



MENUCHAV'SIMCHA

Candle Lighting 7:40PM

Vol. 14 Issue 12

Parshas Emor 5778

THE WORLD OF 50

BY RABBI YOSEF PRUPAS

This week's parsha begins with the laws concerning the elevated status of Kohanim. It is hard not to have a tingling of jealousy for those born on such a pedestal. What makes them better than us? Perhaps the following will help give us a healthier perspective.

Parshas Emor concludes with the *Moadim*. Among them is Sefiras Ha'omer. The **Nesivos Shalom** points out a number of difficulties. Why aren't the details of this time period clearly stated, instead of being written in the obscure form of "*Mimacharas HaShabbos*" (the second day of Pesach, as explained in the gemara)? Why does the holiday of Pesach have the unique status of being referred to as Shabbos as well? The parsha also doubles its reference to *Mimachras HaShabbos* – why? These questions are answered by the Nesivos Shalom. Before we bring down the Nesivos Shalom's beautiful thoughts, let us focus on a comment of the Ramban.

The Ramban notes that the counting of Sefira for 49 days, and the counting of 49 years leading up to Yovel in the 50th share a common purpose. What is it?

A possible explanation can be found in the words of the Meshech Chochma in this week's parsha. The **Meshech Chochma** writes that there is a clear distinction between Shabbos/Shemitta and Yovel. The Kedusha of Shemitta and Shabbos is independent of the Jewish People. Shabbos and Shemitta will occur regardless. Yovel, however only occurs with the blowing of Shofar, freeing the slaves, and returning land to its original owners. Its level of holiness is similar to Yom Tov and Rosh Chodesh which depend on the sanctification of Beis Din/the Jewish People of the new month to establish the dates of Rosh Chodesh and the Moadim. Therefore Yovel, with its freeing of slaves, is rooted in the fundamentals of the leaving of Egypt. This explanation seems to contradict a clear parsha in the Torah, that repeatedly refers to the first day of Pesach, the day we left Egypt, as Shabbos (*Mimacharas HaShabbos*), not a Yom Tov!?

Now we can return the Nesivos Shalom. The Nesivos Shalom explains that there are in fact two "50's". The 50 that includes the first day of Pesach, and the 50 that includes the day of the giving of the Torah. However, they are fundamentally one and the same. The miracles and revelation of Hashem on the first day of Pesach put the Jewish People on a level that had no connection to where they were really holding. It showed them their potential. Afterwards their job was to move toward their potential, a process of 49 days. This period was followed by the

acquiring of Torah from above, not a direct outcome of their labor – rather in merit of their work. This demonstrated that although we may put in the effort, ultimately it all comes from Hashem. The beginning and ending of Sefira with Shabbos (Pesach with its facet of Shabbos, and concluding with the gift of Torah on Shabbos, the day of the week of Matan Torah) reminds of the true freedom of mind that comes with the realization that everything begins and ends with Hashem. Starting in the "pits" and ending up in the most elevated

THERE ARE IN FACT TWO "50'S". THE 50 THAT INCLUDES THE FIRST DAY OF PESACH, AND THE 50 THAT INCLUDES THE DAY OF THE GIVING OF THE TORAH.

place, both realities carry the sanctity of Shabbos. Having the deepest Emunah and working on both in the hardest spiritually and easiest of times, brings a person back and close to his Creator. All the "ups and downs" are from Hashem, and are rooted in the concept of Shabbos (Heaven imposed sanctity).

The above idea ties Yovel to Sefira, as seen from a **Zohar** quoted by the Meshech Chochma. The Zohar in Parsha Tetzveh says the words "*b'shnas chamishim tashuvu*" allude to the world of teshuva, and the world that Torah came from. The Zohar goes on to explain that through the counting of 49, representing the 49 facets to Torah, one merits "*Bina*" - the ability to truly understand Torah. This process began with "*v'chamushim alu b'nei Yisroel*" (see Rashi's commentary at the beginning of Parshas Beshalach for the simple meaning), which the Zohar explains that the word "*chamushim*" hints to *chamishim*, 50, that the whole process of leaving Egypt was only because of the 50th day on which they would receive the Torah. Both Sefira and Yovel are rooted in the world of leaving bondage for true freedom.

The author of the above Zohar, **Rabbi Shimon bar Yochai**, truly reflected all that was written before. With a level dedication of *Emuna* and *Bitachon* above and beyond the norms of his time, he merited an understanding of Torah unknown to anyone of his time. He lived in the world of Shabbos, the day of *Emunah* and *Bitachon* that everything is from Hashem. He demonstrated that the last halacha of the Rambam in the laws of Shemitta and Yovel was truly possible (the Rambam writes that not only Sheivet Levi, but anyone who chooses to fully devote himself to Hashem, Hashem will provide for him as He did for the *kohanim* and *Leviim*.) Knowing that the level of Kehuna is a reality for everyone, changes one's perspective of the pedestal that the Kohein is placed on. Because if one really understands what it means to be a kohein, that everything is ultimately from Hashem, he can embark on that journey to be part of the "portion of Hashem." You just have to believe it!

DVAR HALACHA



Pas Akum - Should We Tell Him?

LAWS OF PAS AKUM, PART 4
BASED ON THE SUNDAY MORNING HALACHA SHIUR
GIVEN BY RABBI Y. BIBERFELD, ROSH KOLLEL

WRITTEN BY: OVADIA GOWAR

We've learnt previously that Chazal forbade eating *pas akum* (bread of a non-Jew) because of the concern of *chasnus* (intermarriage). But what do you do if you see someone eating *pas akum*, and that someone isn't aware (he thinks it is *pas yisroel*). Do you have to stop him? You could argue that since he doesn't know that a non-Jew made it, there is no *kiruv ha'daas* (closeness), and hence there is no concern of *chasnus*. If the basis of the *issur* (prohibition) is removed, perhaps the *issur* itself is also removed. Or you could say like the Taz and argue in the other direction, that Chazal didn't distinguish (lo plug), even if *chasnus* doesn't apply. The Chikeikei Lev (brought in Darchei Teshuvah) deals with this question and brings 3 proofs to be lenient.

Proof 1: Laws of Niddah: A husband may not eat the leftovers of the wife's food when she is a *niddah* (because this could bring him to *kiruv ha'daas*; he's only eating it because of his closeness with his wife). But if she enters the room and sees him drinking or eating from her leftovers, without him knowing that it was hers, then the halacha is that she does not have to say anything. The Chikeikei Lev says that we can apply the same principle to our case with *pas akum*.

Proof 2: Laws of Mourning: A person's relative died and only his wife knows. She does not have to inform her husband about it. He therefore doesn't have the status of an *avel* (mourner) and may engage in marital relations.

Proof 3: Gemara Eruvin 64b: An incident happened with Rabban Gamliel, who was traveling on a donkey between cities, with Rabbi Ilai walking behind him. Rabban Gamliel saw some bread on the ground. He

[cont. on back]



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MENUCHAV'SIMCHA

DVAR HALACHA



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KOLLEL News

MAZEL TOV:

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DAVID AND SHARYN CHASE ON THE ENGAGEMENT OF THEIR SON, AKIVA.

RONALD AND MARGUERITE WERRIN ON THE BAR MITZVAH OF THEIR GRANDSON, NOACH ELIYAH SIMON, IN ISRAEL.

DALE DUNOFF AND FAMILY ON THE BIRTH OF A GRANDSON, BORN TO RABBI AND MRS. ELI DUNOFF.

CONDOLENCES TO:

GITTEL HILIBRAND ON THE LOSS OF HER FATHER, DR. JOSEPH KUNIANSKY A"H.

DAVID WIENER ON THE LOSS OF HIS FATHER, RABBI MARVIN WIENER A"H

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS
A SHIUR FOR WOMEN

THE FIVE SURVIVING STUDENTS
OF RABBI AKIVA:
TRUE ACQUISITION OF TORAH

GIVEN BY
MRS. SIMA GREER

THIS SHABBOS, PARSHAS EMOR (MAY 5)
AT THE HOME OF **DAHLIA OCKEN**
221 UPLAND ROAD, MERION STATION

4:40 P.M. - 5:25 P.M.

HOPE TO SEE YOU THERE!

DAVENING TIMES:

Friday, May 4:

7:40PM Candle Lighting

7:58PM Shkiya/sunset

Shabbos, May 5:

8:15AM Shacharis

8:51AM/9:27AM Latest Krias Shema

Ramban Shiur by Rabbi Eskenazi

5:30 SHIVIT

6:30PM Mincha

7:59PM Shkiya/Sunset

8:54PM Ma'ariv

9:11PM 72 minutes

10:30PM Rabbi Reisman's Shiur

KOLLEL'S 19TH ANNUAL LECTURE WITH

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*The Primacy of Torah:
Appreciating the Essence
of Shavuos*

Monday, May 14, 2018
at the Levering Mill Tribute House
(Formerly Bala Woman's Club)
382 Bala Avenue, Bala Cynwyd, PA 19004

instructed Rabbi Ilai to take them (because of the principle of "ain ma'avirin al ha'ochlin" (don't pass over food); it is a *bizayon* (disgrace) to leave food on the ground). Rabban Gamliel met a non-Jew further down the road. He started talking to the non-Jew as if he knew him. He then instructed the non-Jew to take the bread from Rabbi Ilai. When Rabbi Ilai met the non-Jew, he asked him if he had ever met Rabban Gamliel before, seeing that Rabban Gamliel spoke to him with such familiarity. The non-Jew replied that he had not. Rabbi Ilai then said that Rabban Gamliel must have had *ruach hakodesh* (divinely-inspired knowledge) to know the non-Jew's name without ever having met him. Rabbi Ilai said that he learned from this incident with Rabban Gamliel that bread goes after "*rov holchei derachim*" (the status of the majority of passers-by). Since the majority of passers-by in this area were non-Jews, the bread was assumed to be *pas akum* and this is why Rabban Gamliel did not allow Rabbi Ilai to eat the bread. The *meforshim* (commentators) ask on this Gemara: Maybe Rabban Gamliel did not allow Rabbi Ilai to eat the bread because Rabban Gamliel had *ruach hakodesh* and therefore he knew it was *pas akum*. The Chikeikei Lev suggests that to get around this difficulty you must say that even though Rabban Gamliel knew through *ruach hakodesh* that the bread was *pas akum*, since Rabbi Ilai didn't know, Rabban Gamliel had no obligation to tell him. Therefore the only reason why Rabbi Ilai could not eat the bread was because *rov holchei derachim* were non-Jews. So this is another proof that one doesn't have to tell someone who is unknowingly eating *pas akum*.

Remember to turn to our rabbonim for guidance and the actual halachah



RIDDLE OF THE WEEK

Why by a Kohein Hedyot does the Torah mention the mother before the father, and by the Kohein Gadol the order is reversed?

ANSWER TO LAST WEEK'S RIDDLE: **Q.** Aside from the two goats of this week's Parsha, what other sacrifices require (*l'chatchila*) that both animals should be exactly alike, ? **A.** The two sheep and birds brought by the Metzora

STORY

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THE BEST MERCHANDISE

CONTINUED...

The Rabbonim finally agreed to the urgent request of the young ger, and spent much time and effort on his Jewish education. The time came when Onkelos could no longer delay his return to Rome. Confident in G-d's help, he parted from the Sages who had become his revered teachers, and embarked on his trip home.

After his arrival in Rome, he paid his due visit to the Emperor Hadrian, who quickly noticed the deep change that had come over his nephew during his long absence. It was a more humble, yet wiser Onkelos, who now stood before him, than the one who had left to study commerce. "What has happened to you, my dear nephew? Did you meet failure in your business ventures, or did any one dare to harm you?" the emperor asked him. "Who would harm the nephew of the mightiest man in the world?" replied Onkelos with a smile. "Why then do I see such humility in your countenance, my nephew?"

Onkelos decided to be straightforward. "I cannot but tell you the full truth, my dear uncle. The reason for the change in me is the fact that I spent much time and effort in the study of Torah, the Law of the Jewish people. What is more, I even went so far as to adopt the Jewish religion as my own."

Emperor Hadrian's face grew red with fury over his nephew's confession. This spelled the end of Onkelos's political career and deprived him, his uncle, of the one on whom he had counted heavily in his future political plans. When his fury abated, Hadrian felt that he should give his nephew a fair chance to explain his behavior before doing anything to punish him. "You have thoroughly disappointed my high hopes and expectations of you. Yet I am curious to know what caused such unbelievable foolishness on the part of such a clever young fellow as you. Perhaps there was some young woman who trapped you against your will?" "My dear uncle and friend, to be frank, I must state that no such reason was at the root of my change of religion. What prompted me to take such a weighty step was none other than your sound advice before I parted from you." "Angrily, Hadrian retorted: "I would be the last man to advise you so stupidly." "Yet remember, dear uncle, before I left, you advised me to search for merchandise that had the promise of being a best-selling article. On my extensive trips and thorough study of many countries and conditions, I did not discover any merchandise that, at the present time, is considered lowlier or cheaper than the Jewish religion and the Jewish people. Yet, there is also no doubt in my mind that it will become the most valuable merchandise of all in the future. As the Prophet Isaiah said: 'Thus said G-d, the Redeemer of Israel, the Holy One, to him who is despised by men, to him who is abhorred by nations, to the servants of rulers; kings shall see it and rise up; princes, and they shall prostrate themselves.' I should think no reasonable businessman would miss the chance of such great profit."

Hadrian recognized his nephew's conviction, and despite his regret and sorrow, he let him go. He did nothing to interfere with Onkelos's open conversion to the Jewish faith, and his life as a pious and observant Jew.

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