

INTERNET PARSHA SHEET  
ON EMOR - 5758

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Tonight, the evening of Friday, May 15, will be day 35, which is 5 weeks of the omer. Don't Forget! The people at Project Genesis

"RavFrاند" List - Rabbi Frاند on Parshas Emor -  
Teaching Fear of Heaven by Example The verse at the beginning of Emor states "And Hashem said to Moshe 'Say to the Kohanim [Priests], the sons of Aaron, and you shall say to them: to a [dead] person he shall not become impure among his people" [Vayikra 21:1]. The construction of this command is very strange. It contains an obvious redundancy in the repetition of the terms 'say to the Kohanim... ..say to them'. The Talmud [Yevamos 114a] infers from here a special obligation for Kohanim to ensure that even their young children (who in general are not obligated in Mitzvah performance) do not become tameh meis [ritually impure (by virtue of contact with the dead)]. The first 'Say to Kohanim' refers to Kohanim over Bar Mitzvah [adults] and the second 'say to them' refers to the Kohanim who are minors. The problem with this is that the drash [homiletic interpretation] is apparently contradicting the pshuto shel mikrah [simple reading of the verse]. There is no indication in the verse that we are speaking about minors. The simple reading is that 'say to them' is referring back to the original subject -- the (adult) kohanim. Rav Elyakim Schlesinger, in his sefer [book] Bais Av offers a new insight into the mechanics of this drasha. In fact, he explains, the entire verse is referring to the adult Kohanim, but the implication of the repetition to the adults is for the benefit of the ketanim [young children]. What does this mean? All of us have thought about the issue of how to teach our children Yir'as Shomayim (Fear of Heaven). We all know how to teach children to do mitzvos. When a boy is young we buy him a pair of Tzitzis. When he gets a little older, we learn Torah with him and we recite Kiddush with him. This is all relatively simple. We teach our children to do the acts and they get into the habit of making brochos [blessings], of davening [praying], and so forth. But how do we instill Yir'as Shomayim? How do we instill in a child a real Fear of Heaven, such that, as appropriate for the child's age, the child should know the severity of doing a sin and should appreciate what it is to do a mitzvah? I think that the only way this can be taught is by allowing the child to see Yir'as Shomayim in the parents. The child will then get the message that there is something to be afraid of. If the child sees his father or mother recoil at the mere thought of eating something non-Kosher; if he sees the trouble his parents go through to fulfill a mitzvah; and if he sees the joy of fulfilling a mitzvah -- that is how a child learns Fear of Heaven. If one is a Yoreh Shomayim himself and he exhibits that fear in actuality -- that is how it gets passed to the next generation.

Who is my own paradigm for Yir'as Shomayim? Those of us who learned in Yeshivas Ner Yisrael of Baltimore from the early 1950s until the early 1970s will think of Rav Dovid Kronglass z"tl, the Mashgiach Ruchni ["Spiritual Supervisor"] of Ner Yisrael during

B'S'D' those years. Rav Dovid was a man who had a true Fear of Heaven. On the Yomim Noraim [High Holidays] he looked and talked differently. Rav Dovid's joy in life was to sit in the Succah -- to just sit there! He exhibited Yir'as Shomayim. He had a true Fear of Heaven. Those of us, who were fortunate enough to have known Rav Dovid Kronglass, at least know what it means to be a Yoreh Shomayim. Unfortunately, today, these types of Jews are few and far between. But this is the basic principle -- if doing a sin is a 'big deal' to a person, it will be a 'big deal' to his child. There is a famous story about the 'Kehilas Yaakov', the Steipler Gaon, z"tl. The Steipler once went on a date to meet a girl and fell asleep on the date. Why did he fall asleep? The Steipler knew on the day before, that he would need to travel the entire following day to meet the girl. Therefore, he stayed up and learned the entire night -- to make up for the future lost learning time. The Steipler figured that he would sleep on the train. However, when he boarded the train and looked at the seats, he was concerned that they might be shaatnez [a mixture of wool and linen material which we are proscribed from wearing]. As a result of that remote possibility, the Steipler did not sit on the seat. He traveled the entire day standing up, after not sleeping the entire night before. Therefore, when they finished the 'small talk' on the date, he fell asleep. That is Yir'as Shomayim. One can preach Fear of Heaven all day long, but a person who observes such meticulousness in observance of mitzvos is one who will be truly impressed! [P.S. The girl in question, who desired this type of Yir'as Shomayim, married him.] The Torah is telling us to tell the adult Kohanim the severity of the prohibition of Tumah -- and to repeat it to them! Put the Fear of G-d in them so that they will become so careful about this prohibition, that it will make an impression even on their children!

"It Makes No Sense" At the end of the parsha we study the famous incident of the blasphemer. The sin of 'giduf' (blasphemy) is euphemistically called 'one who blesses G-d'. It really refers to the opposite action, but we don't even want to say those words. The Toras Kohanim is bothered by the language "And there went out the son of a Jewish woman, and he was the son of an Egyptian man..." [24:10]. The Toras Kohanim asks, "From where did he go out?" and cites the opinion of Rabbi Berachya "he went out from the immediately preceding portion of the Torah". The blasphemer was disturbed by the previous parsha (that of the Lechem HaPanim [the "Showbreads"]). The Lechem HaPanim was put on the Table in the Mishkan, the Tabernacle, every Shabbos and was removed the subsequent Shabbos (when new loaves replaced the old ones) and was eaten by the Kohanim. The blasphemer had a 'problem' with this. He argued that a King should be served with warm, fresh, bread -- not week-old stale bread. "What kind of stupid law is this?", he argued. "This doesn't make any sense!" "This doesn't make any sense!" was the beginning of the end. The end was he cursed G-d. Obviously the Medrash is trying to instruct us, to teach us something. What does it mean "he had difficulty dealing with the parsha of Lechem HaPanim, until he came to curse G-d"? Rav Zalman Sorotzkin, z"tl, points out an interesting fact. What would have happened if this fellow would have waited a week? He would have seen a miracle. The bread was not hard and stale, but retained its freshness for an entire week. He would have had no questions; he would not have -- Heaven forbid -- cursed G-d; and he would not have been put to death. His problem was a question on G-d's Actions and Behavior, something that with the passage of time he would

eventually have understood. But he had no patience to wait. He had to know now, and if it did not make sense to him now, then the whole religion was not worthwhile -- and he cursed G-d. There are a lot of times in life when we don't understand G-d's conduct. We don't understand sickness; we don't understand why the righteous suffer; we don't understand things like Jewish history; we don't understand the Holocaust. We don't understand! It makes no sense to us. But the main thing to remember is 'to us'. G-d, we believe, has His Master Plan. Unfortunately, time and space limit us. In the grand scheme of things, with the passage of time, sometimes, things begin to make sense. This is the lesson of the blasphemer and the Lechem HaPanim. His inability to accept and his lack of understanding led him to a terrible death. Had he had the faith to accept and to wait -- to question but to conclude "I don't know why, but G-d must have His ways" -- had he even waited one week's time, his entire life would have been different. Sometimes only with the passage of time do things 'make sense'. Sometimes it is a week, sometimes years, sometimes centuries -- but in the final analysis we believe that G-d is True and Righteous and "All of the Rock's Actions are Pure, for all His Paths are Just" [Devorim 32:4].

Sources and Personalities Rav Elyakim Schlesinger -- Author of Sefer Bais Av, Rosh Yeshiva in London. Rav Dovid Kronglas -- (1910-1973), Mashgiach of Yeshivas Ner Israel in Baltimore; disciple of Rav Yeruchem Levovitz (1874-1936), Mashgiach of Mir Yeshiva in Europe, spent the war years with the Mir Yeshiva in Shanghai, China. Steipler Gaon -- Rav Yaakov Yisroel Kaniefsky (1899-1985); author of Chidushei Torah called Kehillas Yaakov on numerous tractates; Bnei Brak. Rav Zalman Sorotzkin -- (1881-1966) "Lutzker Rav" (Lithuania), subsequently emigrated to Israel. Authored Ozneim L'Torah Chumash commentary (published in English as Insights in the Torah). Transcribed by David Twersky; Seattle, Washington twersky@aol.com Technical Assistance by Dovid Hoffman; Balt. MD dhoffman@torah.org RavFrاند, Copyright (c) 1998 by Rabbi Y. Frاند and Project Genesis, Inc. 6810 Park Heights Ave. <http://www.torah.org/> Baltimore, MD 21215

emor.98 Shiur HaRav Soloveichik ZT"L on Parshas Emor (Shiur date: 4/22/75)

In Parshas Emor, the Torah says that there is an obligation to sanctify the name of Hashem, Vnikdashti Btoch Bnay Yisrael. The corresponding negative Mitzvah (Lo Taaseh) is stated in the first half of the verse, not to blaspheme the sanctified name of Hashem (Lo Techalelu Es Shem Kadshi). From this verse, we derive the Mitzvah of Yayhareg Val Yaavor, one should submit himself to be killed rather than transgress illicit relationships, murder or idolatry. There also are other situations when one must surrender his life, for instance during a Sheas Hashemad. If one submits himself to be killed in such situations he fulfills the Mitzvah of Kiddush Hashem. Otherwise, he violates the prohibition of Chillul Hashem.

The Rambam (Hilchos Yesoday Hatorah, chapter 5) discusses the laws of Kidush Hashem and Chillul Hashem. He begins with the laws of Yayhareg Val Yaavor and concludes with additional situations of Chillul Hashem that cast aspersions on the Torah or its scholars. For example, a scholar who purchases on credit, or who walks 4 cubits without Tefillin. The Rambam is quoting the Gemara (Yuma 86a) which lists these examples of Chillul Hashem.

The Rav said that the Rambam intentionally connected these different sorts of Chillul Hashem in the same chapter. The Gemara (Sanhedrin 61b) quotes the Machlokes between Abaye and Rava if one worships Avoda Zara out of fear of being killed, is guilty for transgressing idolatry. Tosfos asks, if he does not violate the prohibition in this case, then why is there a Mitzvah of Yayhareg Vaal

Yaavor?

The Rav answered Tosfos question through the Rambam. In Sefer Hamitzvos (Aseh 9), the Rambam says that there is a Mitzvah to sanctify the name of Hashem and to offer our lives in order to that the coercer not think that we have succumbed to denying our faith (Over Al Hadas), even though the Jew knows full well in his heart that he is steadfast in his faith. This is basically the story of Chana and her children where they refused to bow down before the idol even when it would have been obvious that they were picking up the ring and not worshipping the idol. Even if there would have been no transgression of Avodah Zara, one must still fulfill the obligation of Kiddush Hashem to show that the Jew cannot be coerced to surrender his faith.

The Rambam quotes the example of Chanania, Mishael and Azariah who refused to bow down before Nebuchadnezzar and were thrown into the furnace. The Rambam describes their strength at a time when all people, including the Jews, bowed before the wicked Nebuchadnezzar, and no one stood up to sanctify the name of Hashem. Rather all the people were fearful of the king and this brought great shame on all of Israel, because they had neglected and forgotten the obligation of Kiddush Hashem. Their act of Kiddush Hashem, according to the Rambam, returned the honor of Israel. The Rambam stresses that the obligation of Kiddush Hashem is paramount especially during exceptional situations, similar to where the entire world was fearful of the king.

At Har Sinai Hashem gave the Jews the Torah through Kolay Kolos, with a tumultuous reception. Rashi comments that the second Luchos were given without accompanying fanfare, Moshe alone went up the mountain. The tumultuous manner in which the first Luchos were given was an Ayin Hara, which foretold the eventual destruction of those Luchos. The question is: why did Hashem give the first Luchos through Kolay Kolos even though He knew full well that this would foretell their ultimate destruction? The Rav explained that Hashem wanted the nations of the world to recognize the greatness of the Jewish Nation. Avraham was held in the highest regard by the nations of the world. Isaac had less prestige and Jacob even less, and ultimately his children were enslaved by their hosts, the Egyptians. Had the Jew been respected it would have been very difficult to enslave them. Hashem wanted to ensure that His chosen nation would receive the respect that the Am Hashem deserves. This was accomplished through Yetzias Mitzrayim and the first Kabbalas Hatorah soon after the exodus. The nations of the world were gripped with palpable fear, Chil Achaz Yohvei Plashes (which Rambam says refers to Maamad Har Sinai and not the splitting of the Red Sea). All the nations recognized the greatness and uniqueness of the Jewish nation as Hashem returned the honor of Bnay Yisrael. That was the purpose of the Kolay Kolos.

After the destruction of the Beis Hamikdash, the Jews again were not respected. The honor of Am Hashem had to be restored. Hashem told Yeshayahu that the people will perform Kiddush Hashem. Chananiah, Mishael and Azariah returned the honor of the Jewish People years later by making their stand against Nebuchadnezzar and reminding the people of the Mitzvas Kiddush Hashem. Nebuchadnezzar's forcing them to bow down before the idol was Hashem's plan for restoring the honor of Bnay Yisrael, through their act of defiance.

The Mitzvah of Yahareg Val Yaavor includes the concept that the honor of Yisrael should not be diminished. That is why the Rambam includes the different forms of Chillul Hashem, be they transgressing

idolatry, illicit relationships and murder or a scholar who acts in a way that brings shame on Torah and himself: both have the common property of diminishing the honor of Bnay Yisrael. According to the Rambam, when the Jew worships Avodaah Zara, even under coercion, there is still an aspect of Chillul Hashem because he has diminished the honor of Bnay Yisrael.

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yated-usa@ttcc.com Peninim Ahl HaTorah Parshas Emor by Rabbi A Leib Scheinbaum Hebrew Academy of Cleveland  
... "They shall be holy to their G-d." (21:6) The Kohen, whose life is devoted to serving Hashem, is to be relaxed during the avodah, service. He must be totally at ease, focusing all his efforts on executing his role to the best of his ability. Consequently, he is not to permit anything to divert his attention from the job at hand. Dealing with death tends to impede one's concentration. The mere mention of death provokes anxiety. Hence, the Kohen is prohibited from coming in physical contact with a corpse. He may not even be under the same roof as a corpse. The Kohen must also be discriminating in selecting a mate. A woman's ancestry and background are determining factors in her acceptability as a wife for a Kohen. Even the Kohen's physical appearance is under scrutiny. A blemish on his body disqualifies him from serving. The pain or embarrassment of a physical disfigurement can cause emotional stress which, in turn, impedes his ability to perform the avodah in a frame of mind that is not stressed by external pressure. We may wonder why the Torah places such great emphasis upon the external appearance of the Kohen, while ignoring his internal character. Are we to permit an internally blemished Kohen, one whose character leaves much to be desired to serve? Is a Kohen who is vulgar, arrogant, miserly, or prone to anger, any more qualified to serve than the Kohen who is the paragon of rectitude, but just happens to be a baal mum, physically blemished? The answer to this question is simple. Such an impairment does not invalidate him as a Kohen=C4it disqualifies him as a human being! Nothing is novel about a non-mench being excluded from serving in the Kehunah. Such a person should be rejected by society in general! Rav Nissan Alpert, zl, takes a somewhat different approach towards explaining this omission. After the Torah commanded Bnei Yisrael regarding their status of kedushah and the elevated status of kedushah imposed upon the Kohanim, the Torah now states "V'lo schalelu es sheim kodshi," "Do not profane My name." This admonishment concerning chillul Hashem is the heading under which a lack of character refinement is categorized. We are enjoined not to behave in a manner which disgraces Hashem's Name. Studying Torah and performing mitzvos while acting in an unethical manner in dealings with our fellow man makes a mockery of Torah and mitzvos, as well as their= author=C4Hashem. When people see an individual who is reputed to be a great scholar, someone who is punctilious in mitzvah observance, act uncouthly, they perceive a chillul Hashem. Such behavior spreads the inaccurate conception that the Torah does not elevate and refine one's character. This is categorically untrue. One whose character is not refined by Torah study is not studying Torah in the correct manner=C4with the

proper intention and devotion. Regrettably, people are not always aware of this. Consequently, they are m'chalel Hashem's Name. People tend to notice the negative aspect of one's behavior, especially if the individual in question is perceived to be on a pedestal. They never note his positive behavior=C4only his shortcomings. Our responsibility is to be alert, preventing the "opportunity" for people to misconstrue our actions.

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WEEKLY-HALACHA FOR 5758 SELECTED HALACHOS RELATING TO PARSHAS EMOR By Rabbi Doniel Neustadt  
A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

The seventh day is a Sabbath day of complete rest... you should not do any work (23:3)

TOYS AND GAMES ON SHABBOS Hashem gave us the gift of Shabbos, a holy day of rest, to be spent in prayer and Torah study(1). This concept of Shabbos should be impressed upon children as well, even while allowing them the games and toys that are permitted to be used on Shabbos. In this week's Discussion, we will list which of these may be used on Shabbos and Yom Tov, by children under the age of bar/bas mitzvah, and which entail Biblical or Rabbinic violations of Shabbos Labors. [Games involving balls were discussed in an earlier column(2).]

PERMITTED GAMES AND TOYS: Beads - Beads may be strung, but only if the knot in the string was tied before Shabbos(3). Binoculars - Adjusting the focus is also permitted(4). Blocks Board or Dice games - Battleship, Chutes and Ladders, Risk, Trouble, etc. Books(5) - Most poskim maintain that it is permitted to open and close books which have words stamped on their edges as is commonly found in library books. The basic halachah conforms to their opinion(6). In deference to the minority view, however, it is proper not to use such books when others are available(7). Bubbles(8) Cards - After the game is over, the cards may not be sorted by color, type, etc. Checkers, Chess, Dominos Dolls Hide-and-seek, Hopscotch, Jump rope, Tag(9) Lego, Tinkertoy, Bristle Blocks - Most poskim allow playing with these on Shabbos(10). There are, however some poskim who rule stringently(11). Monopoly - Play money is not prohibited(12). Pick-up-stix - If the game is usually played with the score being recorded, it is forbidden to play even if the score will not be recorded. If it is usually played without recording the score, then it is permitted. Sandbox - Water may not be poured into the sand. Scrabble for Junior(13). Stamp collection - May be viewed when collecting stamps is a hobby, not a business. Sticker collections - May be handled when the stickers are easily - effortlessly - stuck on and peeled off. If they are stuck on firmly and will remain intact for 24 hours, it may be prohibited(14). Tent - It is permitted to drape a blanket over a table or chairs so that children can play underneath(15). Tricycle(16) - In an enclosed area only.

FORBIDDEN GAMES AND TOYS: Bells, Rattles, Phones, Whistles - Any object whose purpose is to make noise is Rabbinically forbidden(17). If it makes noise immediately upon being picked up, it is also "severe" muktzeh. Bicycle(18) - Prohibited, because it is generally ridden out of an enclosed area and is liable to require adjustment. It is "light" muktzeh, which may be moved if the space it occupies is needed. Boggle - Usually entails writing words and

recording the score. It is Rabbinically forbidden to play even if the words or the score will not be written. Placing the cubes in the individual slots may also be considered writing, since the letters remain fixed in the board. For this reason Junior Boggle may also be prohibited. Clay, Playdough - Could involve aspects of "Kneading," "Building" or "Writing." Etch-A-Sketch, Magna Doodle Models - Toys composed of parts which are screwed together are prohibited because of "Building". These include airplane or train models, etc. Paper airplanes and boats - Can be played with but not assembled(19). Scrabble, Deluxe Scrabble - Usually requires writing the score. It is forbidden to play even if the score will not be written(20). Deluxe Scrabble may also be considered "Writing", since the letters remain attached to the board(21). Snowball, snowman - Snow that fell before Shabbos is definitely not muktzeh. Snow that fell on Shabbos is questionable muktzeh(22). Almost all poskim agree, however, that a snow man or snow balls should not be made on Shabbos(23). Writing in the snow is prohibited(24). Tile Pictures Tree-climbing - Rabbinically forbidden(25). Weaving, Lanyards - Either yarn, plastic or other materials are all prohibited(26).

**QUESTIONABLE GAMES** Puzzles - The issue is whether putting together shaped pieces to form a word or a picture is considered "Writing". Some poskim prohibit all kinds of puzzles(27) while others allow all kind of puzzles(28). Other poskim allow them only when they are not in a frame and the pieces are not tightly fitted together(29). Wind-up toys - Some poskim allow wind-up toys (cars, robots, etc. without batteries) unless they produce a spark(30). Other poskim disagree(31).

**FOOTNOTES:** 1 Mishnah Berurah 290:7; 307:4-5. 2 Ki Savo 5757. 3 Shemiras Shabbos K'hilchasah 16:21; Be'er Moshe 6:37 4 O.C. 307:17; Chazon Ish (quoted in Tzitz Eliezer 6, pg. 296). 5 See O.C. 307:17 and Aruch ha-Shulchan 11 concerning reading secular books on Shabbos. 6 Shulchan Aruch Harav 340:4; Aruch ha-Shulchan 340:23. 7 Mishnah Berurah 340:17. See Chazon Ish O.C. 61:1 who is more stringent. 8 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16, note 81\*). 9 O.C. 301:2. 10 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16, note 53); Tzitz Eliezer 13:30; Yechaveh Da'as 3; Ohr le-Tziyon 2:272; Be'er Moshe 6:26. 11 Harav S.Y. Elyashiv (quoted in Shalmei Yehudah, pg. 90 and in Yashiv Moshe, pg. 35); Machzeh Eliyohu 69. Harav M. Feinstein is quoted (Sefer Tiltulei Shabbos, pg. 24) as not rendering a final ruling on this issue. It stands to reason that Waffle Blocks, which are loosely connected blocks, would be permitted even according to the more stringent view. 12 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16, note 84). 13 Based on Igros Moshe O.C. 1:135 14 Based on O.C. 317:3 and 340:14. 15 Mishnah Berurah 315:31. 16 Harav M. Feinstein (oral ruling, quoted in Sefer Tiltulei Shabbos, pg. 24); Be'er Moshe 6:16. 17 O.C. 339:1. For this reason, games which have timers that make a noise as the minutes tick by, are prohibited. 18 Kaf ha-Chayim 404:8; Tzitz Eliezer 7:30-1. 19 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16:18). 20 Chayei Adam 38:11. 21 Harav M. Feinstein (oral ruling, quoted in Sefer Tiltulei Shabbos, pg. 25). 22 Mishnah Berurah 338:30 writes that rain that fell on Shabbos is not muktzeh. Some poskim (Har Tzvi - Soser; Harav S.Y. Elyashiv - Shalmei Yehudah, pg. 203; Shemiras Shabbos K'hilchasah, pg. 190) hold that snow is similar to rain, while others (Igros Moshe O.C.

5:22-37; Harav S.Z. Auerbach, Sefer Tiltulei Shabbos, pg. 13) maintain that snow may be considered severe muktzeh. See also Mishnah Berurah 310:32 quoting Chayei Adam. 23 Be'er Moshe 6:30; Shemiras Shabbos K'hilchasah, pg. 190. 24 See Mishnah Berurah 340:20. 25 The details of this prohibition were discussed in a previous column (Shelach, 5757). 26 Mishnah Berurah 344:11. 27 Harav M. Feinstein (oral ruling, quoted in Sefer Tiltulei Shabbos, pg. 25); Harav S.Y. Elyashiv (Shalmei Yehudah, pg. 90). 28 Ohr le-Tziyon 2:272; Be'er Moshe 6:26; Harav C.P. Scheinberg (quoted in Children in Halachah, pg. 140). 29 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16:23). 30 Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 16:14). 31 Harav S.Y. Elyashiv (Shalmei Yehudah, pg. 93); Harav M. Feinstein (orally quoted in Sefer Tiltulei Shabbos, pg. 28). For an explanation of the issues involved, see Discussion to Parashas Shelach, 5756.

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Hamaayan / The Torah Spring Edited by Shlomo Katz

"You shall rebuke your fellow. . ." (19:17) Knowing when to deliver rebuke is always a difficult task. The following story relates to this dilemma.

Rav Moshe Yosef Teitlebaum z"l was Rabbi of Zabarov. Once, during his derashah (sermon), he said, "You might wonder, 'Who is this rabbi that he should rebuke us?' Let me explain with a parable: "There was a town which had a fire chief, whose job it was to sound the alarm whenever a fire broke out. Once, a visitor to the town saw a fire breaking out, and instead of notifying the fire chief, he sounded the alarm. "The fire chief was very upset that his job had been usurped, but any right-minded person would laugh at this fire chief. When the fire is raging, every able-bodied person must rush to fight the blaze. "So it is with me," concluded Rav Teitlebaum. "When I see that the city is on fire, so-to-speak, I must do what I can to quell the flames." (quoted in Tamar Yifrach)

<http://www.jpost.co.il> SHABBAT SHALOM: When Jews must die By RABBI SHLOMO RISKIN

(May 7) "And you shall not profane My holy name, I shall be sanctified among the children of Israel. I am God who sanctifies you." (Lev. 22:32)

The concept of giving up one's life for the sake of God evokes images of fanatics killing innocent people in the wake of their martyrdom. One would hardly ascribe to our temperate and rational Judaism a commandment which makes the giving up of one's life - particularly the lives of children - mandatory. But such is the generally given interpretation of a verse found in this week's Torah portion, which declares that the sanctification of God will come from the children of Israel (22:32). As Rashi explains: "What is the significance of the Scriptural mandate 'I [the Lord] must be sanctified (nikdashti)'? It commands: 'Surrender your life and sanctify My name.'" How can we understand such an extreme demand by the God of compassion? We, the people of Israel, are often referred to in the Bible as *adat hashem*, the congregation - or more literally, the witnesses - of the Lord. It is our mission to see that God is manifest in the world, that His divine presence is felt in the society around us.

Since God is biblically defined as "compassionate, tolerant, full of loving-kindness and truth" (Exodus 34:6), the best way to make His presence known is by fostering acts of compassion, tolerance, loving-kindness and truth. And indeed, the High Holy Day amida prayer declares that "the Holy Lord is sanctified by righteous deeds, and by acts of charity."

Maimonides says the highest form of sanctifying God's name is when a Torah scholar "speaks softly and kindly to all creatures, and receives everyone with warmth... and respects even those who denigrate him, and comports his business dealings in good faith... Behold, such an individual sanctifies God's name, and about him does Scripture record 'You are My servant, Israel, through whom I am glorified.'"

This is a wonderful way to sanctify God's name in a positive fashion. However, extreme evil is sometimes perpetrated, which drives God and godliness from the world - and the individual who understands the desecration is powerless to prevent it; he may even be pressured to participate in such evil - as happened to many collaborators in Nazi Germany and Soviet Russia. In such instances, the Torah says that the only way God can remain in the world is for the good people to refuse to cooperate with the evil - even if they are to be killed as a result, even if their children are to be killed as a result.

There is a clear and obvious distinction between this command and the terrorism of fanatic fundamentalists. The Torah does not allow us to initiate our dying on behalf of God. We are permitted - and even commanded - to allow ourselves to be killed only in a war fought in self-defense, or when an enemy tries to compel us to worship idols (give up our ethical monotheism), murder someone or rape someone, all under threat of death. If we cooperate with those who are destroying morality and reverence for life, then we are helping to banish God and godliness from the world. In such instances, we must give up our lives rather than allow such evil to triumph. Had such been the ethical comportment of the Germans in the period of the Nazis, or of the Communists in the period of Stalin, countless lives would have been saved. No one should allow him/herself to become an accomplice to evil; we must maintain ethical monotheism in the world at all costs. With this understanding, we can begin to see why even children, who generally are not biblically obligated to perform commandments until they are at least 12 (in the case of females) and 13 (in the case of males), are included in this command to sanctify God's name.

The Crusaders, as well as the Nazis, used children for their heinous crimes - and many religious Jewish leaders urged these children to die rather than to submit. On what basis? Rav Yaakov Kaminetzky, a great Torah leader of our generation, made the point in his biblical commentary, *Emet L'Yaakov*, that the word "I must be sanctified (v'nikdashhti)" is in the passive rather than the active voice. He suggests that this unusual construction comes to teach us that the commandment to sanctify God's name applies even to those who are generally not enjoined to perform commandments. The evils of idolatry, immorality and murder must not be allowed; even children may not participate in such desecrations. What's more, when Maimonides codifies the commandment to sanctify the name of God, he begins the section: "The entire house of Israel is obligated to sanctify the name of God..." (Hilchot Yesodai HaTorah 5:1) Introducing a commandment with the expression, "The entire house of Israel," is unusual for Maimonides. And in the Psalms of

Hallel we find the phrase, "He will bless the 'house of Israel... the small ones along with the older ones" (115:12-13). Rav Kaminetzky finds further proof here that the intent of Maimonides was to include children. In an amazing irony of history, only one page of a manuscript written by Rav Moshe Haim of Pietrekov, a Torah sage who perished in the Holocaust, managed to survive World War II. Rav Moshe Haim was the father of Rav Yisrael Meir Lau, presently chief rabbi of Israel. On this page is to be found a religious analysis proving that children are obligated to sanctify God's name - utilizing the same texts brought by Rav Yaakov Kaminetzky several decades later! Shabbat Shalom

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\* TORAH WEEKLY \* Highlights of the Weekly Torah Portion  
Parshas Emor Insights

TRAVELLERS IN TIME "In order that your generations will know that I caused the Children of Israel to dwell in Sukkos when I brought them out from the land of Egypt..." (23:43) Judaism treats women as second-class citizens, doesn't it? I mean, the reason women aren't allowed to do so many mitzvos is that they have to be free to do the cooking and nurse the babies, right? If truth be told, women are not equal to men in Judaism. In some senses they are superior. And if you think that this is just patronizing chauvinist smooth-talk, have a look at the order of Creation: The more advanced was created after the less advanced. What was the last creation in the physical world? Woman. Woman was created after Man - and from Man. Man comes from the dirt and dust. Woman starts off much higher. She comes from flesh and blood. So okay, if women are elevated, why don't they have to do those mitzvos which are time-related, like sitting in the Sukkah? Hashem gave the three festivals of Pesach, Shavuot and Sukkos respectively to the fathers of the Jewish People, Avraham, Yitzchak and Yaakov. Hashem also designated Rosh Chodesh, the first of day of each of the twelve months, as the Yom Tov of the twelve tribes of Israel. The males of the tribes lost their festival of Rosh Chodesh when they transgressed in the incident of the golden calf. As a result, Rosh Chodesh remained only for the women of Israel. But what is the deeper connection between Rosh Chodesh and the Jewish woman?

To make the golden calf, the men demanded jewelry from their wives, to which the women replied "You think a powerless idol can save us?" They refused to give over their jewels. Since the Jewish women had no part in the golden calf, Hashem rewarded them with Rosh Chodesh - a day when they would desist from the routine of the month. What has this got to do with why they don't have to sit in the sukkah? The spiritual well-being of a person requires a constant connection to reality. This connection has to be constantly recharged - like a battery - or the reception will fade and he will drift off into a world of illusion. There is a reality of time and a reality of space. We connect to the reality of time through the time-related mitzvos. A man must pray three times a day at prescribed times. He must wear tzitzis and tefillin. He needs these and the other time-related mitzvos to connect him, to anchor him in Time. It's not that the Jewish woman doesn't have to sit in the sukkah. It's that she doesn't need to. She has her own built-in sukkah. She has built-in tzitzis. She has built-in tefillin. Hashem made Woman with a greater sensitivity to the reality of time and thus she needs less help to maintain her spiritual connection to the real world.

THE ETERNAL FLAME "Command the Children of Israel

... to kindle a continual lamp." (24:2) Go into any Synagogue when it's dark and you will see a small lamp shining above the Holy Ark. It's called the ner tamid - the eternal flame. That lamp is a memorial of the ner ma'aravi (western lamp) of the menorah which the kohanim lit in the Beis Hamikdash. The ner ma'aravi burned miraculously. It never went out. Every evening, when the kohen came to kindle the flames he would find the ner ma'aravi still alight from the previous evening. He would remove the still-burning wick and oil, clean out its receptacle and then put back the burning wick and the oil. Then he would kindle all the other lamps with the western lamp. However, when the Romans destroyed the Beis Hamikdash it seemed that the little solitary flame had been put out forever. In Rome, there stands a triumphal arch built by the Emperor Titus. One of its bas-reliefs depicts the menorah being carried through the streets of Rome as part of the booty pillaged from the Beis Hamikdash. All its lamps are dark. It looks like some expensive antique, soon to languish under the dust of ages in some Vatican vault. But did Titus really extinguish that eternal flame?

The Beis Hamikdash is a macrocosm of the human body. If you look at a plan of the sanctuary in the Beis Hamikdash, you will notice that the placement of the various vessels - the altar, the table, the menorah - corresponds to the location of the vital organs in the human body. Each of the Temple's vessels represents a human organ. The menorah is the vessel that corresponds to the heart.

Why is it that so many young people today are choosing to return to the beliefs and practices that their parents had forgotten, and their grandparents despaired of seeing continued? It is as though some mystical force is transmitted in the spiritual genes of every Jew. A light burning on the menorah of the Jewish heart across the millennia. A light which can never be extinguished, which burns miraculously, even without replenishment of the oil or wicks of mitzvah observance. So, in a mystical sense, the light Titus tried to put out continues to burn in the menorah of the Jewish heart.

But there's more. It would come as a great disappointment to Titus, but the menorah that is collecting dust in the Vatican is not the original Menorah. It is a copy. The original menorah was hidden away (together with the other vessels) in the caves and tunnels under the Temple Mount. If while the Temple was standing the western lamp of the menorah burned miraculously without human assistance, so why shouldn't it go on burning even after it was buried? That western lamp continues to "burn" under the Temple Mount throughout the long dark night of exile. It continues to "burn" to this day. And it will continue to "burn" until Mashiach comes. Then, the light of the menorah of the Jewish heart will be revealed as identical to the light of the menorah in the Holy Beis Hamikdash.

**DOING TIME** "You shall not desecrate My holy Name; rather I should be sanctified among the Children of Israel. I am Hashem Who sanctifies you." (22:32) Two Jews traveling by train to work. One religious; the other - much less so. "Look at this!" exclaims the less religious of the two, tossing the newspaper to his religious companion. There, on the front page, is a picture of a very religious-looking man complete with a long flowing black beard. Underneath the picture the caption reads: **ARRESTED FOR TAX EVASION!** "So much for a long black beard!" sneers the secular Jew. The religious Jew looks at the picture for a while and then says, "Trouble was ... under the beard, he was clean-shaven...." When a Jew puts on a kippah, he becomes an

ambassador for Hashem. His actions are scrutinized by all who see him: If he is crooked in business, no one will call him a crook; they will call him a crooked Jew! However if he's straight, Hashem takes the credit: Our Sages tell us of an Arab who sold a donkey to Rabbi Shimon ben Shetach. Shortly after the purchase, Rabbi Shimon discovered a valuable stone under the donkey's saddle. "I paid for a donkey, not a gem," he said. He promptly returned the jewel to the Arab, whereupon the Arab exclaimed "Blessed is Hashem, the G-d of Shimon ben Shetach."

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Parshat Emor NCYI Guest Rabbi: Rabbi Sholom Steinig Young Israel of Bayside, New York

A capital offense and its penalty are the topics of the closing verses of today's Parshah. A man, who tellingly goes unnamed in the text, curses HaShem's name, r"l. Moshe Rabbeinu did not immediately pronounce judgement, but waited until HaShem specifically told him that the blasphemer was to be taken out and executed. This is one of four places where Moshe Rabbeinu asks HaShem how to pasken a shailoh. Two of these instances involved capital punishment; the other two were the innovation of Pesach Sheni, the second Passover that enabled someone who was ritually impure or unable to reach Jerusalem in time for Pesach to bring the Paschal Lamb a month later, and the case of b'not Tzelofchad, the female heirs who claimed their father's inheritance since he had no sons. In both of these cases Moshe Rabbeinu immediately transmitted HaShem's decision to the people involved. In the other two instances, though, no case here and the ish m'koshesh eitzim, the man who gathered wood on Shabbat, Moshe had the accused men imprisoned, thereby delaying the judgement that had to be carried out for each of them -- the death penalty. The Targum Yerushalmi indicates that Moshe Rabbeinu did this purposely; the first two cases involved only money -- an inheritance and the expenditure for a sheep. As opposed to such netary cases, capital punishment, once carried out, can never be retracted. Moshe Rabbeinu set an example for all future courts to be overly deliberate and careful in those laws that involve a person's life.

There is more to be learned from this story besides circumspection in judgement. The Midrash tells us that the young man who was executed was none other than the son of the Egyptian taskmaster that Moshe had killed in Mitzrayim. How did this rasha come to have a Jewish son? The name of the young man's mother, told to us only after he had blasphemed, was Shlomis bat Divri. Our Rabbis explained at her name described her qualities - Shlomis because she was always saying "Shalom Aleichem" to people whether she knew them or not, and Divri because she was a "medaberet", a constant chatterer. Because she was so inappropriately outgoing with strangers, the Egyptian took her friendliness to be a romantic advance, and he snuck into her house pretending to be her husband. When her real husband came home and saw the taskmaster leaving, he guessed what had happened and confronted the man. The result was

that the Egyptian began striking the Israelite slave, who was rescued by Moshe's intervention. Shlomis, in the meantime, was pregnant, and bore the Egyptian's son. Rather than learn from her harsh lesson and try to be more appropriate in her demeanor, she continued to be loud, outgoing and forward. Now, however, it was not she and her husband who suffered for her behavior; it was her son. Having an absentee mother -- not because she had to work, but because she felt she had to hear and read lashon hara (gossip and slander) -- meant that Shlomis' son did not have a parent actively involved in his religious upbringing, and had no positive role model at home.

Although she knew that the son of a wicked Egyptian father might be at great risk for leaving the path of Torah, Shlomis allowed her son to be raised himself, never training him in Jewish values or personality traits. As a result, his tragic fate was soon sealed. The Midrash fills in the rest. Feeling that he wanted to connect with his family, the young man decided to encamp with his mother's tribe of Dan.

Informed that he, as the son of an Egyptian man, could not join them because tribal lineage comes from the father, the young man responded by cursing HaShem Who had given us these laws. Thus, his lack of education led directly to his horrific crime. His mother's desire to talk had usurped his right to a religious education, and ultimately he talked in a way that cost him his life. Finally we

see that the Torah blames the mother more for her son's lapses than the son himself. Once the crime is described, the text identifies his mother by name, as if to say that it was only because he was her son that he could have committed such an atrocity. His name remains forgotten, and he is known only as the son of the Egyptian taskmaster and the gadabout Shlomis. The Torah recognizes that, with such a heritage, it was almost a foregone conclusion that, without a dedicated effort by his family to overcome his deficient genetic makeup, his would be a sad end. We see that a mother's pattern of behavior can become a curse for her child. How important is it that we realize constantly that any action in front of a young person sets an example, and that every word spoken can have more impact than a sermon. Everything about this account points towards the

crucial importance of chinuch, a well-planned and properly implemented program of Jewish education. In Moshe Rabbeinu we have the methodical educator who knew when not to hurry a decision, and was not ashamed to have it recorded for all time that he did not always know the answer. In Shlomis we have the antitheses of the dedicated, effective teacher. If the parent doesn't care, the child is sure to care even less.

Interestingly, we read this story just a few weeks after Pesach. The Pesach Seder shows us the effectiveness of properly channeled educational efforts. Jewish mothers (and fathers) reject the example of Shlomis by means of their labor. By committing weeks of work to prepare, parents demonstrate the importance of commitment to Pesach and to Jewish tradition. By presenting the Haggadah in a careful, loving way, we see the Seder not as a time-consuming burden, but as it truly is - a multi-sensory, interactive lesson, complete with songs and role playing. In so doing, parents guarantee that the Seder will be one of the best remembered and most consistently commemorated rituals in Jewish life. Every one of

us is a teacher, every one of us is a paragon, and every one of us is on display in almost everything that we do. We do not only have an obligation to educate and train our own children. We must also recognize that a Torah observant person never leaves the rostrum; the lessons never end. More than what we preach, the way we speak and behave in everyday practice will influence those who come after us.

May we learn from the lesson Shlomis, and pray that the day may soon come when none of our children suffers from Jewish ignorance, and all parents are practicing models of the Torah's ideals.

A Project of the National Council of Young Israel Kenneth Block, Internet Administrator kenblock@youngisrael.org Visit our Web Site <http://www.youngisrael.org>

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