



לעילוי נשמת

David ben ImaShalom

# Sha'arei Eliyahu

## Table Talk

## פרשת אמר

### SHABBAT SCHEDULE

Mincha	7:00 PM
Candle Lighting	7:45 PM
Shacharit	8:30 AM
Shabbat Derasha	5:45 PM
<b>Mincha</b>	<b>7:20 PM</b>
<b>SUNSET</b>	<b>8:03 PM</b>
<b>Aravit (Shabbat Ends)</b>	<b>8:51 PM</b>
Rabbenu Tam	9:16 PM

### The apple never falls far from the tree

This week's Parasha says: tell to the Kohanim that they should tell their children that Kohen has to be special. He isn't allowed to become impure he must know his rules and regulations and needs to be very careful. The older ones should talk about their young ones. As we said previously in Pirkei Avot; the mood that the father teaches his child plays a big role to that child in the future. Mesechet Sukkah 56b brings a story of Miriam the daughter of Bilga a Kohan family that served in the Beit Hamikdash. When the Greeks surrounded the Temple she went inside and yelled: "לוקוס לוקוס עד מתי אתה מכלה ממונן של ישראל ואי אתה עומד עליהם בשעת הדחק" -

### SHORT & SWEET

Parashat Emor is known for the Parasha that mentions all the holidays of Jewish History. It talks about the korbanot of all the holidays as well as has remazim to Chanuka and Purim. The Rockeach says that when the Torah says Shemen Zayit Zach Katit LaMaor it is refereeing to Chanuka. And the mention of Lechem Hapanim as well as the child that made hillul Hashem is a remez to the Seudat Purim as well as cursing the memory of Haman.

~ R' Yosef Akilov

1. Why must we bestow extra honor to Kohanim?
2. Who made an opening in their ceiling in order to put *schach* there so that their newborn baby could sleep in a sukkah?
3. Why did Rabban Gamliel's Eved Canaani (slave), Tuvi, sleep in the sukkah under a bed, if an Eved Canaani doesn't need to go in a sukkah at all (since, like women, an Eved Canaani is exempt from such a mitzvah)?
4. Why can't we take a shave or get a haircut during the Sefirah (Omer)?

*Wolf, wolf [lokos], until when will you consume the property of the Jewish people, and yet you do not stand with them when they face exigent circumstances?*

After the war the Hachamim heard of this incident and closed off the sacrificial ring that belonged to the family of Bilga, as well as closed off the families window which was used to see how much wood remains for the korban. The Gemara continues and says that whatever a child says is only a repetition of what they heard from their parents because a child is a mirror of his parents. For this reason the ring of this family was blocked off. But this blockage not only stopped Miriam's father Bilga from serving but also the entire Clan from the Bilga family as the Gemara concludes *אי לרשע אוי לשכיניו* - *Woe unto the wicked, woe unto his neighbor.*

A question was asked once of Rav Moshe Feinstein. There were two families that had to find new jobs every Sunday because on Shabbat they would not come in to work and therefore be fired from their weekly hire. One generation later one family was still observant while the other was no longer on the Derech. So they asked the Rabbi how can it be? What went wrong with the 2<sup>nd</sup> family? The Rav answered that when the 1<sup>st</sup> father used to come home every Friday he would speak words of Emunah and love of Shabbat and his children would hear this and it would impact them. Whereas the 2<sup>nd</sup> father would come home every Friday and complain that again on Sunday he needs to go and find a new job because he would lose the one he currently held for not coming in on Shabbat. This too would have an impact on his children only they would see Shabbat as a burden and no longer keep it once old enough. This is what happened with Bilga and his daughter. On a daily basis he would come and speak ill of the korbanot and how there was a lot of them and when Miriam heard this it had an impact on her to the extent that she went to the Mizbeyach and blamed it for the suffering of Jews.

### Shabbat Shalom U'Mevorach ~ R' Yosef Akilov

1. A king is honored when you honor His servant, so we honor Hashem by extending honor and privileges to the Kohanim. Also, Shevet Levi was the most loyal to Hashem during the dark days of *Mitzrayim*, and the *Levi'im* therefore must be distinguished and recognized for their outstanding devotion and righteousness. Similarly we must respect Talmidei *chachamim* as kings. *[Gittin 59b, Moed Katan 28b, Horayot 12b, Nedarim 62]*  
 2. *Shamai Hazakein's* grandson slept with *schach* above his crib when he was a baby. This was not required by the law, but rather a *chumra* (extra cautiousness) to instill *Kedusha* in the infant even at such a young age. *[Mishna Sukkah 2:8]*  
 3. *Tuvi* was an exceptional person. Although he was an Eved Canaani, he was a great Talmid *chacham* in his own right. He knew that an Eved Canaani is exempt from going into a Sukkah, but he wanted to be next to his master Rabban Gamliel, so he went in and slept under the bed. It's no wonder he excelled in Torah, since he was always next to the *Gadol Hador*. *[Shimush Talmidei Chachamim]*  
 4. The famous reason why we do not shave during the Omer is because those days were designated as a period of national mourning for the yartzeits of those great students of Rabbi Akiva who passed away in an epidemic during that time. Another reason is because during this period the judgment in the world is more severe, and that is why we take upon ourselves this stringency. *[Shulchan Aruch Orach Chaim 493:2, Shaarei Aharon]*

## ***Customs of the Shavuot Holiday***

### **Division of the Holiday Hours**

The Gemara in Masechet Beitzah (15b) tells us: "Rabbi Yehoshua says: The Mitzvah of the holiday is half for Hashem and half for you." This means that one should apportion his time on Yom Tov half for eating, drinking, and other Yom Tov festivities and half for Torah learning and prayer. The Rambam (Chapter 6 of Hilchot Yom Tov) rules likewise.

### **Adorning the Synagogue and One's Home with Plants**

The Rama writes (in his notation on Chapter 494, Section 3) that it is customary to scatter plants throughout the synagogue and one's home on the holiday of Shavuot in commemoration of the joy of the giving of the Torah. Many Acharonim bring another source for this custom based on the Gemara in Masechet Shabbat (88b) which states that after every commandment uttered by Hashem, the entire world was filled with a fragrant smell, as the verse states, "His lips are like roses dripping with passing myrrh." It is likewise customary to lay tree branches in the synagogue and in one's home in order to hint to the Gemara in Masechet Rosh Hashanah (16a) that on Shavuot we are judged regarding the fruits of the tree.

However, the Sefer Chayei Adam writes that Rabbeinu Eliyahu of Vilna discontinued this custom, for nowadays, the non-Jews place tree branches in their homes during their holiday. This therefore constitutes the prohibition to follow the practices of the non-Jews. Nevertheless, Maran Harav Ovadia Yosef Shlit" a writes that the Gaon of Vilna writes that this constitutes the prohibition to follow the practices of the non-Jews in accordance with his own opinion that this prohibition applies to all non-Jewish practices. However, according to Rabbeinu Yosef Cologne and many other Poskim who rule likewise, this prohibition only applies to those practices which are observed which have no reason behind them (for only then are we concerned about "Emorite ways" and the possibility of idolatrous rituals) or to those customs which are observed for immoral purposes and the like. Nonetheless, if it is a custom which is observed for a specific reason, such as if a garment is worn by non-Jewish doctors in order for them to be recognizable as doctors, a Jewish doctor may follow this custom and wear the garment as well. Therefore, this custom may indeed be observed, for the custom of the Jewish people is law, especially when the custom in question is very ancient and quoted by our Sages.

### **Eating Dairy Foods**

The Rama (ibid.) continues and writes that several places have the custom to eat dairy foods on the day of Shavuot. Some Acharonim add that it is customary to eat milk and honey together as well hinting to the acceptance of our holy Torah which is compared to milk and honey. Some explain that the reason for eating dairy foods on Shavuot is because when our forefathers were given the Ten Commandments, the rest of the Torah and its commandments were revealed to them as well (as Rav Sa'adia Gaon writes that all of the Mitzvot are included in the Ten Commandments). When the Jewish people returned to their homes after receiving the Torah, they did not find anything ready to eat besides for dairy items, for eating meat now involved much preparation including slaughtering the animal with a knife free of imperfections, removing the forbidden fats and sinews, salting the meat and washing it off as well as many other laws pertaining to the kosher dietary laws. They therefore made due with dairy foods; we eat dairy items in commemoration of this. Many other reasons are given for this custom.

Since Halacha prohibits eating dairy foods for six hours after eating meat, we therefore customarily eat the dairy foods first and only after washing one's mouth out in accordance with Halacha by eating some bread and drinking some beverages do we eat meat. One should eat meat on Yom Tov in order to fulfill the Mitzvah of joy of Yom Tov, as the Gemara in Masechet Chagiga (8b) states that one experiences true joy only by eating meat. One should likewise drink wine in honor of the joy of Yom Tov. One should nevertheless abstain from frivolity and unruliness, for we have only been commanded to experience a joy through which one can serve Hashem. One should rejoice by performing permissible actions, such as singing the praises of Hashem and his holy Torah. One must likewise try his utmost to learn Torah during the day of Shavuot as well. Maran Harav Shlit" a writes that one should also learn from the Rambam's Sefer Ha'Mitzvot. It is also proper to recite Tehillim on this day, for the holiday of Shavuot marks the anniversary of the passing of King David.

If one is unable to fulfill the Mitzvah of rejoicing on Yom Tov with beef due to health or kashrut concerns, he should fulfill his obligation with chicken instead. Regarding what we have said that true joy only comes through consuming meat and wine, this only applies to men; women, however, should be gladdened with nice clothing, jewelry, and the like. Children should be gladdened with nuts, sweets, and the like.

### **Gladdening the Needy**

The Torah (Devarim 16) states: "And you shall be glad during your holiday; you, your son, your daughter, the Levite, the convert, the orphan, and the widow in your midst." One must therefore gladden the hearts of the poor, widows, and orphans during the holiday as well and this is a truly important obligation.

## ***The Laws of Mentioning "Ya'aleh Ve'Yavo" During the Holiday of Shavuot***

In the Birkat Hamazon on Yom Tov, we insert the "Ya'aleh Ve'Yavo" text before the blessing of "Boneh Yerushalayim," as is printed in all Siddurim. One is obligated to eat bread during all Yom Tov meals; both during the night and day meals. Thus, if one mistakenly omitted the "Ya'aleh Ve'Yavo" text from Birkat Hamazon, if he remembers after he said the words "Baruch Ata Hashem" but before he said "Boneh Yerushalayim," he should end off by saying "Lamedeni Chukecha" and then proceed to insert "Ya'aleh Ve'Yavo" (meaning that when has already said "Baruch Ata Hashem" he should not end off the blessing by saying "Boneh Yerushalayim," rather he should say "Lamedeni Chukecha" and then proceed to recite "Ya'aleh Ve'Yavo"). If one only remembers that he omitted "Ya'aleh Ve'Yavo" after concluding the blessing of "Boneh Yerushalayim," he should recite the following blessing there: "*Baruch Ata Hashem Elokeinu Melech Ha'Olam Asher Natan Yamim Tovim Le'Yisrael Le'Sasson Ul'Simcha, Et Chag HaShavuot Hazeh Et Yom Tov Mikra Kodesh Hazeh, Baruch Ata Hashem Mekadesh Yisrael Ve'Hazemanin.*"

If one has already started the fourth blessing of Birkat Hamazon (the blessing of "La'ad Hakel Avinu Malkeinu"), i.e. he concluded the blessing of "Boneh Yerushalayim" and has already begun to say "Baruch Ata Hashem Elokeinu Melech Ha'Olam" at which point he immediately remembers that he has forgotten to say "Ya'aleh Ve'Yavo," he should continue with the text of "Asher Natan" (see above), and following that he should begin the fourth blessing anew.

If one remembers that he has omitted "Ya'aleh Ve'Yavo" only after reciting the words "La'ad Hakel Avinu Malkeinu," he no longer goes back to recite it. Although the obligation to repeat Birkat Hamazon if one has forgotten "Ya'aleh Ve'Yavo" depends on whether or not eating bread is compulsory (for this reason, if one forgets to recite "Ya'aleh Ve'Yavo" in Birkat Hamazon of Rosh Chodesh, he would not repeat Birkat Hamazon, for there is no obligation to eat bread on Rosh Chodesh) and as we have mentioned, there is an obligation to eat bread on the holiday of Shavuot which would seem to imply that one who forgets "Ya'aleh Ve'Yavo" must in fact repeat Birkat Hamazon, nevertheless, Maran Harav Ovadia Yosef Shlit" a writes that since the issue of the obligation to eat bread on Shavuot is subject to disagreement, as some Rishonim hold that if one does not wish to eat bread on Shavuot, he need not, for the only explicit Torah commandment to eat bread is on the first night of Pesach and the first night of Sukkot, but on Shavuot there is no such obligation; thus, although we follow the ruling of the Rambam and Rosh that there is indeed an obligation to eat bread on Shavuot as well, nevertheless, regarding the repetition of Birkat Hamazon, we follow the general rule of "when in doubt, do not bless," meaning that due to the severity of the prohibition of uttering a blessing in vain, as long as a disagreement exists whether or not one must recite the blessing again, one does not repeat the blessing.

Although, in general, regarding Birkat Hamazon we do not follow the rule of "when in doubt, do not bless" as Birkat Hamazon is a Torah obligation and regarding such things, we have another general rule of "regarding a doubt pertaining to a Torah law, one must be stringent," nevertheless, since mentioning "Ya'aleh Ve'Yavo" in Birkat Hamazon is only a Rabbinic enactment, if a dispute exists whether or not one must repeat Birkat Hamazon due to the omission of "Ya'aleh Ve'Yavo," we indeed follow the original rule of "when in doubt, do not bless."