

## פ' אמור • PARASHAT EMOR

### PARNESS HAYOM IYAR

These Days of Learning have been dedicated to the memory of the following by members of their family.

**2 Iyar** – Barbara Freedman in memory of father, Ludwig Lehrer ( Lipa ben Mordechai Halevi z'l)

**9 Iyar** – David Novoseller in memory of grandfather, Rabbi David Novoseller (Harav Dovid ben Harav Moshe Henoah Hakohen z'l)

**14 Iyar** – Shlomo Drazin in memory of grandfather, Mayer Sand (Mayer ben Benzion z'l)

**21 Iyar** – Willy Lieberman in memory of father, Leo (Leibish) Lieberman (Yehudah Arye ben Eliezer z'l)

**22 Iyar** – Kamal Gabbay in memory of father, Menashe Gabbay (Menahse ben Yechezkiel z'l)

**22 Iyar** – Dr. Reuven Singer in memory of grandmother, Goldie bat Yisroel Lev z'l

For more information on the KTM Parness Hayom Project, please call our office at 514 486 5718.



### “Using Speech for Holiness”

This week's parasha begins with the laws of Kohanim, then completely changes the subject and speaks about Shabbat and the Yamim Tovim. The next parasha jumps to a new topic, dealing with the laws of Eretz Yisrael, for example the laws of Shmita.

These three seemingly unrelated topics, which are discussed one after the other, in fact may have a hidden connection.

The laws of Kohanim deal with holiness of the individual, Shabbat and the Yamim Tovim deal with holiness in time, and Eretz Yisrael deals with holiness of space.

These three topics seem, however, to be discussed out of order. The land was the first to be created, and its holiness does not depend on man, and should be discussed first. The peculiar order of the three topics must then teach us something important.

Time exists here, on earth. As opposed to Heaven, which is beyond time. Only here on earth are we bound by time. In other words, time is man's reaction to being on land; it is the connector between man and earth. This may be why the holiness of man precedes the holiness of time, which in turn precedes the holiness of land.

There was a famous disagreement between the Prushim (the traditional Rabbis) and the Tzdokim (who only followed the literal Written Torah), about when we begin “Sefirat HaOmer”. The verse in our parasha states: “וספרתם לכם ממחרת השבת” - *And you shall count unto you from the morrow after the day of rest (literally = shabbat)*. The Tzdokim understood this literally, and said that the Sefira had to begin on Sunday, regardless to when Pesach begins. The Prushim, on the other hand, believed that the “Shabbat” in the verse refers to the first day of Pesach, and therefore we begin the Sefira on the day after the first day of Pesach.

At first glance it seems as if the Tzdokim are right. after all it says “Shabbat” and not Pesach! To understand this disagreement more deeply, I would

like to point out another big disagreement between these same two groups.

Can an individual, himself, sponsor a Korban Tzibur (a sacrifice that is brought to the Beit-Hamikdash in the name of all Israel)? The Tzdokim said that even an individual can donate a Korban Tzibur, but the Prushim said that it can't be done, and that the money has to be owned by all of Israel.

We can see here that the Tzdokim did not place enough importance on the unity of the Jewish people. For them, the sum of all Israel is equal to the total number of the individuals. Therefore, an individual's share might be 1 out of millions or it could be 100 percent. It doesn't really matter. But, for the Prushim there is a big difference, namely when Israel is united, even through money, it's a whole different level of holiness. The Korban Tzibur must be sponsored by joint money of all Israel.

Now, when we go back to the first disagreement, we can understand it much better. The Tzdokim who didn't see any importance in Am Israel being united, also cannot agree to the concept that we can sanctify the holidays. The Tzdokim said that since Shavuot doesn't have a set date, and is being celebrated 50 days after we start “Sefirat HaOmer”, it can't relate its holiness to the holiness of Pesach, which is set by the human Beit Din. Shabbat, on the other hand, which is sanctified by Hashem, every seven days, regardless of our actions can relate to the holiness of Shavuot.

The Prushim, who hold the opinion that we, as a nation, have the power to sanctify things, understood that the Torah calls the first holiday of the year Shabbat, because that is when we first exercise our power to sanctify the holidays and once again Hashem gives us that power. On the first holiday of the Torah calendar, Hashem is giving us the power to establish the dates for all the holidays. That is why this day is called Shabbat - Hashem is our partner in sanctifying this day, almost like Shabbat.

Our parasha is called Emor - speak - and in the parasha we meet the Jewish power of speech that can even sanctify holidays. May we all know how to produce only good with our speech.

*Shabbat Shalom, Gil Klempert, KTM*

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### TRIBUTE CARDS

With your donation of \$18.00 or more KTM will send a card to mark the occasion of a birth, anniversary, engagement, marriage, speedy recovery, holiday greetings, birthday, or in memory of.

17th of Iyar 5770 • May 1, 2010  
 Shabbat Begins: 7:42pm • Shabbat Ends: 8:50pm  
 Haftara: Ezekiel 44:15-31



**Halacha MiTzion—Rav Yishai Lisner**  
***Tosefet Shabbat – Part 1***

*“Remember [Shabbat]” and “Observe [Shabbat]” – Remember it before it begins, and observe it after it ends. On this basis they said that one must add from the weekday onto the sacred day.”*

The Sages inferred from the Torah’s command of Shabbat that one must add onto the *kedusha* (sanctity) of Shabbat from the weekday, both when Shabbat begins and when Shabbat ends.

Two reasons have been given for the obligation to add onto Shabbat. The first is a “negative” reason – to prevent one from possible Shabbat desecration. By accepting Shabbat before it actually begins, one is guaranteed not to perform forbidden activity once Shabbat sets in. The second reason is a “positive” reason. By adding onto Shabbat, we show our love for Shabbat, that we begin the sacred period early and end it late.

There is a debate among the halachic authorities as to whether the requirement of *tosefet Shabbat* (adding onto Shabbat) is a Torah obligation, or an enactment of *Chazal*. Many *Rishonim* (Medieval halachists), including the Rif, the Rosh and Tosafot, held that the requirement to add onto Shabbat constitutes a Torah obligation. By contrast, it appears from the straightforward reading of the Rambam that there is no Torah obligation to add onto Shabbat, and that this requirement is, at most, a *halacha* enacted by *Chazal*.

As for the final *halacha*, the *Shulchan Aruch* (O.C. 261:2) writes, “There are those who say that one must add from the weekday onto the sacred day.” The *Bei’ur Halacha* commentary explains that the *Shulchan Aruch* cites this view in the name of “those who say” because he took into account the position of the Rambam, who perhaps disputes this ruling. However, the *Bei’ur Halacha* notes, the accepted *halacha* is that one must, indeed, add onto Shabbat, given that most *Rishonim* recognized this obligation, and some even consider this a Torah requirement.

Next week, we will address the question of how much time one must add onto Shabbat, and the question of performing *melacha* and praying during the added time.

**WOMEN’S BEIT MIDRASH**

TUESDAYS 9:30-10:30AM

“Jewish Spiritual Heroes”  
with Rabbi Sidney Shoham

April 27—The Vilna Gaon & The Baal Shem Tov

May 4— The Kotzker & The Breslover

May 11— R. Yisroel Salanter

May 25—Volozhin, Brisk & Soloveitchik

**UPCOMING EVENTS**

Bnei Akiva Lag B’Omer Carnival  
Monday, May 3, 2010 — 4:30-6pm

KTM-Bnei Akiva Yom Yerushalayim Celebration  
Tuesday, May 11, 2010

KTM Shavuot All Night Learning Experience  
Tuesday, May 18, 2010

KTM Shavuot Women’s Learning Program  
Wednesday, May 19, 2010

Bnei Akiva Grande Finale SNIF  
Shabbat, May 29, 2010

Rabbi Abraham Wahrhaftig, z”l Yarhzeit Shiur  
Monday, May 31, 2010 — 8-9pm

Farewell Tisch for Bachurim and Bnot Sheirut  
Friday, June 4, 2010

KTM Bekiut Club Siyum & Seudat Shlishit  
Shabbat, June 5, 2010

KTM 8th Annual Film Gala  
Wednesday, June 9, 2010

Lisner Family Goodbye Party  
Monday, June 14, 2010

Kollel Torah Mit Zion has a core faculty of graduates from Hesder Yeshivot in Israel who come here to serve as teachers and role models in our community. The core of the Kollel is the Beit Midrash which features a full schedule of classes as well as a drop-in center with a warm atmosphere where all, regardless of background, feel comfortable.

**Rosh Kollel:** Rav Yishai Lisner  
**President:** Rafi Faust  
**Executive Director:** Eddie Shostak



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