

# חמודי שי על התורה והמועדים

## Chamudei Shai on the Torah and Holidays

by Dr. Joseph Geliebter

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#### Parashas Emor

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- ▶ The permission for minors to eat on Yom Kippur is a pleasure that is not equal for all
- ▶ Eating was permitted on Yom Kippur in the days of Shlomo HaMelech when the construction of the Beis HaMikdash was completed
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- ▶ Through "And I shall be sanctified," we receive the power to sanctify times and festivals
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### Parashas Emor

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#### I

#### The prohibition of cooking for a minor on Yom Kippur because it is not equal for everyone

וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בַעֲצָם הַיּוֹם הַזֶּה כִּי יוֹם כִּפּוּרִים הוּא לְכַפֵּר עֲלֵיכֶם  
לִפְנֵי ה' אֱלֹהֵיכֶם: (ויקרא כג, כח)

In the holy Torah, "And you shall do no work on that very day, for it is a day of atonement, to make atonement for you before Hashem your G-d" (Vayikra 23:28).

The Maharal Tzintz explains in several ways, one of which is that the *pasuk* hints at the difference between Yom Kippur and a festival, where "work for the sake of food preparation" is permitted. On Yom Kippur, when we fast, nothing is permitted for the sake of food preparation. "And if you ask, but children are permitted to eat (so perhaps cooking should be permitted for them)? The answer is that since fragrant incense on a festival is prohibited because it is not a benefit enjoyed equally by all, so too, when food preparation is needed only for children, it is not considered a need shared equally by all, even on a festival, such a case would not be permitted." Thus, for something that is not equal for everyone, there is no permission for food preparation.

- ▶ **The revelation that when ten Jews gather, the Shechinah rests among them**



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- ▶ **The concept of "as if he built the Temple"**

### IV



- ▶ **The reason the Western Lamp is mentioned here**
- ▶ **The Shechinah is with us and protects us forever and ever**

## **Eating and cooking were permitted on Yom Kippur in the days of Shlomo HaMelech during the dedication of the Beis HaMikdash**

The Maharal Tzintz explains further, based on the teaching of our Sages (*Moed Katan* 9a), Rabbi Parnach said in the name of Rabbi Yochanan: "That year, Klal Yisrael did not observe Yom Kippur," as it was the time of the dedication of the Mikdash that Shlomo HaMelech built. They celebrated, ate, and drank. Rashi explained that the reason was that Shlomo HaMelech designated two weeks of joy before Sukkos.

"They were worried and said, perhaps the enemies of Yisrael (i.e., Klal Yisrael themselves) became liable for destruction. A Heavenly voice came forth and declared to them, 'All of you are destined for the life of the World to Come.' What was the reasoning? The Gemara explains that the eating was for a higher purpose, while elsewhere for a common purpose. The Gemara asks: 'Here too, let them rejoice,' meaning they should rejoice, but 'without eating or drinking.' It

answers: There is no joy without eating and drinking." Rashi explains that they ate, drank, and cooked their food on Yom Kippur.

The Maharal Tzintz writes that this version of Rashi appears in Ein Yaakov, although it does not appear in our printed text of Rashi on the Gemara. The Maharal asks, why did they not cook the food on the previous day, Erev Yom Kippur? Similarly, שלמי שמהה - peace-offering of joy could have been slaughtered on Erev Yom Kippur, since it may be eaten for two days and one night. He answers, that since "eating is permitted, cooking is for the sake of food preparation and is also permitted, as on a festival." In other words, once there was permission to eat and drink, the day was treated in this respect like a festival, and cooking was also permitted.

One may add from the laws of festivals that there is a concept of fresh food. For example, one may bake fresh bread on a festival when the only bread available is frozen or cold. Certainly, the joy of the dedication of the Beis HaMikdash was no less and called for

rejoicing with freshly prepared food.

May it be His will that we merit to have such a level of joy in the dedication of the Beis HaMikdash that will be built, speedily in our days, Amen Selah.



## II

In our Parasha, it is stated: וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל, אֲנִי ה' מְקַדְּשְׁכֶם (ויקרא כג, לב)

"And I shall be sanctified in the midst of the *Bnei Yisrael*; I am Hashem Who sanctifies you."

This pasuk appears just before the festivals, and the Sforno explains, "And I shall be sanctified in the midst of the *Bnei Yisrael*" means to perform wonders for them. The reason for this is, "I am Hashem Who sanctifies you," for according to the Sforno, "And I shall be sanctified" means that *Hakadosh Baruch Hu*, performs many wonders for the *Bnei Yisrael*.

## Through "And I shall be sanctified," there is the power to sanctify times and festivals

The *Chiddushei HaRim* who was a student of the Maharal Tzintz, explains this *pasuk* in two ways. First, it relates to the contrast between "And I shall be sanctified in the midst of the *Bnei Yisrael*," which commands to be holy to such a degree as to be prepared to sacrifice our lives for Hashem if called upon to do so, and the mitzvah to proclaim the festivals through the sanctification of the new month.

This is, in fact, a cause and effect: since we have holiness as a result of the commandment of "And I shall be sanctified," through this we have the power to proclaim the holy convocations, which are the festivals that infuse holiness into time itself.

## The Shechinah resides wherever ten gather

He further explains, "And I shall be sanctified in the midst of the *Bnei Yisrael*," our Sages, of blessed memory, learned from this that the Shechinah resides among ten. "The reason is that in every Jewish person there

is an inner holy spark." Since we gather in great love, "one holy spark becomes combined in ten, and this is "in the midst of the *Bnei Yisrael*," meaning within their inner essence. That is to say, in every minyan, when the *Bnei Yisrael* come together, there is the presence of the Shechinah.

And this is, "And I shall be sanctified in the midst of the *Bnei Yisrael*." The holiness of Hashem is revealed within Klal Yisrael through the unification of the holiness already present within each individual of Klal Yisrael, and this is when they gather together for a minyan with love.



## III

### **Leket, shikchah, and Pe'ah in the parasha of the festivals**

The Torah states:

"בְּקַצְרְכֶם אֶת קְצִיר אֲרָצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵה בְּקַצְרְךָ וְלִקַּט קְצִירְךָ לֹא תִלְקַט, לְעֹנֵי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי ה' אֱלֹהֵיכֶם" (ויקרא כג, כב)

When you reap the harvest of your land, you shall not remove completely the corners of your field as you reap, nor shall you gather the

gleanings of your harvest; for the poor and the proselyte shall you leave them; I am Hashem, your G-d (Vayikra 23:22).

In *Parashas Emor*, the Torah presents the section of the festivals, including the three pilgrimage festivals, Rosh Hashanah, and Yom Kippur. Beyond reading this section as part of the annual Torah reading of *Parashas Emor*, this section of the festivals also serves as the Torah reading for several of the festivals. The section begins with Pesach, continues with the days of the Omer, Shavuos, Rosh Hashanah, Yom Kippur, and Sukkos. However, after the festival of Shavuos, before Rosh Hashanah, the Torah inserts the above *pasuk* about the commandments of *leket*, *shikcha*, and *pe'ah* (various portions of the harvest which the Torah grants to the poor). This seems out of place for two reasons:

- a) First, these are not laws of the festivals.
- b) These commandments were already stated in the previous Parasha, so why repeat them here?

The commentators addressed this question, and I will bring two of the

early Rishonim to shed light on this matter.

Rashi writes : "It's repeated in order that one transgresses two negative commandments for them. Rav Avdimi bar Rebbi Yosef said: Why did the Torah place it in the middle of the festivals, with Pesach and Shavuos on one side, and Rosh Hashanah, Yom Kippur, and Sukkos on the other? To teach you that whoever gives *leket*, *shikcha*, and *pe'ah* to the poor properly, it is as if he built the Beis HaMikdash and offered his *korbanos* within it."

Ibn Ezra on "When you reap the harvest of your land," says: "A second time, because the festival of Shavuos is the time of the first fruits of the wheat harvest, the Torah warns not to forget what I commanded you to do in those days."

### **The intersection of *leket*, *shikcha*, *p'eah*, Shavuos, and Megillas Rus**

The words of Ibn Ezra are readily understood. According to Rashi and the words of Rav Avdimi that he cites, however, we may still ask: the *pasuk* of *leket*, *shikcha*, and *pe'ah* could have been placed anywhere in the section of the festivals, so

why did the Torah choose to place it specifically after the festival of Shavuos?

When I reflected on the *pasuk*, I recalled *Megillas Rus*, where the entire book revolves around the kindness Boaz showed to Rus through these very commandments of *leket*, *shikcha*, and *pe'ah*. Rus was both poor and a convert, precisely "for the poor and proselyte" as mentioned in the *pasuk*. Ultimately, through this kindness, the kingdom of the House of Dovid HaMelech was built.

There is much to expound on the depth of the inner meaning that through kindness one merits the building of the monarchy. For now, let us consider the context of the timing, as per the words of the Ibn Ezra. Rus began her journey to Judaism and Klal Yisrael, returning with Naomi "at the beginning of the barley harvest" (Rus 1:22). Rashi explains that this refers to the harvest of the Omer. As is known, the days of the Omer are the preparation for receiving the Torah on the festival of Shavuos. Indeed, the giving of the Torah in that generation of the Exodus from Egypt was akin to

actual conversion, as stated in *Maseches Yevamos*, just as Rus converted.

It is known that Shmuel Hanavi wrote *Megillas Rus* to highlight the importance of the lineage of Dovid HaMelech, and indeed, the *yahrzeit* of Dovid HaMelech falls on the festival of Shavuos. See the *Sefas Emes* on Shavuos, who adds a wonderful idea that the *Megillas Rus* corresponds to the acceptance of the Oral Torah, it is precisely through the power of the Oral Torah that we expound "Ammonite, but not Ammonitess; Moabite, but not Moabitess." This is the validation of the eligibility of the House of Dovid HaMelech to enter the congregation of Hashem and be worthy of the monarchy.

### **The depth of the matter of "Ploni Almoni"**

Based on our words and the holy words of the *Sefas Emes*, it occurred to me regarding what is written:

"וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל לְגַאֵל לִי כִּן אֲשֶׁחִית אֶת נַחֲלָתִי, גָּאֵל לְךָ אֶתְּהָ אֶת גָּאֲלָתִי כִּי לֹא אוֹכַל לְגַאֵל" (רות ד, ו)

And the redeemer said, 'I cannot redeem it for myself, lest I ruin my inheritance. Redeem it for yourself; you take my right of redemption, for I cannot redeem' (Rus 4:6).

Rashi on "Lest I ruin my inheritance": My offspring, as it says: 'Children are the inheritance of Hashem.' He feared creating a blemish in his descendants, as it is written: 'An Ammonite or Moabite shall not enter the congregation of Hashem.' and he erred regarding 'Ammonite, but not Ammonitess; Moabite, but not Moabitess.'" The law excludes only a Moabite man, not a Moabite woman.

One may say that since Ploni Almoni was so concerned for his own name and family reputation, lest there be some "blemish" in the eyes of others because of marriage to a Moabite convert, and he did not accept with complete faith the ruling of the righteous judge and his court, which represent the power of the Oral Torah, he was punished measure for measure. His name and his family's name were completely forgotten, known forever only as "**Ploni Almoni**."

Thus, it was fulfilled precisely in him what our Sages taught: "כל הרודף אחר הכבוד, הכבוד בורה ממנו" - "He who chases after honor, honor flees from him" (*Eruvin* 13b). He sought to be honored with his name, and his name was forgotten.

### **Boaz sought only to establish a name for Machlon, and he merited an eternal good name**

In complete contrast to "Ploni Almoni," Boaz did not seek to aggrandize his own name but rather to establish a name for Machlon, Rus's husband, who died without an heir, to continue his name and his family's line. As it is written:

"וַיִּגַם אֶת רוֹת הַמֹּאֲבִיָּה אִשְׁתּוֹ מִחֶלְוֹן קִנְיַתִּי לִי לְאִשָּׁה לְהַקִּים שֵׁם הַמֵּת עָלַי נַחֲלָתוֹ וְלֹא יִכָּרֵת שֵׁם הַמֵּת מֵעַם אֲדָחְיוּ וּמִשְׁעֵר מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם" (רות ד, י)

"And also Rus the Moabitess, the wife of Machlon, I have acquired as my wife, to raise up the name of the deceased upon his inheritance, so that the name of the deceased will not be cut off from among his brothers and from the gate of his place; you are

witnesses today." (Rus 4:10).

Boaz sought only to establish a name for Machlon. Even this noble act he was prepared to give to Ploni Almoni to perform this noble act in his place, had he wished to do so. When the elders of the city saw the selflessness of Boaz, that he fled from honor and sought only to give name and honor to others, they blessed him with the words:

"יִתֵּן ה' אֶת הָאִשָּׁה הַבָּאָה אֶל בֵּיתְךָ  
כְּרַחֵל וְכִלְאָה אֲשֶׁר בָּנוּ שְׂמִיָּהֶם אֶת  
בֵּית יִשְׂרָאֵל, וַעֲשֵׂה חַיִּל בְּאַפְרָתָה  
וּקְרָא שֵׁם בְּבֵית לֶחֶם" (רות ד, יא)

"May Hashem make the woman who is coming into your house like Rachel and like Leah, both of whom built the house of Israel, and may you prosper in Efras and make a name in Beis Lechem."  
(Rus 4:11)

Beyond the teachings of our Sages and the commentators regarding why the elders, who were all from the tribe of Yehudah, placed Rachel before Leah, it seems possible to add that they were alluding to Boaz that he was truly in the category of Rachel. Rachel was ready to give up her personal destiny and her portion in Klal

Yisrael, by giving the signs to Leah so as not to shame her. Similarly, Boaz intended only for the benefit of Machlon's name and was willing to "honor" "Ploni Almoni" with this noble act.

Just as Rachel merited through her noble deeds to be the "mistress of the house" - the principal mother of the household, so too Boaz, who fled from aggrandizing his name, will merit "and be renowned in Beis Lechem," which Rashi explains: "May your name become great."

### **The Maharal of Prague on the connection between *leket, shikcha, pe'ah* and *korbanos***

Now let us return and examine the words of Rashi in light of what we have written above. First, we will preface with what our master, the Maharal of Prague, wrote in his sefer *Gur Aryeh* on Rashi to explain why specifically *leket, shikcha, and pe'ah* are considered as if one built the Beis HaMikdash and offered all its *korbanos* within it.

Every act of kindness gives satisfaction before *Hakadosh Baruch Hu*. Yet, in this case,

Hashem commanded that it be done in this specific manner through *leket, shikcha, and pe'ah*, with detailed laws and not just as general charity. Since every detail of the act is performed in accordance with the command of Hashem, it is therefore considered like a *korban*, wholly dedicated to Him.

The Maharal's words illuminate why these gifts are compared to a *korban* before Hashem. Yet they still leave room for us to explain why it is considered as though one built the Beis HaMikdash and offered all its *korbanos* within it.

### **The meaning of "as if he built the Beis HaMikdash"**

It seems to me, based on the words of our Sages: "Ulla said, Jerusalem will be redeemed only through charity, as it is said, צִיּוֹן - במשפט תפדה ושביה בצדקה - 'Zion shall be redeemed with justice, and her captives with charity'" (*Shabbos* 139a). The idea that redemption and the rebuilding of Jerusalem depend on charity and kindness, appears frequently in the words of our Sages.

Behold, Jerusalem is the place of the Beis HaMikdash and the place of the monarchy of the House of Dovid HaMelech, which are interdependent, as is known. All this flows from the giving of the Torah on Shavuos, through which the Shechinah, which is the kingship of Hashem, descended to the earth, and through this, we have the monarchy of the House of Dovid HaMelech and our Beis HaMikdash.

The words of Rav Avdimi son of Rebbi Yosef were fulfilled in Boaz. He properly gave *leket*, *shikchah*, and *pe'ah* to Rus, who was literally both "לעני ולגר" poor and a proselyte. Through this, he merited the monarchy through his grandson, Dovid, HaMelech and the building of the First Beis HaMikdash through his grandson, Shlomo HaMelech.

Indeed, through this specifically, he merited "the eternal aggrandizement of his name," for the pillars of the Beis HaMikdash were called "Yachin and Boaz." So too will it be in the building of the third and eternal Beis HaMikdash through his descendant,

the King Mashiach, may he come speedily in our days, Amen.



#### IV

### **A novel insight into why the commandment of the lamps is mentioned alongside the three pilgrimage festivals**

In the holy Torah, צו את בני ישראל - "Command the Bnei Yisrael" (Vayikra 24:2).

Rashi, on Command the Bnei Yisrael, explains: "This is the section of the commandment of the lamps, and the section of 'And you shall command' (Shemos 27:20) was stated only regarding the order of the construction of the Mishkan, to explain the purpose of the Menorah." It is puzzling, why the topic of the lamps is brought here? It does not seem related to the subject of our Parasha.

The verse continues:

"מחוץ לפרכת העדות באהל מועד יערוך אתו אהרן מערב עד בקר לפני ה' תמיד, תקת עולם לדורותיכם" (ויקרא כד, ג)

"Outside the Partition of the Testimony in the Tent of Meeting, Aharon shall arrange it, from evening until morning before Hashem, continually, as an

everlasting decree for your generations." (Vayikra 24:3)

Rashi writes that our Sages expounded this as referring to the Western Lamp, which was "testimony to all the inhabitants of the world that the Shechina rests amongst Klal Yisrael, for he placed into it the same measure of oil as the other lamps, yet from it he would begin and with it he would conclude."

### **The miracle of the lamp that burns continually**

See the Gemara (Shabbos 22b): "Rav Sheshes said, מחוץ לפרכת העדות יערוך" - "Outside the Partition of the Testimony, he shall arrange it." 'Does He need its light? Did not the Bnei Yisrael, during all forty years they traveled in the wilderness, travel only by His light? Rather, it is a testimony to the inhabitants of the world that the Shechina rests amongst Klal Yisrael. What is the testimony? Rav said: This is the מערבי ה' - the Western Lamp, in which they put the same measure of oil of the other lamps, and from it he would light."

The revealed miracle of the menorah in the Mishkan in the wilderness, and likewise in the Beis HaMikdash, is that through

this, the Holy One, Blessed be He, shows the entire world that this Western Lamp is the eternal lamp that never goes out, for the Shechinah always rests among the collective of Klal Yisrael.

The open miracle of the Menorah in the Mishkan in the wilderness, and likewise in the Beis HaMikdash, showed the entire world that the Western Lamp was the continual lamp, which was never extinguished, for the Shechinah is always present among Klal Yisrael.

Here too, we may ask: What connection does this have to the section of the festivals? In my humble opinion, it is direct continuation of the subject of the festivals. On Pesach we feel the direct intervention and redemption of Hashem. On Sukkos we feel the protection of the Clouds of Glory. So too, every year and in every generation, the festivals help us experience those connections. But how can we feel the protection of the Divine Presence continually, and not only at particular times? This is through the lesson of the Western Lamp.

### **The sign that the presence of the Shechinah is with us forever**

In these turbulent days, especially now, this is the time to say, "Outside the curtain of the Testimony, Aharon shall arrange it from evening until morning." This teaches us that there is protection for the collective of Klal Yisrael through the Shechinah, which is always with us and constantly watches over us. It is not as revealed as in the time of the Mishkan and the Mikdash, but Shechinah is with us for all generations, forever.

## **Maharal Tzintz ב-י-ל-א ואמן**

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

### **Counting the Omer is a segulah for redemption!**

The exalted commandment of counting the Omer is found in our Parasha. The pasuk commands and says:

"שבע שָׁבוּעוֹת תְּמִימֹת תִּהְיֶינָה" (ויקרא כג, טו)

"Seven complete weeks shall there be." (Vayikra 23:15)

Our Sages explain in Midrash Rabbah: "Rebbi Chiya taught: Seven complete weeks shall they be. When are they complete? When Klal Yisrael fulfills the will of the Omnipresent." Rebbi Chiya explains that the meaning of the mitzvah of "complete" is that we must fulfill the will of Hashem. Let us understand together the special significance of these days, to "fulfill the will of the Omnipresent."

Let us present two questions:

- First, the Gemara states, "If Klal Yisrael would observe two Shabbosos, they would immediately be redeemed." Why specifically two Shabbosos?
- Second, there appears to be a contradiction in the pesukim. On the one hand, the Torah says to count seven weeks, which totals forty-nine days. On the other hand, the verse

says, "You shall count fifty days." The well-known question is, why does it say fifty when there are only forty-nine days?

Our teacher the Maharal Tzintz explains that there is a general principle in all the commandments of the Torah. We perform our actions, and Hashem causes the mitzvah to accomplish great and awesome spiritual rectifications in Heaven, far beyond our understanding.

So too with the counting of the Omer. During the forty-nine days of counting, we elevate and sanctify ourselves only through forty-nine gates of understanding. The fiftieth gate cannot be attained by us on our own. Therefore, we count only seven weeks.

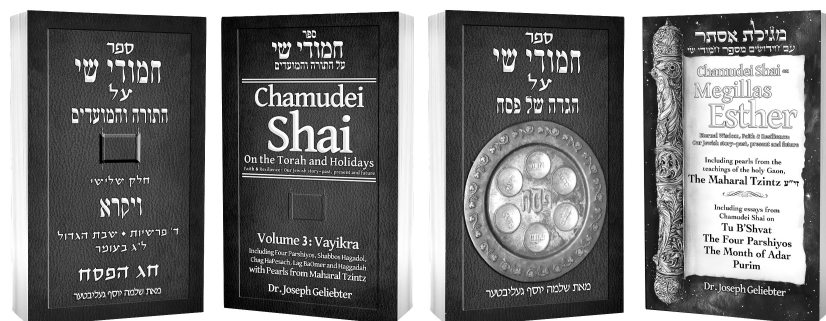
However, if we perform our role properly and ascend through the forty-nine days of counting, then *Hakadosh Baruch Hu* will bring us automatically to the fiftieth gate, even though it is above our grasp. Therefore, the *pasuk* says "fifty days" because we will receive from Hashem the gift of reaching the fiftieth gate, which is something tremendous. The fiftieth gate is the gate of redemption!

Just as in the fiftieth year, the *Yovel* (Jubilee) year, all slaves and fields are redeemed, so too when Hashem brings us to the fiftieth gate, which is in the category of the *Yovel*, we will merit the complete redemption.

The contradiction is thus resolved. We count forty-nine, and Hashem gives the fiftieth as a gift. What, then, is the meaning that, "If Klal Yisrael keeps two Shabboses they would be redeemed"? The two Shabbosim are Pesach and Shavuos. Regarding Pesach, it is said, "ממחרת השבת" - "From the day after after the Shabbos," and regarding Shavuos, it says, "From the day after after the seventh Shabbos." If Klal Yisrael would observe the time between Pesach and Shavuos by fulfilling the counting perfectly, they would immediately merit the fiftieth gate and be redeemed!

Counting the Omer has the potential to receive a gift, redemption. It is conditioned on doing our part by accepting the Torah and its mitzvos wholeheartedly, thereby entering all forty-nine gates.

Therefore, *Hakadosh Baruch Hu*, our merciful Father, cautions us: "They shall be complete." Fulfill the mitzvah of counting with completeness, by doing the will of Hashem, so that no day of the forty-nine is lost. Through this we will attain the fiftieth gate, the redemption!



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