeh and two Magen Avraham's and a good Shabbos to one and all!

## **Rabbi Reisman - Parshas Emor 5778**

### **1 - Topic - A thought on being Mechabeid Kohanim.**

As we prepare for Shabbos Parshas Emor. Today being Lag B'omer a very special M'yuchad holy day on our calendar. Let me start with a Nidon in Hilchos Emor and move on to a thought for Lag B'omer. Let's begin with Parshas Emor. 21:8 (וְקִדְשֵׁתוֹ) is one of the Mitzvos of the Torah that is unfortunately easily ignored. An easy Mitzvah that is often ignored and that is to be Mekadeish a Kohen. To be Mekadeish a Kohen, to give a Kohen to have rights to be first in the different things of importance that come up in life.

Chazal say that he takes the Mana Yafa first, he is first to lead the Bentching, he should be first certainly for Devarim Shel Kedusha and according to many Poskim even the significant other things that take place around the table.

In Derech Sicha, I saw a fascinating Shaila that was asked of Rav Chaim Kanievsky, a number of Shailos of Kavod that Kehuna come first that are mentioned there. Here is a Shaila with a powerful message. The Shaila is that we know that a Kohen goes first, a Kohen first to Aliyos, he goes first to Bentching, he goes first to Daven for the Amud if everything else is equal.

What happens if there are two Levayos scheduled and one is someone who is a Kohen and one is someone who is not. So Rav Chaim Kanievsky was asked if the Mitzvah of (וְקִדְשֵׁתוֹ) applies to a Kohen even Achar Pitiraso (even when he is no longer alive). To that, Rav Chaim Kanievsky answered (וְקִדְשֵׁתוֹ--כִּי-אֶת-לֶחֶם אֶלְרִידָה, הוּא מְקַרֵּיב). The Mitzvah to be Mechabeid a Kohen is because he does the Avoda in the Bais Hamikdash. Zagt Rav Chaim Kanievsky, this Niftar by Techias Hameisim will be able to go back and do Avodah in the Bais Hamikdash and therefore, he still has on him the Mailos Hakehuna and therefore, he should go first even L'acher Misah.

Zagt Rav Chaim Kanievsky, there is an exception to this. If you have a person who was involved in Ribbis loans, he did business that involved interest without worrying about the Ribbis ramifications, so a person like this if he is a Kohen does not get Kadima at the Levaya because

someone who is Malve B'ribbis doesn't get up by Techias Hameisim. So since he will no longer have a connection to the Bais Hamikdash, he doesn't have Kadima. This is the message of Rav Chaim Kanievsky. Imagine a message to those who are Mezalzeil B'dinai Ribbis. What a powerful example of an issue.

Of course, I have my own Ha'ara to add. What was the Shaila. If you have two people and each one is holding by being buried. By saying Hespaidim for them who goes first, does the Kohen go first? Does (תְּשַׁבְּחֵהוּ) apply to Achar Misah? Nice Shaila. What does that have to do with this case? In this case there are the Aveilim who have the Mitzvah to give honor to their father the Niftar. In such a case since the sons of a Kohen are Kohanim and therefore, they should have Kadima not because the Meis has Kadima but because the Chaim have Kadima. So Lechora that would be an additional reason to give Kadima to a Kohen.

Agav, Rav Chaim Kanievsky there is quoted as saying a second Chiddush which contradicts a Ho'ara that I had in the past. My Ho'ara was this. When you are Mechabeid a Kohen you are Mekayeim a Mitzvah Asei. The custom when I attended camp was that when it came to Bentching, they let the Kohen go first to Bentch. What does that mean that they let him go first? That means that there was a rotation among all of the staff members over the 4 or 8 weeks of camp. The Kohen was the first to lead the Bentching and then the next meal the next Kohen. When they ran out of Kohanim then the next meal they moved on to a Levi. It would seem to me that every meal is independent and that every meal there is a Mitzvah of (תְּשַׁבְּחֵהוּ) to let the Kohen lead the Bentching.

Rav Chaim Kanievsky was quoted in the Sichos Mussar as saying that this is not so. If there is an Orai'ach, a guest who is not a regular and he is a Kohen he goes first. But for all the regulars, they take turns leading the Bentching and therefore, a Kohen goes first in taking turns but it is not so that there is a Mitzvah every meal. So I am correcting something that I said earlier, Rav Chaim Kanievsky says I am wrong and I am Mekabeil. So much for being Mechabeid the Kohanim.

## **2 - Topic - Being Mechabeid a Chosson.**

Let's talk about being Mechabeid Chasanim. After all, after Lag B'omer Chassanas begin and I would like to share with you an incredible thought from the Medrash Talpios in Anaf Chosson V'kallah, a Gevaldige Machshava.

He says that we know that when there is a significant moment in a person's life he gets an Aliya. A Bar Mitzvah boy of course he gets an Aliyah. A Chosson gets an Aliyah. Someone who makes a Bris Milah gets an Aliyah. Someone who has a child gets an Aliyah. Someone who is Lo Aleinu an Avel when he finishes Aveilus gets an Aliyah.

By a Chosson he is a Chiyuv twice. The week of the Aufruf which is the Shabbos before the wedding he is a Chiyuv and on the Shabbos Sheva Berachos he is a Chiyuv. He gets not one but two Aliyos. Zagt the Medrash Talpios why is that so? This is because Chosson Dome L'melech and just like a Melech carries two Sifrei Torah. When it comes to a Sefer Torah he is double, so

too the Chosson is double, he gets one Aliya before and one Aliya afterwards. Because of Chosson Dome L'melech it is coming to him to have the two Aliyos.

I would say as an aside, that he has to try understand which Aliyah is the Hedyot Aliyah and which Aliyah is the Melech Aliyah. The one before the wedding or the one after. That is something to think about.

I would add to it the following. By Mattan Torah there was a Mattan Torah of the Luchos and the first Mattan Torah when Moshe Rabbeinu went up to get the Luchos that were ultimately broken and it didn't last. That was done B'pumbi, that was done with a tremendous exhibition of fear and awe of HKB"H. There were Kolos Ub'rakim and Anan Kaveid Al Hahar. As we know, that did not have a Kiyum. The second Luchos were given quietly, they were given without lightning and without the excitement and that is what has a Kiyum.

I mentioned in a previous week that the same thing is true about Torah She'baal Peh. Rav Akiva, the Maschil, the Rav of Torah She'baal Peh. The one who spread Torah She'baal Peh in Klal Yisrael, he is responsible for Torah She'baal Peh that we have, he had two Kabbalos Hatoras. Once with 24,000 Talmidim B'pumbi, with excitement and that didn't last and then he had one with five great Talmidim and that lasted. Those Talmidim included the likes of Rav Meir and Rav Yehuda who are the authors of the Mishnayos and Braisos that we have. The first one, B'pumbi is not the one that lasts and the second one that is done Shtille'heit, the Yeshiva of five Talmidim, that is the one that remained.

A Chosson gets two Aliyos. The first is the Aufruf Aliya. Did you ever think about it? The Aufruf Aliya is done with lighting and Berakim, the Minhag is to throw candies at the Chosson, throw Pecklach at the Chosson. To sing and celebrate the Chosson. It is the Chosson's celebration. The Sheva Berachos week when the Chosson is Takeh Dome L'melech he gets another Aliyah and the Minhag is not to throw candy. The Minhag is to of course to make Sheva Berachos that Shabbos, but in the Shul itself not as much of a fuss is made.

The same thing is true. When somebody becomes a Chosson or someone becomes a Kallah it comes with a lot of excitement and there is joy and there is the thrill of preparing for a wedding. Preparing a wedding gown in the case of a Kallah or buying a tie in the case of a Chosson. There are very special things that take place. It is B'pumbi, it is with lightning, it is with excitement. It doesn't last. If someone needs excitement he will never have a happy marriage.

The second Luchos, the second case of Rav Akiva and his Talmidim, the second Aliyah of the Chosson, when he is heading now into the days of normal life with a wife, that is what has a Kiyum. The ability to have the happiness without the lightning, without the thunder, without all of the excitement of preparing for a wedding, that is the real one. The second one is the one that has to have the Kiyum L'netzach Netzachim.

And so, a thought for Parshas Emor and Kohanim and a thought related to the upcoming Mattan Torah and Chassanim.

### 3 - Topic - A Machshava from the Sefer V'harev Na on this week's Parsha.

There is a fascinating Shaila that is brought. The Shaila is, thieves broke into a Shul and among other things they took out the Sifrei Torah and threw them on the floor and desecrated them. Of course the police were called and they told the people don't touch the Sifrei Torah as they are evidence and we will be able to catch the Ganavim. Don't touch the crime scene. Of course, the people from the Shul were horrified as the Sifrei Torah were on the floor in a disrespectful way. The Shaila is, is it right to leave the Sifrei Torah the way they are or not?

This Shaila Rav Zilberstein in V'harev Na answers. He says that we find a precedent for this Shaila. The Shaila is can there be a situation where there is a physical Bizayon to Devarim Shebekedusha but because of the circumstances we can tolerate it because it is a greater Kavod to catch those that were Mevazeh the Sifrei Torah.

He brings for this an episode in Shoftim 19 the great story of Pilegish B'givah where the Pilegish Givah was unfortunately brutally murdered by a mob and her husband as the Posuk says in 19:29 (וַיִּזְזַק בְּפִילְגִישׁוֹ, וַיִּנְתְּחֶהָ לְעֶצְמוֹתֶיהָ, לְשֵׁנַיִם עָשָׂר נְתָחִים). He went and he sent parts of her body to different parts of the Shevatim to be M'oreir them to come and avenge the death of Pilegish B'givah.

Rav Moshe in the Igros Moshe Yor'e Dai'a Bais Siman Kuf Nun, explains that even though being M'naveil a Meis, not burying a Meis is a Bizayon, but because of the circumstances that was the Kavod of the Meis. That Klal Yisrael be awakened to the tragedy of her Petirah and her death would be avenged.

So too says Rav Zilberstein, the same thing is Emes about our Shaila. That those who perpetrated this terrible Rishus should be caught is important. Kal V'chomer Pilegish B'givah they did with Kum V'asei they actively were Mevazeh the body. Here it is V'shev V'al Taaseh, which is just not picking up the Sifrei Torah. Certainly it is appropriate in such a case to do what needs to be done and let the Ganavim be caught.

Of course though there is a deeper lesson, that Kavod (honor) and Bizayon depend on circumstances. Chazal say that there are people who feed their fathers the best meat and wine and it is a Bizayon the way they treat their parents. There are some who can't afford to give them big things but it is a Kavod the way they treat them. It is in the attitude in the way that things are done.

Lag B'omer is a special day. You don't say Tachanun and this year it is a Thursday Nach Besser! However, Lag B'omer has meaning. It is what you make of it. Lag B'omer is the preparation for Mattan Torah. It is the third 1/3<sup>rd</sup> of Sefira, the preparation for Mattan Torah.

Talmidai Rav Shimon Bar Yochai had Chisronos, they had failings, but it wasn't in Limud Hatorah and that is why they didn't die in the last third of the Sefira because this is a time of Limud Hatorah. Having excitement of bonfires and parties and not appreciate what is underneath is a Bizayon to Lag B'omer. The Kavod of Lag B'omer is the recognition of its deeper meaning.

I wish everyone an absolutely wonderful Shabbos, a meaningful preparation for Kabbalas Hatorah and a Gevaldige Mishmar night this evening. Kol Tuv!

## **Rabbi Reisman - Parshas Emor 5777**

### **1 - Topic - Can two people have Shabbos on different days in the same location.**

As we prepare for Shabbos Parshas Emor and the upcoming Lag B'omer. Let me start with a Dvar Halacha. Perek 23 begins with the list of the Moadim, the Yomim Tovim and this is what we Lain every Yom Tov. As you know, despite starting (מִוֶעֶדִי יְרֵרָה, אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ--)) the Posuk goes and mentions Shabbos before the Yomim Tovim. In mentioning Shabbos, the Posuk says in 23:3 (וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שְׁבֻתוֹן מִקְרָא-קֹדֶשׁ, כָּל- (אֵלֶּה הֵם, מוֶעֶדֶי שְׁשַׁת יָמִים, תַּעֲשֶׂה מְלָאכָה, וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שְׁבֻתוֹן מִקְרָא-קֹדֶשׁ, כָּל- (מְלָאכָה לֹא תַעֲשֶׂוּ)). The beginning of the Posuk is a declaration of the Halachos of Shabbos which is very understandable. Then it says (שַׁבַּת הוּא לִירֵרָה, בְּכֹל מוֹשְׁבֹתֵיכֶם). This is Shabbos B'sheim Hashem in all of your homes, which would seem to be an end of a Posuk that adds nothing as every Mitzvah is (בְּכֹל מוֹשְׁבֹתֵיכֶם). There is no Mitzvah that is only outside the house and not inside the house. Tzorech Biur what does (שַׁבַּת הוּא לִירֵרָה, בְּכֹל מוֹשְׁבֹתֵיכֶם) come to teach us.

Rav Henkin has a Teshuva regarding the International Dateline which is printed in the Gevuros Eliyahu Teshuva 109 and there Rav Henkin has a tremendous insight into the Pesukai Hatorah that talk about Shabbos. As you know, there is a point on the globe where there is a dateline. If someone crosses that point he has to change from one day to another depending on whether he is traveling east or west or west to east he loses or gains a day. There is no question that there is a point on the globe that is the dateline. There are Chalukai Dai'os as to which point is the date line.

There was a Talmid Chochom who argued that it shouldn't depend on the dateline but it should depend on each person. Each person should count 6 days and the 7<sup>th</sup> day should be Shabbos.

After all, (שְׁשַׁת יָמִים, תַּעֲשֶׂה מְלָאכָה, וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שְׁבֻתוֹן ). The Posuk says that for 6 days you do Melacha and the 7<sup>th</sup> day is Shabbos. So he presented the argument that it shouldn't depend on the dateline it should depend on every person. Every human being when he experiences 6 sun downs and 6 sun rises he has passed 6 weekdays and you come to the 7<sup>th</sup> day. It is an argument that has some logic to it. Although it would end up with an impossible situation. You would end up having two people in the same place with two different days of Shabbos.

There was a book put out by Jules Verne which was published in 1873. It is about a man who bet that he can travel around the world in 80 days, he made a wager. He set forth on his trip. This is pre-airplane days. He made it but it took him 81 days. He came back quite depressed because he lost his bet by 1 day. However, when he arrived back at his point of departure, everyone there seemed to think that it was only 80 days and that he had succeeded. Of course he realized that in traveling from west to east he gained a day and in gaining a day he therefore ended up coming back 80 days later even though he counted 81 days. Had this man been a Shomer Shabbos, and counted 81 days and come back and everyone else would have been at 80 days they would have had two different days of Shabbos.

Zagt Rav Henkin, that is why it says in the Posuk (בְּכֹל מוֹשְׁבֵי תִיכֶם) (שַׁבָּת הוּא לִירוּרָה). There is one Shabbos (בְּכֹל מוֹשְׁבֵי תִיכֶם) in all of your homes, in all of the homes of Klal Yisrael all over the world there is only one day that is Shabbos. (שַׁבָּת הוּא לִירוּרָה, בְּכֹל מוֹשְׁבֵי תִיכֶם). Wherever you may be. A Gevaldige explanation of the Posuk especially because the Posuk begins (וַיֵּשֶׁת יָמִים, תַּעֲשֶׂה) (מְלָאכָה, וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְתוֹן מִקְרָא-קֹדֶשׁ, כָּל-מְלָאכָה לֹא תַעֲשׂוּ). The beginning of the Posuk indicates he counts 6 days and goes to a 7th day. Until it needs (בְּכֹל מוֹשְׁבֵי תִיכֶם) (שַׁבָּת הוּא לִירוּרָה). It needs this ending to the Posuk to say that no matter what Klal Yisrael has only one Shabbos.

Having explained the Posuk so beautifully, Rav Henkin goes on. He says that Shabbos is mentioned in the Torah with the Hai Hayidiya. Shemos 31:16 (וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל, אֶת-הַשַּׁבָּת). Shabbos is mentioned very often with the Hai Hayidiya. Why a Hai Hayidiya?

He says the same thing. He says because (הַשַּׁבָּת) there has to be a known Shabbos. One Shabbos that is known to everybody. When you look in Parshas Beraishis it says 1:5 (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם) (יוֹם הַשְּׁנִי). It doesn't say (יוֹם הַשְּׁנִי). Yet when it gets to Shabbos (i.e. Friday night and Shabbos day) it says 1:31 (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי). Of course, Shabbos is as is found in 2:3 (יוֹם הַשְּׁבִיעִי). Why?

He makes the same point. The Hai Hayidiya is teaching us that there is only one Shabbos for everyone. One Erev Shabbos and one Shabbos for everyone in Klal Yisrael. A beautiful way to read the Posuk with the eye of contemporary Shailos that came up in Rav Henkin's time. A beautiful B'iur. Ad Kan Divrei Rav Henkin.

I would add that if you look at the Hameik Davar on the same Posuk (בְּכֹל מוֹשְׁבֵי תִיכֶם) if you look in the footnote you will see that he says a very similar thing on (בְּכֹל מוֹשְׁבֵי תִיכֶם). He doesn't talk about the date line but he talks about time zones and he says a very similar explanation the Netziv says to something that Rav Henkin said 50 or 60 years later when the time zone controversy came up. Ad Kan Devarav.

Let me add along the same thing. Later in 23:21 it talks about the Yom Tov of Shavuos. (וַיִּקְרָא תָם) (בְּעֶצְמָם הַיּוֹם) on the day itself you have your (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם). It is a very strange Lashon (בְּעֶצְמָם הַיּוֹם הַזֶּה). Many Meforshim point it out including the Netziv. That is why the Netziv says that we don't have Tosafos Shavuos. (בְּעֶצְמָם הַיּוֹם) it has to be the day itself as the Yom Tov of Shavuos, we don't start early.

There are those who argue, when it comes to the Yom Tov of Chag Ha'Shavuos that someone who travels and passes the date line should have a different Shavuos than everyone else. After all, unlike Pesach and Sukkos which depends on the calendar, Shavuos doesn't depend on the calendar it depends on you. When you count 49 days and you get to day 50, that day is Shavuos whatever the day on the calendar. In the time that Klal Yisrael was Mekadeish the Chodesh Al Pi R'iya. In the time where Iyar could have had 29 days or 30 days, Chag Hashavuos would not come out on the same calendar day every year.

So there are those who Taina that Shavuos shouldn't be the same for everybody, the same thing that some Taina Legabei Shabbos. That Shavuos should be dependent on the person. You count 49 days and the 50<sup>th</sup> day is Shavuos. If you pass the date line it changes things.

Zagt the Posuk, (ויקראתם בַּעֲצָם הַיּוֹם הַזֶּה), Shavuos has an Etzem Hayom. It has a precise day. It is a day that is the same for everyone.

I would add that Rav Henkin's Diyuk of Hashabbos is here too. 23:16 (עד מִמִּתְחַרְת הַשָּׁבֶת הַשְּׁבִיעִת, (תִּסְפְּרוּ הַמְּשִׁים יוֹם). Ha'Shabbos means that it is the same for everyone with the Hai Hayidiya it fits beautifully here as well. One Shavuos for everybody and one Shabbos for everybody. Kol Yisrael Kulanu Yachad. This is a Dvar Halacha on Parshas Emor.

## **2 - Topic - To sleep or not to sleep - That is the question.**

Let me move on to a second thought which is a Gevaldige Mussar. Parshas Emor has the Chagim including Rosh Hashana. In the first volume in Derech Sicha on Parshas Emor, Rav Chaim Kanievsky is quoted as saying the following.

The Mishna Brura in Siman (תקפג:ט) brings (מאן דדמיך בריש שתא) that someone who sleeps on Rosh Hashono (דמיך מזלה) it is not good for his Mazal. I don't know exactly what it means that his Mazal sleeps but it is something that is not desirable. So therefore, the Mishna Brura says don't sleep on Rosh Hashana day.

In the Derech Sicha, the point is made regarding the word (מאן דדמיך) Man D'domich. What does Domich mean? On the Posuk in Tehillim 149:5 (על-משכבותם) (ירגנו, על-משכבותם) the Targum for (על-משכבותם) on their beds is (על דמכיהון). Zagt Rav Chaim, the idea of (מאן דדמיך בריש שתא) is only someone who goes to sleep in bed. Someone who goes to bed and goes to sleep so Damich Mazlei. Damich means Shechiva, lying down in order to sleep. If someone goes into the Beis Medrash and he is drowsy and puts his head down and dozes off that is not Man D'damich. That is not a problem of Man D'damich. The Man D'damich is someone who gets into bed and lies down that is Rav Chaim's point.

There is an important point here that there is a basic difference, a Yesodosdika difference between someone who is tired and he says it is not Kedai to go to the Bais Medrash let me go to sleep and someone who is tired and goes to the Bais Medrash, he goes to a Shiur, he goes someplace and he falls asleep there. There is a fundamental difference in the attitude of the person.

There are many people who don't go to a Mishmar on a Thursdy night, who don't stay up Shavuos by night and they say I fall asleep anyway and it doesn't pay. (Famous last words, it doesn't pay). It does pay. It pays to go to the Bais Medrash and try to learn and make a declaration that you want to learn even if you fall asleep if you do so.

Let me tell you a Gevaldige story. There was a Yid who sat right next to me in my Shabbos afternoon Shiur. Right next to me on my right side for many years and he told me the following story. He said that as he was raising children who were growing up, he kept 3 jobs. He had a

government job until about 2:30 - 3 pm, he taught in the Yeshivos in the afternoon and besides that he did a piece type of job. He had a job in which he got paid on each piece that he produced as a third job.

He would go to Rav Avigdor Miller's Shiur at night and he would fall asleep. One day, he went over to Rav Avigdor Miller and he said that I want to apologize to the Rav that when I come to the Gemara Shiur I fall asleep as I have 3 jobs and the kids are keeping me up at night. Rav Miller said to him it is ok, just don't stop coming. You keep on coming and if you fall asleep you fall asleep. Someday life will get easier. If you stop coming, then when life gets easier you will still stay in bed. This is what this Yid told me.

Why did he tell this to me? He told me that he is retiring and he is moving to Eretz Yisrael to join his son in Kollel there. The fruits of Rav Avigdor Miller's insight. Had Rav Avigdor Miller told him you are coming here to sleep go sleep at home, the man when he was 30 years old would have gotten used to having no night Seder and he would have gone from Shabbos to Shabbos with just being Mavir Sedra. When he retired, there would have been no Hava Amina that he would go sit in Kollel. He listened to Rabbi Miller and he came even though he fell asleep. He came and he made the declaration every night that he wants to learn. When life took a turn and it got easier, he was able to remain awake and his dreams remain dreams.

When the Yeitzer Hora tells you it doesn't pay to go Mishmar, it doesn't pay, you will fall asleep and you are drowsy, it is not pleasant. Nisht Emes. It is not true. It pays to go. The Mishna Brura in Siman Kuf Nun Vav says that it is worth going and falling asleep and not understanding a Shiur for the Sechar of going. Now I am not recommending that is what you do when you get there, but the Yeitzer Hora of saying that it doesn't pay is something that you should ignore. (מאן דמיך מזלך). Someone who goes to bed is a different thing. (דמיך בריש שתא

### **3 - Topic - A fascinating Dikduk point.**

I want to end with a Dikduk point that is fascinating. I mentioned to you in the past that the word Es and the word Ais with a Segal or a Tzeirei under the Aleph is the same word. When there is a Trop on the word then it is Ais. Ais is the real word. Ais is a Tzeirei which is a Tenua Gedolah which needs a Trop. If there is no Trop it becomes a Tenua Ketana and it switches to Es.

The same thing for the word Kol with a Cholom which means all. When there is no Trop it becomes Kol. The same thing with the Bein for the word son. When there is no Trop then it becomes Ben. Most of the time in the Torah it says like this: Kaleiv Ben Yefuna. The Ben and Yefuna are a connected word and there is no Trop on Ben. So it is Ben. You will never find Ben with a Trop. Whenever there is a Trop it is Bein and Baalei Korah know this.

Except one place. In Parshas Emor 24:10 you have the only place in all of Chamisha Chumshei Torah, I would guess in all of Tanach that you have Ben with a Trop. The Posuk is:).

Ben has a Trop on it and it is still Ben and not Bein. That needs an explanation by the Dikduk experts out there. But a Yidiya that Ben and Bein which you should know because I have mentioned in the past. The fact that this is to my knowledge the only one exception I believe that

is mentioned here by the Baalei Dikduk. Ben with a Trop. The only one. At your Shabbos table tell people it is amazing Ben with a Trop and they will all say wow I can't believe it. A way to amaze people.

Have a great wonderful Shabbos and a meaningful Lag B'omer and a wide awake Mishmar tonight. Looking forward to seeing you. A Gutten Shabbos to everybody!

### **Rabbi Reisman - Parshas Emor 5776**

1. As we watch the Chag Hashavuos coming closer with the hope that we are doing something at least to prepare for it. Well, let me share with you today a thought on the end of the Parsha first and that is the Parsha of the Megadeif. As we know, we have at the end of the Parsha the story of the Jew who cursed the Sheim Hashem and Moshe Rabbeinu is told as is found in 24:14 ( הוֹצֵא וְסָמְכוּ כָּל-הַשֹּׁמְעִים אֶת-יְדֵיהֶם, אֶל-מַחוּץ לַמַּחֲנֶה (עַל-רֹאשׁוֹ) וְרָגְמוּ אֹתוֹ, כָּל-הָעֵדָה) and those who heard his curse should do Semicha, should lean on his head (עַל-רֹאשׁוֹ) and after that he is going to be stoned with Misas Sekilah.

The idea of Semicha, of leaning on his head is something we find by Korbanos, something that brings forgiveness (Kaparah) to one who brings a Korban. It is a Chidush here to say it regarding a person who is getting Misah. What is the idea of this Semicha?

A second question. Rashi brings and this is from Toras Kohanim, that (אומרים לו דמך בראשך ואין) (אנו נענשיםבמיתתך שאתה גרמת לך). They say to him your blood is on your own head, we are not going to be punished for your death because you caused it to yourself. Now of course, anytime witnesses bear testimony and cause someone to get Misah it is always true that the witnesses are not guilty, they are not going to suffer.

The one who did the Aveira is the one who brought it upon himself. Why is it Dafka here by a Mekaleil, someone who gets Misah for cursing, that we find such an expression in Toras Kohanim and Rashi that we tell him we are not going to be punished for what you did? This all needs an explanation.

In Leket Sichos Mussar from Rav Issac Sher, he gives an absolutely beautiful explanation based on the Gemara. The Gemara in Maseches Sanhedrin 54 says that when someone cursed the Sheim Hashem and the witnesses hear it and come to say testimony, what are they supposed to do? When Bais Din asks what did that man say, to repeat that would be to utter a curse of the Sheim Hashem. The Gemara says that they would use another word. They would use the word Yofi which is the Gematriya of Elokim. Yakir Yofi Es Yofi. If the person said Kavayochel about the Ribbono Shel Olam something negative, they would repeat the words using the word Yofi in the name of Hashem's name and the reason is because they wouldn't want to utter the actual curse.

Nevertheless, once Bais Din Paskened that the Megadeif is Chayuv Misah, at that moment when they are ready to take him out, Bais Din has to make absolutely sure that the Psak is correct. Therefore, they would call the witnesses back and say well based on your testimony he is

Chayuv Misah and now tell us exactly what he said. The witnesses would utter exactly the words of the curse which had brought Misah on the person that had originally said them. The Gemara tells us that the Dayanim upon hearing it would rip Kriyah and it was something that was a very emotional moment for everyone to express such awful words.

Says Rav Issac Sher, (על-ראשו, על-השמיים את-ידיהם, על-ראשו). These witnesses now went through a very traumatic and dangerous moment. They actually heard something they should not have heard. They said something they should not have said. Under circumstances of course they were to say it. This is sort of similar to the idea that we grew up knowing that we Jews don't eat Treifos. When there was an incident with a dishonest butcher and people ate Treifos, in addition to the Aveira of eating non-Kosher, a certain ideal was broken, a certain sanctity was disturbed. It should be impossible for a Jew to eat non-Kosher meat, and suddenly it happened. That drags people down.

### **Rabbi Reisman - Parshas Emor 5775**

I would like to share with you today a number of Machshavos regarding the Parsha and in particular an idea that is connected to something that we have discussed in the past.

1. Let me start with one of the Halachos of the Bais Hamikdash Sheyibaneh Bim'haira B'yamainu and a Chiddush in the Rambam. The Rambam says in (Sefer Avodah) Hilchos Klei Hamikdash 5:7 that the Kohen Gadol stays in the Bais Hamikdash the whole day (ובית יהיה לו מוכן) במקדש והוא הנקרא לשכת כ"ג. ותפארתו וכבודו שיהיה יושב במקדש כל היום. ולא יצא אלא לביתו בלבד בלילה או משם (שעה או שתים ביום. ויהיה ביתו בירושלים ואינו זז משם). The Kohen Gadol is allowed to go out but he is only allowed to go to his home which is in Yerushalayim and that he doesn't leave beyond there. Naturally this is a Chiddush and it needs a source. What is the source? The Kesef Mishna who always brings a source, in this case does not bring a source for this particular Din. Halo Davar Hu! Everything has a source. Why is there no source brought for this particular Din?

The Kiryat Sefer suggests a source in a Posuk in this week's Parsha. 21:12 (וימן-המקדש, לא יצא). He learns that that is the Mekor for the Kohen Gadol having to stay in the Bais Hamikdash. Naturally that is a Chiddush. This is because the Rambam says that he is allowed to be in Yerushalayim. (וימן-המקדש, לא יצא). But Yerushalayim is Muttar. It seems to be a Raya that Yerushalayim is like the Bais Hamikdash.

This would connect back to a discussion that we have had in the past (Ed. Note: Vayikra 5775) regarding the word Tzion. Is Tzion Yerushalayim or is Tzion the Bais Hamikdash. Here we have a Chiddush that Yerushalayim and the Bais Hamikdash is combined and are both referred to by the same name. If that is so that they can both use the same name, then Tzion too can be referred to as the same name. Im Kain, it is beautiful an idea that the Bais Hamikdash and Tzion are exactly the same thing.

There is another Pshat. The Minchas Chinuch in Mitzvah 136 and again in Mitzvah 171 says the Mekor of the Rambam is from the following absolutely beautiful source and that is the idea that a person who brings a Korban has a Mitzvah of Linah, has a Mitzvah of staying overnight in the

Bais Hamikdash. The Kohen Gadol brought a Korban every single day. Since he brought a Korban every single day so therefore, it would follow that he would have to have Linah every single night. There is a Nafka Mina between the two reasons. If the reason is a Gizairas Hakasuv (ומן-המקדש, לא יצא) or if the reason is a Sevara that he has the Mitzvah of Linah of staying overnight. The Nafka Minah is whether he can go out during the day and go to a different city and then come back home that night. If (ומן-המקדש, לא יצא) is a Chiyuv not to leave so then there is a Din even during the day, there is no exception for during the day. Mashe'ainkain if the Mitzvah is Linah then he can go out and come back. At any rate this is one not well known Din which may have a source in this week's Parsha, of a Kohen Gadol actually staying all day in Yerushalayim.

2. Let me move on to a Halacha that is perhaps more Halacha L'maysedik. We have in this week's Parsha in Perek 23 the Yomim Tovim. Parshas Emor, everyone knows that. There is an introductory Posuk in Posuk 2. (דבר אל-בני ישראל, ואמרת אליהם, מועדי ירוך, אשר-תקראו אתם מקראי ) (קדש--אלה הם, מועדי דבר אל-בני ) (ישׂראל, ואמרת אליהם, אלה הם, מועדי דבר אל-בני ישראל, ואמרת אליהם, מועדי ירוך, אשר-תקראו אתם ) (מקראי קדש--אלה הם, מועדי דבר אל-בני ישראל, ואמרת אליהם, מועדי ירוך, אשר-תקראו אתם ). The whole middle of the Posuk seems to be redundant and Al Pi Pshat it needs some type of an explanation.

The Netziv in the Hameik Davar has a beautiful explanation and he says the following. One would think that the Yomim Tovim are days that are holy because of what took place. In the month of Sivan there are 29 or sometimes 30 days in the month of Sivan and a person would think well Mattan Torah was on Vav or Zayin of Sivan and it became a Yom Tov. L'havdil by the Goyim, you have Washington's Birthday, it is the day he was born and it became a holiday. So too, the Torah was given and it became a holiday. The Yidden went out of Mitzrayim on that day and it became a Yom Tov. The Torah is telling us they are not arbitrary days that something happened to occur and it became a Yom Tov, rather these are Yomim Tovim B'etzem. Before we go back to the Posuk, the Netziv says that it is this way because we have a Mishna in the first Perek of Maseches Rosh Hashono 16a ( בארבעה פרקים העולם נידון בפסח על התבואה בעצרת על פירות ) האילן בר"ה כל באי עולם עוברין לפניו כבני מרון שנאמר היוצר יחד לבם המבין אל כל מעשיהם ובחג נידונין על (המים) that on Pesach Nidonim Al Hatevuah, on Pesach the world is judged for certain things, on Sukkos Nidonim Al Hamayim, on Shevuos Nidonim Al Peiros Ha'ilon. There are judgments on each day in heaven. This did not start with Mattan Torah or Yetzias Mitzrayim. These are days that are B'etzem days of holiness. Says the Netziv, that is what the Posuk is telling us. (דבר אל-בני ) (ישׂראל, ואמרת אליהם, מועדי ירוך, אשר-תקראו אתם מקראי קדש ). These are Moadai Hashem, these are set days for HKB"H from the very beginning of the existence of the world. These Moadai Hashem (אלה הם, מועדי ) (אשר-תקראו אתם מקראי קדש). Now you Jews make them holidays for yourselves. (מועדי ). They are the following. It is a beautiful Pshat in the Posuk. It gives us the insight that in every one of our Mitzvos and every one of our Yomim Tovim there are two Dinim. Of course there is the Kiyum Ratzon Hashem, Hashem commanded us and we have a Yom Tov but beyond that the Guf Hamitzvah has its own value in the Briya from the beginning of creation. The Guf Hamitzvah as we say after Sefiras Ha'omer is L'sakein Es Olamos. It is something that brings perfection to the world. Two parts to the Mitzvah. The Ratzon Hashem, the commandment of Hashem and then that the Guf Hamitzvah its own value, its own meaning on its own.

Rav Elchanan in Kovetz Mamarim explains that if you do a Mitzvah Shelo Lishma you still get Schar. Why? The Ratzon Hashem part you may be missing, but since every Mitzvah has within it Tikunim in the world, you are doing the Mitzvah, the Guf Hamitzvah has its own purpose, and that you are doing even when it is Shelo Lishma. The reverse is true about a person who tried to do a Mitzvah and failed. We say that someone who is Chishuv La'asos Mitzvah V'lo Asa B'yado, someone who tried to do a Mitzvah but B'ones couldn't, he gets Schar. There it is the reverse. There the Ratzon Hashem part he did and the Guf Hamitzvah, the Tikkun Olamos doesn't happen. Each one, the Shelo Lishma accomplishes one and the Chishuv La'asos Mitzvah accomplishes one. Which is significant since there are two parts to the Mitzvah. The Netziv says that is what the Posuk is telling us. (מוֹעֲדֵי יְרֵרָה, אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ). Before they are Moadai Yisrael they were already Moadai Hashem. They are days that HKB"H designated as very special days.

The Netziv adds a bigger Chiddush that it is true about Yom Tov Sheni as well. Yom Tov Sheni She'b'galios he says is Mirumaz (hinted) to in the Posuk. What he means, where it is hinted, I invite you to look at the Netziv and figure it out. But that idea that these days are inherently meaningful days is a very significant idea.

3. In learning the Netziv on the Parsha I read another Chiddush which connects to something which I mentioned two weeks ago (Parshas Tazria - Metzora 5775). As you know, there is a Korban Todah, the Korban of thanksgiving. In the Bais Hamikdash, a very meaningful Korban. As you may also know, generally when we Bentch Gomel, we say Birchas Hagomel those are the occasions where in the times of the Bais Hamikdash a Korban Todah was brought. I mentioned a number of weeks ago that Rav Elyashiv in his Shiurim on Maseches Berachos says what appears to be a big Chiddush. That the Korban Todah is not an obligatory Mitzvah in the sense that under certain conditions a Mitzvah must be performed. No. it is a Reshus Mitzvah. You do it when you feel thanks to HKB"H, you feel grateful to the Ribbono Shel Olam. You are feeling gratitude, you bring a Korban. If you travel through the Midbar and you don't feel that gratitude to the Ribbono Shel Olam then there is no obligation to bring a Korban. If you feel the gratitude then it is a Reshus to bring the Korban. I see that the Netziv says that that is the Kavana of the Torah in Parshas Emor in 22:29 where out of nowhere, it doesn't seem to belong, there is a Posuk (וְכִי-תִזְבְּחוּ זֶבַח-תּוֹדָה, לַיהוָה -- לְרִצְוֹנְכֶם, תִּזְבְּחוּ). It talks about a Korban Todah in middle of rules about Korban Oso V'es B'no, rules of Shemonas Yamim as the age of a Korban. Bang! (וְכִי-תִזְבְּחוּ זֶבַח-תּוֹדָה, לַיהוָה -- לְרִצְוֹנְכֶם, תִּזְבְּחוּ). When you bring a Korban Todah to Hashem bring it according to your desire.

The Netziv says that it is telling us this Halacha. We are here with specific assorted Halachos regarding Korbanos and one of them is when you bring a Todah it is Talui in Lirtzonchem. He comes from another angle. He says a Chiddush even bigger than what Rav Elyashiv says. Rav Elyashiv said you don't have to bring it every time only when you feel thanks, only when you feel grateful. The Netziv says you can bring it even if none of the four occasions which obligates you to Birchas Hagomel. Someone who traveled the ocean, someone who traveled the Midbar, someone who was a prisoner, or was ill, those four are expected to bring a Todah. Beyond that, a person in his Holeich Yeilech of life going about his daily life, if there comes a period when he is grateful to the Ribbono Shel Olam, for that alone he can bring a Korban Todah without it having been any one of those special occasions.

Tonight, HKB"H gave me the Zechus to bring one of my children to the Chuppah. IY"H later today actually on Lag B'omer. For that I express my Todah to the Ribbono Shel Olam, my thanks to HKB"H. Rav Moshe at the end of Parshas Vayechi in the Darash Moshe has a tremendous Vort regarding marriage. He says a Bas Kol goes out and says Bas Ploni to Ploni. What do you need a Bas Kol asks Rav Moshe? We should say that in Heaven it is decreed this man to this woman. Why Bas Kol? A Bas Kol is usually something you hear. Whether you hear it with your ears or at least your Neshama hears a Bas Kol. For that, the Chiddush that Rav Moshe writes is that the goal in married life is for the couple to feel that we hear the Bas Kol, Bas Ploni to Ploni. You make me complete, you make me whole. The two of us belong as one. It is a goal, it is an Avodah in marriage to hear the Bas Kol. That is the only way that it can be, the two of us together. It gives people confidence and Chizuk during the sometimes rocky road of life that a person lives. For that I wish the young couple getting married tonight included with the many who are getting married tonight on this Lag B'omer. The Zechus that they should have that marriage, that feeling, that Hergish of Bas Kol Yotzo V'amar Bas Ploni L'ploni. Wishing a lot of Hatzlacha to all of them. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Emor 5774**

This week in discussing Parshas Emor I would like to share with you two very beautiful thoughts both of which have to do with the part of the Parsha that deals with the Yomim Tovim which are of course here in this week's Parsha. There is a striking difference in the way the Torah expresses the Mitzvah of each of the Yomim Tovim. By every Yov Tov the Yom Tov is called Mikra Kodesh, it is called a day designated as holy. Mikra'ai Kodesh, days of special holiness. However, if as you read the Parsha and you take note, you will see that there is a very striking difference between them and that is this. By almost all of the Yomim Tovim the day is first called Mikra Kodesh, a day of Holiness, and then the Posuk follows up by mentioning the Mitzvos of the day. So for example, let's start with Yom HaKippurim. It says in 23:27 (בְּעָשׂוֹר (מִקְרָא-קֹדֶשׁ) (להודש השביעי הזה יום הכפרים הוא, מקרא-קדש). The 10<sup>th</sup> day of Tishrei is Yom Kippur it is called a day of Holiness and then it goes on (ועניתם, אֶת-נַפְשֹׁתֵיכֶם) with a commandment to fast on Yom Hakippurim. The same thing is true when you get to Sukkos we are told in 23:34 (בַּחֲמִשָּׁה עָשָׂר יוֹם, (להודש השביעי הזה, חג הסוכות שבועת ימים, לירוך (ביום הראשון, מקרא-קדש) 35) and then in Posuk 35 (מִקְרָא-קֹדֶשׁ) and then it goes on to tell you the Mitzvos of the day and various Mitzvos of (פְּרִי עֵץ הָדָר כַּפַּת תְּמָרִים, וְעֵנַף עֵץ-עָבֹת, וְעֵרְבֵי-נַחַל) and so on.

The same thing is true when you go on to the next Yom Tov. To the Yomim Tovim in general. This is the order in which the Posuk goes, it says (מִקְרָא-קֹדֶשׁ) and then it tells you The Mitzvos Hayom which makes sense. Obviously the day is such and such a day and these are the Mitzvos Hayom. However, we have an exception when it comes to the Yom Tov of Rosh Hashono. By Rosh Hashono it is quite noticeable. The Posuk first talks about the blowing of the Shofar, first it mentions the Mitzvah of Shofar and only after that does it say Mikra Kodesh. So that we find immediately after Chamishi, we are taught in 23:24 (יְהִי לָכֶם שְׁבוּת--זְכוֹרֹן (תְּרוּעָה) it is a day in which there is a remembrance in Heaven through the blowing of the Shofar and then (מִקְרָא-קֹדֶשׁ) and then we are told that it is a day of Holiness. The order is inverted and obviously there has got to be a lesson.

Rav Hutner in the Pachad Yitzchok on Rosh Hashono Maimar 28 says a beautiful Hesber in understanding the difference Al Pi Pshat. Every Yom Tov is designated a Yom Tov and Mimeila as a result there are Mitzvos Hayom. Every Yom Tov has its Mitzvah of the day. Rosh Hashono the Torah is telling us is not that way. Rosh Hashono is B'etzem a Yom Hadin. It is inherently a day of Din in Shamayim a day where HKB"H judges the world. It is a day of Din (זְכָרוֹן תְּרוּעָה), it is a day in which we need to be remembered Lizchus and that is why we blow the Tekios. Even if there would be no (מִקְרָא-קִדְשׁ) today, still this would be a Yom Hadin.

I would add that before Mattan Torah there was no Yom Tov of Rosh Hashono, this was already a Yom Hadin. From the very beginning of time Rosh Hashono, Zeh Hayom Haras Olam, a day in which the world was conceived and on this day it is a Yom Tov. Mimeila we are first told Zichron Teruah, that we need to have the Zechusim of blowing the Shofar and then we add (מִקְרָא-קִדְשׁ) that it is a Yom Tov as well. That it is a day of justice, a day of judgment, a day in which we blow the Shofar and Mimeila it was made into a Yom Tov, not the reverse.

This would seem to be a good source for our understanding that Goyim (non-Jews) are judged on this day as well. Malachim Yeichafeizun, some understand that angels are judged on this day, whatever exactly the judgment would mean for an angel but they are judged on this day as well. Therefore, Rosh Hashono is inherently different than the other Yomim Tovim in that it is B'etzem a Yom Hadin and Mimeila a Yom Tov. Whereas other Yomim Tovim are primarily a Yom Tov and Mimeila there are Mitzvos. Ad Kan Divrei Rav Hutner, this is what Rav Hutner says.

With this we can explain something that must have been striking to you as it was to me all the years on Rosh Hashono. Every Yom Tov when we Daven Shemoneh Esrei, we make a Chasimas Hab'rachah with Mekadeish Yisrael V'hazmanim. On Shabbos we say Mekadeish Hashabbos and on Yom Tov we say Mekadeish Yisrael V'hazmanim. It would then follow that on Shabbos we should say Mekadeish Yisrael V'yom Hazikaron that we should say the same phrase, the same type of a Nussach. As a matter of fact it is not that way. On Rosh Hashono we say Boruch Ata Hashem Melech Al Kol Haoretz, first we say that HKB"H is the king of the world and then we say Mekadeish Yisrael V'yom Hazikaron. It is really a double Chasimah which is not typical but besides that we are adding something to the Chasimah which needs an explanation to why Rosh Hashono should be different in the Chasimah than other Yomim Tovim.

According to this though, it is beautiful. Because HKB"H is Melech Al Kol Haoretz this is the day of HKB"H's kingdom the day of his judgment, that is first and then Mimeila it is Mikra Kodesh as well. So that the Chasimah follows the lead of the lesson of the Posuk. Melech Al Kol Haoretz Mekadeish Yisrael V'yom Hazikaron. (זְכָרוֹן תְּרוּעָה) a day on which Hashem judges, where we blow Teruah to be Olah Zikaron L'fanav L'tov and then Mikra Kodesh. A beautiful understanding in this idea the idea of the Yom Tov of Rosh Hashono.

Allow me to move on to a second Nikuda. This Nikuda has to do with this part of the Parsha as well. We find here the idea of (זְכָרוֹן תְּרוּעָה) and of course that is an Asmachta that we don't blow Shofar on Shabbos Rosh Hashono. We know that the reason we don't blow Shofar on Shabbos which is Rosh Hashono is a Takana D'rabanam of Shema Yavirenu Daled Amos. A person may

come to carry the Shofar and therefore, we don't carry the Shofar. The Gemara in the Bavli at least brings an Asmachta from (זְכָרוֹן תְּרוּעָה) there is a day in which we remember the Teruah and we don't actually blow.

The Gemara in Maseches Rosh Hashono 16a (3 lines from the bottom) says that the blowing of the Shofar is not only a Mitzvah of the day but as I mentioned earlier it is there so that it should bring a Zechus on the Yom Hadin. (תקעו לפני בשופר של איל כדי שאזכור לכם עקידת יצחק בן אברהם) (ומעלה אני עליכם כאילו עקדתם עצמכם לפני). Blow the Shofar so that Hashem should Kavayochel remember the Akeida and in that way that will help our day of judgment. Of course the question that is often asked is what about Shabbos Rosh Hashono are we missing this Ma'ila are we missing this Zechus. There is something missing in the day of judgment we don't blow because Shema Yavirenu Daled Amos but we are still missing something.

Rav Schwab in his Sefer on Chumash Mayan Bais Hashoeva in Parshas Vayeira (page # 48) has an extraordinary insight into answering this question. He says that Avraham Avinu had two Nisyonos. Of course his Nisayon was the Akeida itself and Avraham said if Hashem commanded me I am going to do it. Then at the very last moment before Avraham in an exalted state, in a tremendously high state of preparation to be Makriv his son because of Hashem's command, Avraham is told in Beraishis 22:12 (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעֱר) stop don't do it. Stop don't do it? One second, HKB"H told me to do it. Chazal say that Avraham Avinu wanted to and he said to HKB"H let me at least make a nick, let me let some blood, let me get some part of this extraordinary Mitzvah. The Ribbono Shel Olam had to tell him no (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעֱר), don't touch him. Of course Avraham refrained and drew his hand back as much as he wanted to (draw some blood to get the Mitzvah).

We do the same thing. When it comes Rosh Hashono we have this extraordinary Mitzvah of Shofar. We want to blow Shofar and we want to have the Zechus of the Shofar and Chazal come and they tell us Shema Yavirenu Daled Amos, don't do it. That itself is a Zeicher to the Akeidas Avraham. That is a Zeicher to Avraham Avinu's Hanhaga, he wanted something, he wanted it for spiritual reasons. He desired it. The Malach Hashem said (אַל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעֱר) and he refrained.

So we say to HKB"H on Shabbos Rosh Hashono, the same idea. HKB"H we want to blow the Shofar it is a Zechus for us. We are pulling back, we are withdrawing our hands (אַל-תִּשְׁלַח יָדְךָ אֶל) Hashofar because that is the way the Torah is set up that we follow the Takanas D'rabbanan.

This idea of Rav Schwab is a theme that he has written about in other places particularly in his extraordinary Pirush on Sefer Iyov. The idea of Akeidas Hada'as. Besides the Akeida of Yitzchok Avinu there is also an idea of Akeidas Hada'as. Iyov specifically is a type of Akeidas Hada'as. When HKB"H does something to a person which he can't begin to understand and he says to the Ribbono Shel Olam I am prepared. I am going to tie up my Seichel, tie up my logic, tie up my understanding. Why would a Melech Rachaman do this to me and say that I bow my head to your will and I accept it. Akeidas Hada'as, tying up your Daas in deference to the Ratzon HKB"H. In that he is mentioning here this idea that the remembering the Akeida here is remembering the second part of the Akeida, the Akeidas Hada'as. We want very much to do it and we say no. If the Ribbono Shel Olam says no we are on board, then the answer is no. So two thoughts both regarding the Parsha of Rosh Hashono in this week's Parsha.

The question of the week is: this question has to do with the Parsha but also to do with the Mitzvos that we are performing now. Specifically the Mitzvah of Sefiras Omer which is of course mentioned in this week's Parsha. As you know the Gemara says Mitzvah L'min Miyomi Mitzvah L'min Mishivui. It is a Mitzvah to count days and it is a Mitzvah to count weeks. Therefore, we count as for example today is 16 days which is two weeks and two days to the Omer. So we count the days and we count the weeks. But I don't understand because we are not doing them in a consistent fashion. We count the day at the beginning of the day so that on the first day of the Omer we said today is the first day of the Omer. When the night before Shavuos comes we are going to say today is the 49<sup>th</sup> day to the Omer and of course on Shavuos we don't count. When it comes to weeks though, we seem to be doing it in the reverse. We are counting a week only when it is complete, only when it is finished. We count the day when it begins, we count the week when it is finished. We should logically count on the first night of Sefira, today is the first day of the first week of the Omer. Or we should be counting now today is the 16<sup>th</sup> day which is the second day of the third week to the Omer. We should be saying the week of the Omer at the beginning of the Omer just as we say the day of the Omer at the beginning. We seem to be doing something inconsistent. If you want Temimos so then count at the end of the day. Today was the first day, today was the first week. Maybe at the end by Shavuos you should say seven full weeks have passed. Yet you count at the beginning of the day and we count only accumulated weeks, only weeks which are already complete. Logically, it seems to be an inconsistency and I am certain there is an explanation and for that I wait to hear from you. I wish one and all a wonderful Shabbos!

### **Rabbi Reisman - Parshas Emor 5773**

1. I would like to mention two Divrei Halacha in regards to Lag B'omer. First of all, because Lag B'omer falls on Sunday the Rama brings the custom of Ashkenazim that those of us who would normally shave or take a haircut on Sunday may do so and it seems that it is even preferable to do so on Erev Shabbos.

A second Halacha is regarding music and dancing on Motzoei Shabbos the night of Lag B'omer. According to our Minhag to keep Sefira until Lag B'omer, music and dancing is still Assur on Motzoei Shabbos. The frequent places where they have bonfires with music and dancing is not like the Rama. The Rama says that it is still Assur on the night of Lag B'omer. If you will ask so why do people do it? Those Chassidim who keep the Minhag Arizal and they keep the Chumros of Sefira all the way until Shavuos, for them the entire Lag B'omer is Muttar and even the night of Lag B'omer is Muttar, because they are keeping 33 days without Lag B'omer. For them music is Muttar. On the contrary, those that keep the Minhag Arizal, are not allowed to have music and dancing on Lamed Daled B'omer which means Sunday night. If they want to have a night celebration it must be on Motzoei Shabbos. For those of us who keep Sefirah only until Lag B'omer, which is the prevalent Minhag certainly among Ashkenazim, we keep Sefirah until Lag B'omer and after that we hold that music, haircuts, and weddings are Muttar, we are prohibited from music and dancing the night of Lag B'omer that is on Motzoei Shabbos. We are permitted on Sunday night. This is a mistake that many people make. They go Motzoei Shabbos to music

and dancing and then they are Maikil with music and dancing after Lag B'omer as well which is a Tarti D'sasri. You have to choose one or the other.

2. I would like to share with you a Dvar Halacha. What is the source for Minyan. The idea of Minyan needing 10 people. Believe it or not its Mekor is in this week's Parsha. We read in the Parsha as it says in 22:32 (וְלֹא תַחֲלִלוּ, אֶת-שֵׁם קְדוֹשִׁי, וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל) we have the Mitzvah of Kiddush Hashem. To be Mikadeish Hashem B'soch B'nei Yisroel. How many people is B'soch B'nei Yisroel? It doesn't say. We know that there is an idea of Kiddush Hashem B'farhesia, a public Kiddush Hashem. But how many people make it into something public? The Gemara in Maseches Sanhedrin 74b (top line) says ( וכמה פרהסיא אמר ר' יעקב אמר רבי יוחנן אין פרהסיא פחותה ) מעשרה בני אדם פשיטא ישראלים בעינן דכתיב ונקדשתי בתוך בני ישראל בעי רבי ירמיה תשעה ישראל ונכרי אחד מהו תא שמע דתני רב ינאי אחוה דרבי חייה בר אבא אתיא תוך תוך כתיב הכא ונקדשתי בתוך בני ישראל וכתיב התם (הבדלו מתוך העדה הזאת מה להלן עשרה וכולהו ישראל אף כאן עשרה וכולהו ישראל) and learns through a two-step Limud from Korach and then the Miraglim that just like the Miraglim in the case of the sinners of the Miraglim were 10 so too the same thing here you need 10 people to make a Minyan B'farhesya. So this is the idea that we have Minyan being 10. That is in regard to being Mikadeish Sheim Shamayim B'rabim. The Gemara in Maseches Berachos 21b (12 lines from the top) says ( וכן אמר רב אדא בר אהבה מנין שאין היחיד אומר קדושה שנאמר ונקדשתי בתוך בני ישראל כל דבר ) שבקדושה לא יהא פחות מעשרה מאי משמע דתני רבנאי אחוה דרבי חייה בר אבא אתיא תוך תוך כתיב הכא ונקדשתי (בתוך בני ישראל וכתיב התם הבדלו מתוך העדה הזאת א] מה להלן עשרה אף כאן עשרה) and extends this to the idea of Minyan in Davening. So that this is the source of Minyan Asara.

Rav Moshe has a number of Teshuvos regarding the following Shaila and these Teshuvos have to do with the source of Minyan as we have explained. Rav Moshe was asked whether someone who is a Michaleil Shabbos (a Mumar) can count towards the 10 people of Minyan or do you have to have 10 people who are Shomrei Shabbos, who are religious people. Rav Moshe says let's look at the Gemara. The Gemara says that we learn Minyan from the Miraglim and the Gemara goes on to say that maybe the non-Jew should count towards Minyan (in Sanhedrin 74b). Maybe a non-Jew should count towards Minyan. The Gemara responds that it is not so as you need similar to the Miraglim from whom we are learning. The same thing here and therefore, a non-Jew does not count towards Minyan. Says Rav Moshe, so the Gemara is saying that non-Jews don't count towards Minyan. The Miraglim were Reshaim and yet they are counted towards the 10. The Gemara says Dumya D'miraglim. Therefore, a Mumar, someone who is not a Frum person still could count towards Minyan. This is Rav Moshe's Psak.

Although Rav Moshe stresses that when you are making a Minyan in this manner you should not say Chazaras Hashatz. That is, it is enough to be Maikil on this Kula to say Kaddish and Barchu. But to make an extra 19 Berachos not. Therefore, say what we call a short Shemoneh Esrei when counting a non Frum person towards a Minyan. This is Rav Moshe's Psak based on this Limud.

It is interesting that in the second Igros Moshe Orach Chaim, that Rav Moshe was challenged. He was challenged by a questioner who brought to him the Psak of Rav Moshe Rosen who said that a non Frum person doesn't count towards Minyan for Mussaf because you don't accept Korbanos from people who are not Frum. The Minyan towards Korban Mussaf can't be counted if a Frei person is part of the 10. Rav Moshe responds that on the contrary from Rav Moshe Rosen's Psak regarding Mussaf we see that otherwise he would hold that a non Frum person does

count towards Minyan. It is only Mussaf that has a Din of Korbanos that are not brought from a Mumar, there a Mumar doesn't count. But otherwise he does count.

Rav Moshe has a third letter in Cheilek Gimmel. There someone challenged Rav Moshe from the Shela Hakadosh who said that the Miraglim were Tzaddikim. If they were Tzaddikin then we can't learn from there to count towards Minyan even a Rasha. To that Rav Moshe essentially responds that that is not Pashut Pshat. Pashut Pshat when you read the Chumash is that the Miraglim were Reshaim. If they had done Teshuva HKB"H would not have punished them because Teshuva works for an Onesh Bidai Shamayim. Therefore, Rav Moshe stands by his Shitta that a person who is not Frum can still count towards Minyan. I should mention that there is a Teshuva in the Divrei Chaim who disagrees with this Psak who holds that a non Frum person does not count towards Minyan. Either way, my point is that this is a Limud from this week's Parsha.

3. Let me move to a Dvar Mussar. In the beginning of the Parsha we have the rules of a Kohen who is not allowed to be Mitamei. A Kohen Hedyot we are told is allowed to be Mitamei to his relatives. In the language of the Posuk in 21:2 (כִּי, אִם-לְשָׂארוֹ, הִקְרַב, אֵלָיו) (שָׂארוֹ). Rashi says (אֵין שָׂארוֹ אֵלָא אִשְׁתּוֹ). That he is allowed to be Mitamei to his wife. As the Posuk says the other of the 7 relatives as well.

I would like to discuss the idea of (שאר) being a wife. Rashi says (אֵין שָׂארוֹ אֵלָא אִשְׁתּוֹ) the word Sh'air refers to a wife. Now that comes from Toras Kohanim in the Medrash. The Medrash says a few more words. Ain Sh'airo Ela Ishto Shenemar Sh'air Avicha Hi. The Tosafos Yom Tov in Masechese Bava Basra in the beginning of Perek Ches brings this Medrash and he says Divrei Taima Haim. He says this is a Pele. Sh'air means a wife Shenemar (שָׂאֵר אֶבְיָהּ, הוּא) Sh'air Avicha Hi. The Posuk (שָׂאֵר אֶבְיָהּ, הוּא) Sh'air Avicha Hi appears in the Parsha of Arayos in Vayikra 18:12. (שָׂאֵר) Sh'air there means a sister. We are talking about the prohibition about marrying your father's sister and the Posuk says (שָׂאֵר אֶבְיָהּ) Sh'air Avicha and there Sh'air means a sister. The Tosafos Yom Tov says how does the Toras Kohanim seem to understand Sh'air to means a wife? In the language of the Tosafos Yom Tov (in english) you need a real expert to figure out this one. It is a tough Kasha.

I would like to share with you an answer that it says in both the Torah Temimah and actually is written more clearly in the Sefer Haksav V'hakabalah (page # 119). These sources say that the word Sh'air does not literally mean wife. As a matter of fact the Haksav V'hakabala brings from the GRA (the Vilna Gaon) that D'vadai Lashon Sh'airo Hainu Sh'air Bisaro V'lo Ishto. The word Sh'air means someone connected to your flesh. So that a sister is Sh'air (connected to your flesh) and it doesn't literally mean a wife. Why then here do we say that Sh'airo Zu Ishto? So we say that the Posuk says (כִּי, אִם-לְשָׂארוֹ, הִקְרַב, אֵלָיו) the flesh who is closest to him. Closest? Yes, that is a wife. So that the word Sh'air implies someone is from the same flesh. Now we understand that blood relatives can be called from the same flesh. Now what about a wife? A wife comes from different parents? The answer is that this Limud is that Sh'air is from the idea that is found in Beraishis 2:24 (וְהָיוּ לְבָשָׂר אֶחָד). That they are actually one. Husband and wife are one. In that way, the idea of Sh'airo Zu Ishto is important. Sh'airo your wife in the language of the Rashbam there in Masechta Bava Basra 109b (כדכתיב והיו לבשר אחד (בראשית ב)). The Rashbam is saying the Yesod that the Torah Temimah and the Ksav V'hakabala say that Sh'air is the idea of being one

of oneness. Therefore, Sh'airo Zu Ishto is an idea, is a sense of oneness that husband and wife need to have one with the other.

There is an interesting Hagoas Mordechai in the beginning of Maseches Kesvos. The Hagoas Mordechai was asked whether it is proper that Arus V'arusoso, a man and woman who plan to be married, whether they are allowed to live in the same house. To that Hagoas Mordechai responds that they should not live in the same house even if they are planning to be married. He brings two reasons. One is the Issur Yichud problem and Kallah B'lo Beracha Asura L'bayla and there is an Issur Yichud. Secondly, and this is where it becomes interesting, he says that it is not good for a couple that are engaged to be married to spend time living together as they will end up fighting and come to hate each other. There will be fights. He brings from Beraishis 2:21 ( וַיִּפְּלֵ יִרְנָרְ אֶלְרִים ) (תַּרְדֵּמָה עַל-הַאָדָם) when HKB"H prepared Chava for a wedding Adam was sleeping.

This idea is brought in the Rama Even Ha'ezer Siman 51 where he says a Chosson and Kallah shouldn't live in one home because they may come to despise one another. I believe that this is where the custom comes that when the Chosson or Kallah comes to their future partner's family for Shabbos like when the Kallah comes to the Chosson's family for Shabbos that the Chosson sleeps in a different home. This is the source. Here there is an obvious question. We are afraid for them to live together in the same house because they will have too much of each other and they will come to hate each other. What are you talking about? Better they should find out before they are married than after they are married! They are about to get married. If they can't be happy living in the same house they should find out now. Isn't that a Pliya?

The answer lies in the words of the Hagoas Mordechai. A man and a woman who live together in the same house certainly they will come to disagreements certainly they will get on each other's nerves. Marriage only works because there is a sense of Sh'air. There is a sense of Basar Echad, there is an idea of permanence. There is an idea of making it work. Once a couple is married and in the same house assuming they are sensible people and have feelings for each other, they will be able to make it work. The problem is before they are married. If they are going to be together and there is no sense of permanence it is not going to happen. It is not going to end up being able to work because it just doesn't work. Ahava is Gematria Echad. Ahava requires that there be a sense of oneness. If there is a sense of trying it out you can be sure that it is not going to work. This is an important Yesod to understand. The key to Sholom Bayis in a home is not for a husband and a wife never to get on each other's nerves, never to do things that the other doesn't like. It is normal that these things happen. The key rather is to have a sense of oneness, a sense of Sh'air, (שְׂאֵרוֹ, הַקָּרֵב, אֶלְיוֹ), a sense of Basar Echad. When there is a sense of Basar Echad it works.

I love to say this over. I once brought from the Aleinu L'shabaiach on Parshas Metzora. Rav Shlomo Zalman Auerbach's wife passed away and he said at the Levaya I have nothing to ask my wife Mechilah for. It moved everybody. A husband married more than 60 years could say that there is nothing that I have to ask Mechila for, it is very moving. That part of the story I think is rather well known. There is a second part. The Aleinu L'shabaiach brings that awhile later one of Rav Shlomo Zalman Auerbach's Talmidim came to Rav Shlomo Zalman Auerbach and told him we are married for such and such a period of time and we have never had an argument, never had a disagreement. He meant to say that I am following in your footsteps. Rav Shlomo Zalman Auerbach answered you have never had a disagreement with her? Are you divorced, did she die?

The young man was bewildered. To which Rav Shlomo Zalman Auerbach replied it is not normal for a couple that is married to never have a disagreement, to never argue over anything. For that you don't have to ask for Mechila. As long as you treat each other with respect when you disagree, that is fine. But to say that you will have a home where you will never disagree that is not possible.

I will think that all of us married folks will agree that Rav Shlomo Zalman Auerbach's Yesod is not possible and work towards (שְׁאֵרוֹ, הַקָּרֵב, אֵלָיו) A Krovus that is necessary. With that I wish everyone an absolutely wonderful Shabbos and a Freilecha Lag B'omer. Don't forget we are supposed to be preparing for Kabbalos Hatorah!

### **Rabbi Reisman - Parshas Emor 5772**

Let me begin with a beautiful thought from Rav Pam on the Posuk shortly before Revi'I 22:29 (וְכִי-תִזְבְּחוּ זֶבַח-תּוֹדָה, לִי רֶנָּךְ --לְרִצְוֹנְכֶם, תִּזְבְּחוּ) . The Posuk talks about bringing the Zevach Todah. Of course the Korban Todah is a Korban of thanksgiving to HKB"H. (לְרִצְוֹנְכֶם, תִּזְבְּחוּ) , what does the Posuk say. When you bring a Korban Todah to Hashem, (לְרִצְוֹנְכֶם, תִּזְבְּחוּ) , bring it Lirtzonchem, bring it willingly. What is the idea?

Rav Pam cited the Rashash in Maseches Menachos 80 who has the following Chakira. There are two types of Korbanos. There are Korbanos that are Chiyuvi, obligatory Korbanos which you can only bring when there is an obligation. For example, a Korban Chatos can only be brought when there is an obligation to bring the Chatos. There are other Korbanos such as a Shelamim which can be brought voluntarily and it doesn't have to be an obligation. Of course under certain circumstances there is an obligation to bring a Shelamim, however, in other times it can be a Nedava, a straight out donation with no obligation at all.

The Rashash wonders whether the Korban Todah falls under the first category that is it is only brought when there is an obligation to bring the Korban Todah. We know that one has to bring a Korban Todah when he goes through a time of danger and he is saved, such as recovering from an illness or being captured. Or, can it also be brought as a Nedava voluntarily whenever a person wants. This is the Chakirah of the Rashash.

Rav Pam and this is printed in the Rav Pam Hagaddah on page 152 cited a Har Tzvi who brings a Raya (a proof) that a Todah can be brought voluntarily as well. With that knowledge, we turn back to the Posuk and Rav Pam explained as follows. (וְכִי-תִזְבְּחוּ זֶבַח-תּוֹדָה, לִי רֶנָּךְ --לְרִצְוֹנְכֶם, ) .There are times that you bring a Korban Todah. Essentially the obligation to bring a Korban Todah is at those times that today we have an obligation to say Birchas Hagomel. When we have gone through a danger and have been saved. At that time there is an obligation to bring a Todah. The Torah tells us don't wait until you bring a Todah because you have gone through a difficulty and have been saved from it. The Korban Todah is an expression of thanks to HKB"H, and brings one close to HKB"H. Go and do it on your own. Bring a Korban Todah without the need to go through a time of danger. Bring a Korban Todah, express your thanks before it is a time of urgent need. That is the Posuk that Dovid Hamelech says that is found in Tehillim 116:17 (לְךָ-אֶזְבְּחָה, זֶבַח תּוֹדָה) , to you I will bring a Korban offering. If you would be obligated to bring it it

would not be a Chiddush for Dovid to fulfill his obligation. (לִדְבַר-אֲזִבְחָהּ, זָבַח תּוֹדָה) is a Posuk in which Dovid says I will bring the Todah on my own, (לְרִצּוֹנְכֶם, תִּזְבְּחוּ). Bring it willingly which means voluntarily. A beautiful thought on this Lirtzonchem Tizbachu.

Let's move on and talk about Sefiras Haomer something which is in the Parsha of course, and it is also Noge'a because it is a Mitzvah that we are performing.

The Posuk talks about counting Sefira in 23:15 (וּסְפַרְתֶּם לָכֶם, מִמִּזְבֵּחַ הַשְּׁבֵת, מִיּוֹם הַבִּיאְכֶם, אֶת-עֹמֶר ) (הַתְּנוּפָה: שִׁבְעַת שָׁבוֹת, תְּמִימַת תִּהְיֶינָה). The Chinuch says that the counting of Sefira is a preparation for Mattan Torah. However, this is not mentioned at all in the Posuk, there is no hint in the Posuk to Mattan Torah. This is not something so unusual as we find by Rosh Hashono the fact that it is a Yom Hadin is not mentioned. Nevertheless, there should be some sort of a hint or a lesson in the Torah that Sefiras Haomer has something to do with counting down to Mattan Torah.

We can understand it based on a Meshech Chochmo on this week's Parsha. The Meshech Chochmo explains Mitzvas Haomer as follows. A farmer comes to this time of the year the harvesting season and he is busy all day working with the earth working with animals and he could feel very very distant from anything spiritual. So HKB"H says to the person when the harvest season comes I want you to think of me and think of the Torah from beginning to end. You begin with the Omer, with the Shte Halechem. You bring by knowing that you can't eat your first bit of food from the new crop until you first bring an offering to HKB"H. So in the Techilas Haketzira you start with the Omer and the Shte Halechem. Don't end the Ketzira without thinking of me. At the end of the Ketzira you have to leave the Peah and of course the Leket and Schikchah as well, which is mentioned in this week's Parsha. Why is it mentioned here says the Meshech Chochmo because it says in 23:22 (וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרָצְכֶם). This Parsha which talks about the harvest season is coming to tell us to be Mikadeish to give holiness to draw close to HKB"H even when a farmer is working on the field.

If so, we can understand the connection. The whole Mitzvah of Ketziras Haomer and the whole Parsha is a reference to a person being Mikadeish giving holiness to the time that he is involved in his business in the harvest season. The busy season of his business. That of course is a proper preparation for Mattan Torah for accepting the Torah which comes now at the end of the harvest season. This is the Meshech Chochmo's explanation of the Parsha.

I would like to add a small piece to it. It says in Posuk 23:11 (וְהִנִּיף אֶת-הָעֹמֶר לִפְנֵי יְרוּר, לְרִצּוֹנְכֶם). You should lift up the Omer before Hashem, Lirtzonchem, willingly. Again the question is what does it mean willingly, of course all Mitzvos in the Torah should be done willingly.

Using Rav Pam's thought regarding the word Lirtzonchem by the Korban Todah we could apply it here as well. Somebody could bring the Omer begrudgingly, Hashem said that I have to do it so I have to do it. That is not the purpose of the Omer. The purpose of the Omer is that a person should see a connection to HKB"H in his business dealings, in the time that he is busy harvesting. Lirtzonchem Tizbachu, bring it willingly to draw close to HKB"H. Really a beautiful thought.

Let me share with you a Vort from the Tosafos Beracha. The Tosafos Beracha has a beautiful analysis of the Pesukim by the Mitzvah of Sukkah. In 23:42 ( כָּל-הָאֶזְרָח, שְׁבַע יָמִים; בְּסֻכּוֹת תֵּשְׁבוּ, שְׁבַע יָמִים; בְּיִשְׂרָאֵל, יֵשְׁבוּ, בְּסֻכּוֹת ) we are told to sit in Sukkos for 7 days. All those who dwell among the Jews should live in Sukkos. The word Sukkos appears twice in this Posuk. Both times it is spelled Choseir without the Vav which would indicate the Cholem. In the next Posuk it says ( לְמַעַן יֵדְעוּ, דֹרֹתֵיכֶם, כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל, בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם ) that your generation should know that I had the Jews dwell in Sukkos when they left Egypt. In this Posuk Sukkos is spelled Malei with the Vav. Why so?

Says the Tosafos Beracha a beautiful Remez. As you know, there is a difference of opinion to what Sukkah we remember when we sit in our Sukkos. There is an opinion that we remember the huts which the Jews dwelled in the Midbar. There is an opinion that Sukkas apply to the Ananei Hakavod the clouds of glory which surrounded Klal Yisrael. I guess it would be safe to say that it would be good to think of both. When we sit in the Sukkah on Sukkos we should remember both the huts that the Jews dwelled in the Midbar and the Ananei Hakavod the clouds which formed a (Sukkah) tent covering surrounding the Jewish people in the Midbar.

Says the Tosafos Beracha, now it is beautiful. (בְּסֻכּוֹת תֵּשְׁבוּ, שְׁבַע יָמִים) is spelled Choseir missing the Vav as if it is a singular word. Basukkas Taishvu Shiv'as Yamim. We actually sit in only one type of Sukkah, we sit in a hut. We are not able to sit in the Ananei Hakavod these days, so in that Posuk it hints at the singular. (בְּסֻכּוֹת תֵּשְׁבוּ, שְׁבַע יָמִים; כָּל-הָאֶזְרָח, בְּיִשְׂרָאֵל, יֵשְׁבוּ, בְּסֻכּוֹת) in singular form. Then we are told ( לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם, כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל ) that your generation should know that I had the Jews dwell in Sukkos when they left Egypt. Here, it is spelled with the Vav to indicate plural. (כִּי בְּסֻכּוֹת הוֹשַׁבְתִּי אֶת-בְּנֵי יִשְׂרָאֵל) when you left Egypt you dwelled in more than one Sukkah, in the hut as well as within the Ananei Hakavod. Therefore, it is hinted (Mirumaz) by the plural language. A beautiful thought.

So we have a Machshava thought with Rav Pam and the Meshech Chochmo. We have a Dvar Halacha with the Tosafos Beracha and let me end with a Teitch word thought.

The Malbim here in 19:25 talks about the word Haddar which means beauty. The word beauty he says is also used in Hebrew with the word Hod, so it came be Hod or the Hebrew word Haddar. The Malbim explains that the difference is that the word Haddar refers to external beauty, something that is beautiful on the outside. The word Hod refers to internal beauty. Now we can't see the insides of a person as we can't take an x-ray and see his beauty. It means the characteristics of a person which gives him beauty. That is Hod. So Haddar is external beauty and Hod is internal beauty. As it says in Bamidbar 27:20 ( וַנִּתְּתָה מִהוֹדְךָ, עָלָיו ) and you should place your beauty, your glory onto Yehoshua. The word Hod and Haddar are never used together in Tanach when referring to a human being. A human being or an item that is created in this world can either be Haddar beautiful on the outside or Hod beautiful on the inside. Rarely do the two go together.

When we refer to Hashem however, we refer to him as it says in Divrei Hayamim 1 16:27 ( הוֹד, הוֹדְרָה, לְפָנָיו-- {ס} עֹז וְהוֹדְךָ, בְּמִקְמוֹ ). HKB"H has Hod and Haddar both together which tend to be contradictions when we talk about human beings. Because human beings who are beautiful on

the outside tend to be haughty. Human beings who that are beautiful on the inside tend to be less caring about outer beauty.

This fits beautifully with the idea that is mentioned in the Ohr Gedalyahu regarding the poem Aderes V'emunah L'chai Olamim. The Ohr Gedalyahu in a footnote brings that this poem refers to two things which are generally opposites, which normally don't go together. L'chai Olamim by Hashem they do go together. For example, Oz V'anava L'chai Olamim, strength and humility. Human beings who are powerful are usually not a humble person. So Oz V'anava L'chai Olamim that is Hashem's Middah. Or Hadai'a V'haddibur L'chai Olamim. Dai'a is someone who knows a lot. This is someone who doesn't usually talk a lot so it doesn't go together a big talker and an intelligent person. We know Shtika Yafa L'chachamim as it says in Maseches Pesachim 99a top line (מכאן אמרו חכמים יפה שתיקה לחכמים קל וחומר לטפשים). Hagava V'hagedula who would be truly great and have a greatness that is apparent. So too Hod V'haddar L'chai Olamim. It is beautiful. Words that are usually opposites L'chai Olamim. These are my thoughts for the Parsha.

The question of the week is: this Parsha has the Mumin the Mumin that Pasul a Kohen from doing the Avoda in the Bais Hamikdash. The Rambam in the 8<sup>th</sup> Perek of Hilchos Bias Hamikdash counts 90 Mumin. (Ed. Note: for starters I will quote Halacha 1, however, it continues throughout the other Halachos of this Perek ( כל המומין המיוחדין באדם תשעים וזהו פרטן. ) שמונה בראש ואלו הן. מי שאמצע קדקדו שוקע למטה כמו שדחקו בידו. מי שאמצע קדקדו עולה למעלה כמו ביצה. מי שפאת ראשו יוצא כנגד פניו כמו מקבת. מי שראשו יוצא מאחוריו כנגד ערפו. מי שראשו רחב ויוצא מכאן ומכאן עד שתמצא ראשו על צוארו כמו ראש הלפת על העלין שלו. הקרח שאין בכל ראשו שער כל עיקר. ואם יש בו שיטה של שיער מוקפת מאחוריו מאזן לאזן כשר. מי שהיה השער מקיף מאזן לאזן מלפניו בלבד ושאר הראש קרח הוא הרי הוא פסול. מי שהיה השער שלו מקיף את כל הראש סביב מלפניו ומאחוריו ואין שם (שער באמצע גם זה קרח ופסול)). One of the Mumin that he refers to is a Mum for someone who is too tall. According to Chazal that say that Moshe Rabbeinu was 10 Amos tall how could it be that he did the Avodah in the Bais Hamikdash in the Yimai Hamiluim, isn't he a Bal Mum? Tzorech Iyun!

Lag B'omer until Shavuos is a third of the Sefira, the third which is Torah, preparation for Kabbalas Hatorah. Let us all try have a preparation for Kabbalas Hatorah, have a true acceptance of Torah, responsibility in learning Torah properly and in that we will prepare properly for Kabbalas Hatorah.

### **Rabbi Reisman - Parshas Emor 5771**

This week's Parsha contains in it the Mitzvah of Sefiras Ha'omer and Chag HaShavuos which are Inyanei D'yoma. So let's begin with a Vort on Sefira and a Vort on Shavuos and then we will make our way back to the beginning of the Parsha.

23:15 (וּסְפַרְתֶּם לָכֶם, מִמִּקְרַת הַשַּׁבָּת, מִיּוֹם הַבֵּיאָכֶם, אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַת שָׁבֻתוֹת, תְּמִימַת תְּהִינָה) We have a Mitzvah to count Sefira and we are now standing in middle of the days of Sefira. The other night someone asked me a question. When we count we say the number of days, today is the 16<sup>th</sup> day of the Omer. Now in Hebrew when we count, we count using the words Rishon, Sheini, Shlishi, Revii, Chamishi. The Aliyos are called the first Aliya, the second Aliya, the third Aliya.. We use

Sheini, Shlishi, Revii, Chamishi, Shishi. When we count the days of the week we say Hayom Yom Rishon, Hayom Yom Sheini, Hayom Yom Shlishi. So we count the days of the week by saying the first day, the second day, the third day. In that case shouldn't we do the same thing we count Sefiras Omer, this is the first day of the Omer, this is the second day of the Omer, this is the third day of the Omer? Why do we change the manner of counting by saying Hayom Sh'losa Yamim B'omer, today is 3 days to the Omer, shouldn't we say today is the third day to the Omer?

I am not sure what the Inyan is but I would suggest the following. The Posuk says ( וּסְפַרְתֶּם לָכֶם, (מִמַּחֲרַת הַשַּׁבָּת, מִיּוֹם הַבִּיאָכָם, אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַת שָׁבָתוֹת, תְּמִימַת תְּהֵי יְהִיָּה). We understand that we start counting from the day after the first day of Pesach. We interpret Shabbos as a reference to that day. The Tzedokim understood this to mean that it was only on a Sunday that Sefiras Haomer would start. In every year no matter when Pesach fell the Tzedokim would count from Sunday. If so, we may well understand why Chazal instituted a language of Sefiras Haomer that we use in avoiding saying Hayom Yom Rishon, Hayom Yom Sheini, Hayom Yom Shlishi. The language of Yom Rishon is used for Sunday, Yom Sheini for Monday, Yom Shlishi for Tuesday. According to the Tzedokim it was so. The first day was always a Sunday, the second day always a Monday, the third day always a Tuesday. So perhaps the reason why we are Meshane and say Hayom Echad B'omer, Hayom Shnei Yomim B'omer is to avoid the interpretation of the Tzedokim and to say today is 2 days to the Omer and to avoid using a language that would imply Sunday, Monday, Tuesday and of course once we use that language the first 7 days we stay with that language for the whole Sefira.

A thought regarding Shavuot: In this week's Parsha 23:21 ( וּקְרַאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה, מִקְרָא-קֹדֶשׁ יְהִיָּה (לָכֶם--כֹּל-מְלֵאכֶת עֲבֹדָה, לֹא תַעֲשׂוּ: חֲקַת עוֹלָם בְּכֹל-מוֹשְׁבֵי-בְתִיכֶם, לְדוֹרֵיכֶם). The phrase (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם) appears numerous times in Chumash. It is a day which is a day of Holiness. However, here there is a verb that precedes it, (וּקְרַאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה), and you shall announce on this day (מִקְרָא-קֹדֶשׁ) that it is a Holy day, (יְהִיָּה לָכֶם) it shall be for you. It doesn't read properly. ( וּקְרַאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה, (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם) makes sense. But the reading of "You shall call on this day a day of Holiness it shall be to you" seems to be incorrect.

The Tosafos Beracha explains that we find a few times in Tanach that words are meant to be read in both directions. Therefore, he says (וּקְרַאתֶם בְּעֶצְמָם הַיּוֹם הַזֶּה, מִקְרָא-קֹדֶשׁ), that the words (מִקְרָא-קֹדֶשׁ) are read with the beginning of the Posuk, "And on this day you shall announce a day of Holiness". In addition, (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם), the command that "This shall be a day of Holiness to you". So that this is one of those words which are read in both directions. The Tosafos Beracha brings a long list of such words. This is what it says in the Sefer of the Tosafos Beracha.

Based on that I would add an interesting Limud. We can ask why Dafka here on Shavuot does the Torah present the words (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם) in a way that it is read twice, (מִקְרָא-קֹדֶשׁ יְהִיָּה לָכֶם) appears in regard other Yomim Tovim, in Parshas Pinchas for example and it is not read twice.

To answer that question as to why the Torah sets it up this way we look at Chazal. What does (מִקְרָא-קֹדֶשׁ) mean? We find 2 interpretations. In the Toras Kohanim, we find in Parshas Emor, it says (מִקְרָא-קֹדֶשׁ) by Achila, Shesi'a, and Chisus Nekia. Meaning, it is a day you shall call Holy by

eating special foods, drinking special drinks, and by wearing clean clothing. Call it a Holy day, that is one interpretation, the physical pleasures of the day.

The Gemara in Maseches Shevuos 13 says (מקרא-קדש) that it should be a special day of Holiness in which we add blessings and prayers. So there are 2 interpretations of the (מקרא-קדש) Limud. We know that every Yom Tov is a day that has 2 aspects, Lachem (special Mitzvos of the day that are pleasure driven for a person) and Lashem (parts that are meant to create additional Ruchniyos and spiritual growth). The Gemara says that Shevuos is a special Yom Tov in which all agree that you must add Lachem.

On Pesach, Sukkos, and certainly Rosh Hashana, Rav Eliezer holds that a person has a choice and he is permitted to make it Kulo L'Hashem and does not have to make it a day of any physical pleasure (Lachem). He can spend the whole day learning and davening without adding physical pleasure. However, Rav Eliezer is Modeh that on Shevuos uniquely, that all agree that you must add Lachem (physical pleasure). Shevuos which is a day of Matan Torah, Torah and the enjoyment of learning Torah is something which is not a contradiction to the physical pleasures of the world. Therefore, on Shevuos everyone agrees that you need the Achila, Shesi'a, and Chisus Nekia as well.

Based on this we come back to this Posuk. (מקרא-קדש) has two separate meanings. Lachem which is Achila, Shesi'a, and Chisus Nekia and Lashem which is adding blessings and prayers. There are 2 separate meanings which can apply to any Yom Tov. So in a different Yom Tov when it says (מקרא-קדש יְהִיֶה לָכֶם) you have a choice. You can choose the meaning of Kulo Lachem or the meaning of Kulo Lashem. Not so on Shevuos. Therefore on Shevuos we have (מקרא-קדש) twice. Twice but it only says it once. Both meanings are merged into one expression (מקרא-קדש), as if to say that on Shevuos uniquely you need both (מקרא-קדש).

That is the thought regarding Shevuos and a thought regarding Sefira and now we will turn back to the beginning of the Parsha. 21:17 - 18 (אִישׁ מִזְרַעְךָ לְדֹרְתָם, אֲשֶׁר יִהְיֶה בּוֹ מוּם-- יִז) We have the commandment and prohibition against allowing a Bal Mum, a Jew who has some physical abnormality to do the Avoda in the Bais Hamikdash. The language of the Posuk is somewhat striking. We are commanded that a Jew who has a physical deformity is not permitted to do the service of the Bais Hamikdash. The reason is because anyone who has a physical deformity is not allowed to do the service of the Bais Hamikdash. That doesn't seem to make sense. (כִּי) is giving a reason, don't do this because. The Torah doesn't always tell us reasons, however, sometimes it does. Here it says, (כִּי יִחַ אִישׁ מִזְרַעְךָ לְדֹרְתָם, אֲשֶׁר יִהְיֶה בּוֹ מוּם-- לֹא יִקְרַב, לְהִקְרִיב לָהֶם אֶל קִיּוֹ) (כל-אישׁ אֲשֶׁר-בוֹ מוּם, לֹא יִקְרַב). Because anyone who has a Mum can't do the Avodah. So it is saying that one cannot do the Avoda because one cannot do the Avoda. It is a Pliya? That is not a reason, it is just repeating the prohibition.

The Tosafos Beracha interprets as follows. He says the Torah is telling us that there are times that we have a Mitzvah to do and we ask why and there are times that we are told accept the Mitzvah without knowing the reason and do it because you were told to do it.

We find such an expression in the Gemara in Maseches Shabbos 21a (22 lines from the top) (א"ל) (אין מדליקין מאי טעמא לפי שאין מדליקין). Certain types of oils can't be used to light Shabbos candles. Abaya asked why not? The Rebbi said because we don't. He said don't think into the reason, accept it.

Similarly, in Maseches Nidda 60a (9 lines from the bottom) (א"ל אין תולין מה טעם לפי שאין תולין). So we find that sometimes a Rebbi understood that you have to teach a Halacha without teaching the reason. That is what the Torah is saying here as well. (אֲשֶׁר יִהְיֶה בּוֹ מוּם--לֹא יִקְרַב, לְהִקְרִיב לְחֶם אֵל). (פי כל-איש אֲשֶׁר-בוֹ מוּם, לֹא יִקְרַב יָהּ קָיו). The reason is because someone who has a Mum is not allowed to do it. Now this is what it says in Tosafos Beracha.

We can add, why should the Torah do that only here, there are many Chukim in the Torah. There are many Mitzvos Stumim, Mizvos whose meanings are not known to us. There the Torah doesn't use this expression. Only here by a Bal Mum do we use this expression. Why is that so?

The answer would seem to be as follows. There are many Mitzvos whose reasons are not known to us, and we accept it. Any intelligent human being knows that he will not understand everything. For example the Mitzva of Parah Aduma. We know that it is above our understanding to figure out and appreciate why a red cow is used for that particular use. Or why an Esrog is waved on Sukkos with a Lulav. It is a Chok. Don't ask, because.

By a Bal Mum, however, a human being who has feelings, would feel bad. Why should this person not be able to do the Avodah, just because he has a physical deformity? Is he any less of a Jew? Is he any less of a valuable person? Does that make him any less of a human being?

It goes against the usual grain of B'nei Yisrael, Rachmanim, Baishanim, Gomlei Chasadim. We who care for people. When we hear that because someone is a Bal Mum he is ineligible to do the Avodah, we would question it more harshly. You would think why should that be? It is Dafka here that the Torah tells us why? Because. Because I said that a Bal Mum should not be doing the Avodah.

I would add that we are now learning Sefer Yehoshua in the Motzoei Shabbos Navi Shiur. We will come to episodes in Yehoshua which involve a lot of killing and a lot of death, and one wonders, certainly an American in the 21<sup>st</sup> century, so much killing so much death?

Strikingly the Rishonim don't come to explain it, they don't come to apologize for Sefer Yehoshua. It is as if to say this was the command of Hashem and we have to accept it. It is Dafka such an issue, an issue where our sense of fairness is challenged that we have to understand the concept of Ein L'har'er Acharov.

I would like to add a reminder that there is a Mitzva 21:8 (וְקִדְשְׁתֶּם) to be Mekadeish Kohanim and to treat Kohanim in a special way. They should be the ones to lead the Bentching. There are areas in which you are Michuyav to be Michabeid Kohanim. Not to be Meshameish with Kohanim, not to tell them to do work for you or do you favors. If he is working for you for a Parnasa of course he can. Not to be Meshameish with Kohanim is something which in the Yeshiva and I assume in the world is neglected.

**The question of the week is:** There is a Gemara in Maseches Baba Kamma 20a-b (6 lines from the bottom and goes onto 20b) ( א"ל רב חסדא לרמי בר חמא לא הוית גבן באורתא בתחומא דאיבעיא לך ) מילי מעלייתא אמר מאי מילי מעלייתא א"ל הדר בחצר חבירו שלא מדעתו צריך להעלות לו שכר או אין צריך היכי דמי אילימא בחצר דלא קיימא לאגרא וגברא דלא עביד למיגר זה לא נהנה וזה לא חסר אלא בחצר דקיימא לאגרא וגברא דעביד למיגר זה נהנה וזה חסר לא צריכא בחצר דלא קיימא לאגרא וגברא דעביד למיגר מאי מצי אמר ליה מאי חסרתוך או דלמא מצי אמר הא איתהנית א"ל מתניתין היא הי מתניתין א"ל ל לכי תשמש לי שקל (סודריה כרך ליה א"ל אם נהנית משלמת מה שנהנית Rav Chisda was talking to Rami Bar Chama and he told Rami Bar Chama that you missed Yeshiva yesterday and we had such a great Shiur. Rav Chisda tells him the Shiur. Rami Bar Chama said I have a proof to it. Rav Chisda said please tell me. Rami Bar Chama says if you are Meshameish me and do me a favor I will tell you the proof. Rav Chisda folded Rami Bar Chama's laundry and in exchange for that Rav Chisda told him the proof.

The Gemara in Maseches Shabbos 10b (22 lines from the bottom) ( רב חסדא הוה נקיט בידיה תרתי ) (רב חסדא. כהן הוה). If Rav Chisda was a Kohen then what is going on. Why is Rami Bar Chama saying to Rav Chisda to be Meshameish him if it is Assur to be Meshameish with a Kohen. Now you might say that Rami Bar Chama was his Rebbi. However, from the episode in the Gemara it is clear that they were 2 Talmidim of one Rebbi. Rav Chisda tells Rami Bar Chama you missed Shiur yesterday. Therefore, Tzorech Iyun Gadol. How could Rami Bar Chama say to Rav Chisda (לכי תשמש לי), do some service for me and then I will tell you the proof to the Shiur? Rav Chisda was a Kohen?

### **Rabbi Reisman - Parshas Emor 5770**

**21:8** The Posuk says וְקִדְשֹׁתוֹ--כִּי-אֶת-לֶחֶם הַאֱלֹקִים, הוּא מְקַרֵּיב; קֹדֶשׁ, יִהְיֶה-לָּךְ--כִּי קֹדֶשׁ, אֲנִי יְרֹרֶה ה' Rav Pam when honored by Yeshiva after 60 years of being in the Yeshiva, said the following Vort from the Chasam Soifer. There is a Mitzvah to be Mekadeish a Kohen. Rashi brings a Gemara in Maseches Gittin **59b** which is well known אמר מהכא ר' חייא בר אבא אמר מהכא (ויקרא) וקדשתו לכל דבר שבקדושה תנא דבי רבי ישמעאל וקדשתו לכל דבר שבקדושה לפתוח ראשון ולברך ראשון (כא) We honor the Kohen by allowing him to be first in any Davar Shel Kedusha. The Shulchan Aruch Even Ezer Siman Gimmel says if a Kohen walks into a Shul and says I am a Kohen, that is not enough to give him the first Aliyah. This is because we only give someone the Kohen Aliyah if he is Muchzak to be a Kohen. However, a stranger who just walks in off the street needs more proof.

The Rama disagrees and is Maikil. The Rama says a Kohen that walks in is given the first Aliyah. This is the practice that we are all familiar with. What is the reason for the Rama's Psak? If he is a Kohen you are giving him Kohen and if he is not a Kohen, if you would have given the Aliyah to a Yisrael, you wouldn't be honoring a Kohen, so you might as well give him the Aliyah.

Rav Pam asked that this Pshat is Shver because the explanation would only work if he was the only person who said he was a Kohen in Shul. So then you lose nothing by giving him the Aliyah. Even if he was lying a Kohen wouldn't have received the Aliyah anyway. However, what

happens if there are other Kohanim in Shul. The Rama still says that you can give him the Aliyah based on his say so. How can you do that, you are being Mevateil a Mitzvas Asei because it is possible that he is not a Kohen?

The Chasam Sofer answers that the Mitzvah of giving honor to a Kohen is really to give honor to the institution of Kehuna, to give honor to the children of Aaron Hakohen. If someone comes into Shul and says he is a Kohen, perhaps he really is not a Kohen, nevertheless if the reason you are giving him the Aliyah is because you understand that he is a Kohen, and based on that you give him the first Aliyah, you are Mekayeim the Mitzvah of giving honor and Kedusha to the children of Aaron, even though this person might not be a child of Aaron. You gave him the Aliyah because he claimed to be a Kohen so you were giving honor to Kehunah.

How did this happen to be Rav Pam's address at the dinner? Rav Pam said the following. He said when he was given this honor at the dinner and people refer to him as the Gadol Hador and a Talmid Chochom, Rav Pam in his humility said, it causes me pain. He said I know that I am not deserving of these honors, however, the Chasam Sofer gives me comfort. Rav Pam said even if I am not deserving of these honors, since people think I am a Talmid Chochom, and give me honor as a Talmid Chochom, they are honoring the institution of Talmidei Chachamim. They are honoring the Torah. So Rav Pam was able to have comfort in getting this honor.

According to this it would turn out that if a Kohen wanted to serve someone, there is a Machloikes Rishoinim if a Kohen can be Moichel on his Kehunah. The Mechaber of the Shulchan Aruch in the end of Siman 128 says that a Kohen can be Moichel on his Kavod and can serve someone who is not a Kohen.

The GRA says that the Rambam disagrees and says that a Kohen can't be Moichel on his Kavod. The Mishnah Berurah brings it as a Machloikes L'halacha. If there is a Kohen that wants to be Moichel on his Kavod he can walk into a Shul that no one knows him and pretend to not being a Kohen. Then he can be Meshameish someone. Since according to the Chasam Sofer it all depends on what is going on the mind of the person who is having the Kohen work for him.

**21:2 & 21:11** Regarding the Kohen Hedyot the Posuk says, אִלְיוּן לְאָמוֹ בִּי, אִם-לְשָׂארוֹ, הִקְרַב, אֱלֹהֵי: לְאָמוֹ בִּי, the mother is mentioned first. Later when the Kohen Gadol is discussed the Posuk says, אִם-לְשָׂארוֹ, הִקְרַב, אֱלֹהֵי: לְאָמוֹ בִּי, the father is mentioned first. The Ramban explains why at the beginning of the Parsha mother comes first and is silent and by the Kohen Gadol father is mentioned first. Many Meforshim look to answer why the order is changed when it comes to the Kohen Gadol.

Reb Yehoshua Leib Diskin says a beautiful Teretz. The Maharil Diskin writes that the order is based on the people of that generation. The people of that generation were Aaron Hakohen who was the Kohen Gadol. However, at that time both his parents had passed away already. So this Posuk of אִם-לְשָׂארוֹ, הִקְרַב, אֱלֹהֵי: לְאָמוֹ בִּי, would never have to do with Aaron Hakohen. So who would be the first Kohen Gadol that this Posuk would be Nogea to? Elazar Ben Aaron Hakohen. So this Posuk is telling Elazar that when he becomes a Kohen Gadol he should not be Metamei to his father and his mother. If his mother were to pass away first, this would not be Nogea as he would still be a Kohen Hedyot as his father would still be alive. This Shaila would only present itself if his



So these are actually seven weeks of Omer. Seven weeks of an inferior state. A state of sort of a barley Heter. A time that we are lacking Kabbolas Hatorah. Afterwards during the time of the Shte'i Halechem, was a superior time. It is interesting that those who say Hinneni Muchan Umizuman prior to making the Beracha on Sefiras Haomer, mention both Korbanois. We mention **עד וספרתם לכם, ממקרת השבת, מיום הביאכם, את-עמר התנופה: שבע שבתות, תמימת תהינה טו** Without this Vort it would be strange to mention the Korban Omer and the Shte'i Halechem. This is an extraordinary insight into Sefiras Haomer.

**21:13** **יג יקח** **אשה בבתוליה** **והוא,** The question of the week is: There is a Mitzvah for the Kohen Gadol to only marry a Bisulah as the Posuk mentions. The Rambam in Sefer Hamitzvois Mitzvois Asei 38 writes, not only is it a Lav for a Kohen Gadol to marry someone he is not allowed to marry, but it is a separate Mitzvas Asei to marry a Bisulah.

The Rambam also has another Shittah and that is that a Kohen Gadol can't be married to more than one woman. This is because on Yom Kippur it says, Vayikra 16:6 (וּבַעַד בְּיָתוֹ), where Bai'soi is in the singular so that teaches that he is not permitted to be married to two wives.

If so, a person who becomes a Kohen Gadol in all likelihood is already married because he inherited the Kehuna Gedoila from his father. So he is not a youngster of 18. He now has a Mitzvois Asei according to the Rambam of getting married to a Bisulah. The problem is he can't marry someone else because he is not permitted to have two wives. What is he supposed to do? Does every Kohen Gadol according to the Rambam have to divorce the wife he was previously married to in order to marry a Bisulah?

**Rabbi Reisman - Parshas Emor 5769**

In the beginning of the Parsha we are told about the Dinim of Tumas Kohanim and we find different laws for Kohen Hedyot and Kohen Gadol. In 21:2 where the discussion is regarding Kohen Hedyoit, it says (כִּי, אִם-לְשֹׂארוֹ, הִקְרַב, אֵלָיו: לְאִמּוֹ וּלְאָבִיו, וּלְבִנוֹ וּלְבַתּוֹ וּלְאָחִיו) mother first and father second. In 21:11 where the discussion is regarding Kohen Gadol, it says (וְעַל כָּל-נִפְשֹׁת מֵת, ) (לֹא יָבֵא: לְאָבִיו וּלְאִמּוֹ, לֹא יִטְמָא) father first mother second. The Da'as Zikainim Ba'alei Toisafos explain, the Torah's language has it that the greater Chiddush will be second. By the Kohen Hedyot it goes with Loi Zu Af Zu, with mother, father, son, daughter, and brother. Imoi is first because we are 100% certain that she is his mother. There are no witnesses that he is the father, we go with Chazakah and Roiv. We assume that he is the father. This is said by Kohen Hedyot where it is Mutar to be Metamei for these Kroivim. By Kohen Gadol where we are talking about being Asur to be Metamei to Kroivim, the bigger Chidush is the mother, because the father is only known with a Chazakah. This is Shver.

If he is not really his father, then the child is not a Kohen and could be Metamei anyway for this person so why is Aviv the bigger Chiddush? There are 3 Teirutzim for this Shverkeit. 1) The Kli Chemda B'sheim the Chasam Soifer asks, why is a Kohen not allowed to be Metamei? It says in 21:8 that (וְקִדְשָׁתוֹ--כִּי-אֶת-לֶחֶם אֱלֹהֵיהֶּ, הוּא מְקַרֵּב; קֹדֶשׁ, יְהִי-לָהּ). It is because he does the Aavoidah in

the Beis Hamikdash. Once Roiv Paskens that he is a Kohen and can bring a Korban, now he is not allowed to be Metamei except for the seven Kroivim. 2) The Malbim says, it is talking about the Mitzvah of being Metamei. For a mother it is certainly a Mitzvah, however, for a father, perhaps it is not his real father so it is a bigger Chiddush and is still a Mitzvah. 3) At the point that the Parsha says (אָמַר אֶל-הַכֹּהֲנִים), the only Kohanim in the world were Aron, Elazar, and Isamar. They all were not Kohanim because their father was a Kohen. During the Yimei Miluim, Moshe declared them Kohanim with Nevua. By them they are Kohanim no matter what, so the whole Kasha falls away.

People think that a Kohen and a Meis cannot be under one roof. That is nonsense. If a Kohen lives in an apartment house and there is a Meis in another apartment, the Kohen should stay in his apartment and not leave. Tumah travels from one room to another in one of two ways. Either there is an opening between the two rooms of a Tefach, or if there is a door that is closed, however, Soifoi Latzeis, meaning the Meis will be traveling thru this door eventually. That door is considered open right now, it is a Halacha L'Moshe Misinai according to Rashi in Maseches Beitzah. So in our case, the door to the Kohen's apartment is closed, so the Tumah can't travel into the apartment. So the Kohen should stay in his apartment until the Meis leaves the apartment house. If the Kohen were to leave his apartment to the hall, it poses a problem because the Meis will eventually leave his apartment thru the door to the hall, so it is considered as if the door is open now and the hall is full of Tumah now.

There are no special Halachos for Lag Ba'omer except that we don't say Tachanun that day. The Ohr Gedalyahu says, the 49 days of Sefira are divided into three parts. The three parts are K'neged 1) Torah, 2) AVOIDAH, and 3) U'gmillas Chasadim. Each of the three is during one third of the Sefira. That is, the first third that include the days of Pesach is K'neged AVOIDAH. Pesach is of course a Yom Tov of AVOIDAH, as the whole Klal Yisrael brings a Korban. The second third is K'neged Gemillas Chasadim. Pesach Sheini falls during the middle third. It was a Chesed that Hashem made it that you could make up a Mitzvah that you missed. The last third is K'neged Torah because we lead up to Matan Torah. Lag Ba'omer marks the end of the second third. We enter into the time of Hachanah in the Derech of Kabbalas Hatoirah. One of the Shittos is that the Man started to fall on Lag Ba'omer. For 30 days there was Matzah and it took another 3 days for the Man to fall. Chazal even say, Loi Nitna Toirah Ela L'oichlei Hamon which is sort of Merumaz that the Man started then and was a Hachanah for Kabbalas Hatoirah. This may explain why the Talmidim of Rabbi Akiva stopped dying. The Talmidim might have had some faults in other areas of AVOIDAS Hashem, however, that certainly could not be said regarding their Torah learning. So during this third of Sefira that corresponds to Torah the Talmidim didn't die. Rabbi Shimon Bar Yochai who is known as the Meyaseid of Torah Hanistar, has Lag Ba'omer as his Yahrtzeit. This makes a lot of sense based on what we are saying that it is at the beginning of this third that is K'neged Torah. There are seven Sefiros during the seven weeks of Sefira. Chesed, Gevura, Tiferes, Netzach, Hoid, Yesoid, Malchus. An easier way to remember this is again dividing the days of Sefirah into thirds. The days with Pesach in it, corresponds to Chag, Chesed & Gevurah. This is the period of AVOIDAH. The middle period, which corresponds to Gemilas Chasadim have the Sefiros that spell the word Tena meaning give, Tifferes, Netzach, and Hoid. The last third which correspond to Torah spell Yam, Yesoid and Malchus which is the Yam Shel Torah.

Lag Ba'omer is a happy day because the Talmidim of Rabbi Akiva stopped dying. If they all died in the first 32 or 33 days there were no more Talmidim to die, so then what was the big Simcha that they stopped dying? A possible Teretz was suggested. It doesn't mention in the Gemara that all the Talmidim died in one year. It does say that they died during this period. It might have been spread over a number of years. This would answer the question.